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UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

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VOLUME - VI

SANSKRIT INSCRIPTIONS 800 A.D TO 900 A.D.

Published by

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST
MYSORE
2010

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INSCRIPTION ON COVER PAGE I
Chittagong Copper-Plate of Kantideva
(No. 96)

This is a single copper-plate, inscribed on one side only. It consists of 17 lines excellently executed and well-preserved writing. The seal, soldered and divided into two panels. The upper one bears in relief the figure of a lion seated inside a temple and across the lower panel is the legend *Śrī-Kāntidevāh.* The seal is supported at its lower end by two figures of serpents with raised hoods.

The record is incomplete as it contains only the formal portion of the grant, and ends abruptly just where the details of a land grant should have begun. It is therefore, not exactly a land-grant, but one that was intended to be used as such. It shows that such unfinished plates were kept ready in office and filled in with the details of the land grant portion at the time of the actual grant.

The inscription also refers to three generations of a Buddhist family. The first name is Bhadradatta who was devoted to the Buddha. His son Dhanadatta married Bindurati, a devotee of **Śiva (Śiva-Priyā)** and a daughter of a great king. Their son was king Kantideva who is styled **Paramasaugata, Paramēśvara** and Mahārājādhirāja.

This grant was intended to be issued from the victorious royal camp at Vardhamānapura and to be addressed to the future rulers of Harikela - mandala.

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UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME - VI

SANSKRIT INSCRIPTIONS

800 A.D. TO 900 A.D.

xxix to xxxiii
list of inscriptions

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UṬṬAṄKITA VIDYĀ ARAṆYA TRUST
MYSORE
2010

I

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॥ समर्पणम् ॥

करुणारससंपूर्णहृदं कलिकिल्बिषभीक्तापहरम् ।
करधृतदण्डकमण्डलुमाचार्यं भजत शङ्करं काञ्च्याम् ॥ १ ॥
उट्टङ्कितपदपूर्वा विद्यारण्येतिनामिका संस्था ।
काञ्चीवरपीठगतैराचार्यैः श्रीचन्द्रशेखरेन्द्रयतिवर्यैः ॥ २ ॥
आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु ।
सत्यपि भेदे धर्मः सर्वेषां वैदिको ह्येकः ॥ ३ ॥
इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम् ।
आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम् ॥ ४ ॥
ताम्राश्मदारुनाणककाञ्चनरजतेषूट्टङ्कितान्यनेकत्र ।
सासनजिज्ञासूनामितरेषां स्थापितानि सुबोधार्थम् ॥ ५ ॥
राजादिशासनान्यन्यानि च तत्र तत्र पठितानि बुधैः ।
संगृह्य च संशोध्य च कालक्रमेण सुयोजितान्यत्र ॥ ६ ॥
क्रिस्तोः परं अष्टमशतकतः नवमशतकान्तकालगतानाम् ।
षडधिकशतसंख्याकशासनानां मूलं ग्रथितं ह्यत्र ॥ ७ ॥
आङ्ग्लानुवादसहितमुपोद्घातप्टिप्पण्यादियुक्तम् ।
सनैषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा ॥ ८ ॥
तदिदं षष्टमपुष्पं पञ्चमपुष्पमिव मनोरञ्जकम् ।
परमाचार्यपदाब्जे समर्प्यते भक्तिभावेन ॥ ९ ॥

॥ इति शम् ॥

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UṬṬAṄKITA VIDYĀ ARAṆYA TRUST

UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF

His Holiness Jagadguru Pujyasri
Chandrasekharendra Sarasvati Swamigal

❖ ❖ ❖

Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha,
Pujyasri Jayendra Saraswati Swamigal

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FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandraśēkharendra Sarasvati, the Śankaracharya-Paramāchāryāl of Śri- Kāñchī-kamakōtipītha was deeply interested in preserveing and interpreting for the benefit of the present and future generations in India and abroad, the relics of the glorious culture and civilisation of India. His Holiness was familiar with epigraphy, the richest and irrefutable among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner all the important Sanskrit and Prakrit inscriptions of India with English translation was conceived of by His Holiness and a Trust was formed in 1984 under His Instructions with a view to carry out this task. His Holiness named the Trust "The Uttaṅkita Vidyā Araṇya Trust" meaning 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' when made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyarāṇya' who was the guide to those princes who were instrumental in founding the great empire of Vijayanagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyāraṇya) was the only person comparable to Ādi Śankarācharya (the rejuventor of the ancient Advaita School of Philosophy of the Vēdas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contains sixteen inscriptions relating to that great soul and it was released by Śrī Paramāchāryāl himself.

Volume I Published in 1985

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives laid down by the Paramāchāryāl was planned to be executed by publishing (in a series of

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volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications, as follows :

VOLUMES II TO X

Volume II	:	Epigraphs of the Period 257 B.C.-318 A.D.
Volume III	:	Epigraphs of the Period 319 A.D.-600 A.D.
Volume IV	:	(Consisting of 3 parts)
Part I		Epigraphs of the Period 601 A.D.-650 A.D.
Part II		Epigraphs of the Period 651 A.D.-700 A.D.
Part III		Epigraphs of the Period 578 A.D.-670 A.D. (Foreign Ins.)
Volume V	:	Epigraphs of the Period 701 A.D.-800 A.D.
Volume VI	:	Epigraphs of the Period 801 A.D.-900 A.D.
Volume VII	:	Epigraphs of the Period 900 A.D.-1000 A.D.
Volume VIII	:	Epigraphs of the Period 1001 A.D.-1200 A.D.
Volume IX	:	Epigraphs of the Period 1201 A.D.-1400 A.D.
Volume X	:	Epigraphs ofthe Period 1401 A.D.-1600 A.D.

The periodisation of the inscriptional content of each of the above volumes, was not meant to be rigidly adhered to, but was left to be determined by number of epigraphs that were available or selected for each period.

It may also be pointed out here that the preparation of volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, these texts as published are written in Roman and these have to be transliterated in to Nagari characters. Further a translation was not always given by the original editors and hence a translation or a summary of the contents has to be given anew. Mostly the concentration of the original editors had been on the aspects of

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political history found in the records. They did not place due stress on the many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence, many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to highlight such enlightening information provided by these inscriptions in their entirely and to be dedicated enough to undertake and systematically complete this enormous work.

Volume II, Published in 1989

The second volume of the Epigraphical series was in the hands of Shri. K.G.Krishnan, and contained two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prākrit language. It covered the period from 257 B.C. (i.e.) when Aśōka's rule began, upto 319 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 by the holy hands of the Paramāchāryāl himself.

Volume III, Published in 2002

The third volume of the Uttankita Vidyā Aranya Sanskrit Epigraphs covers the period from 319 A.D. upto 600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was handled by Shri K.G.Krishnan. Some 345 inscriptions were selected

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to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr. J. Sundaram. This volume was released by Pūjya Śrī Jayēndra Sarasvatī, the present head of Sankara Math, Kāñchī in 2002.

Volume IV, (3 Parts) Published in 2006 & 2008

The fourth volume was entrusted to Shri V. S. Subrahmanya Śāstri and Dr. J. Sundaram in 1993. Shri Subrahmanya Śāstri informed the latter as to the things that were expected to be discussed in the volume by the Paramāchāryāl Chandraśēkharēndra Sarasvatī, as he was very close to him and he similarly guided the latter. Shri Śāstri passed away in 1995 and it was left to Dr. J. Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 601 to 700 A.D.when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in India south of the Vindhyas, after the decline of the Sātavāhanas, several dynasties had sprung up on and were vying for dominance.

Volume IV Part I (601-650) was released at New Delhi by **Dr. Karan Singh M.P.** Volume IV Part II covering the period 651-700 A.D. and Part III covering Sanskrit inscriptions in foreign countries were realesed by **Pūjya Śrī Dayānanda Saraswathī Swāmiji** at Chennai and received by **Dr. V. Kutumba Śāstrī** the then Vice Chancellor of *Rashritya Sanskrit Sansthan, New Delhi*

Volume V, Published in 2009

The volume consisting 120 inscriptions in Sanskrit with English translation covering the period 700 AD - 800 AD was released in Kolkata in 2009 by **H.E.Sri Gopal Krishna Gandhi, Governor of West Bengal** under the auspices of the **Asiatic Society.**

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The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy, Dr.K.V. Ramesh. In his D.O.No.55 1(5)84, dated 13.1.1984, he said that "the Project undertaken, by the Uttaṅkita Vidyā Araṇya Trust, of publishing the texts of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned or so far as I learn, by any of the State Government agencies. The completion of this project undertaken by then Uttaṅkita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches".

Trust Management :

Dr. K.V. Ramesh, who also became the Joint Director General in the Archaeological Survey of India and then got superannuated, was adviser to the Trust, and participated in its deliberations. Śrī M.N.Katti, Dr. M.D.Sampath, and Dr. K.M.Bhadri, the later Directors (Epigraphy) and the staff of the Epigraphy Office helped the editors in their work.

Eminent contributors of the Trust :

It is now our duty to record here the valuable contributions in the management of the affairs of the Trust made by several enthusiastic, and well-wishing eminent-persons. Late Dr.D.C.Sircar, former Govt.Epigraphist for India and then the Professor and Head of the Department of Ancient Indian History and Culture, University of Calcutta, formulated the shape of the work to be under- taken by the Trust. The late Shri.S.Viswanathan and

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late Prof.V.S.Pathak ably guided the affairs of the Trust in the initial period. Late Shri C.S.Krishnamurthy, I.A.S.(Retd), late Shri V.S.Subrahmanian and late Dr.B.N.Mukherjee, Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding the execution of the work. Shri C.G.Rangabhashyam ably managed and executed the affairs of the Trust till 2005.

Financial assistance was received over the years from :-

i) Tirumalai Tirupati Devasthanam.

ii) Govt.of Uttar Pradesh

iii) The members of the Board of Trustees

iv) The staff of Asian Development Bank of Manila.

The publication of Volume IV Parts I to III and Volume V has been accomplished with the financial assistance of the ***Rashtriya Sanskrit Sansthan*** (Deemed University) New Delhi for which the Trustees are grateful.

Editorial Staff :

Dr. J. Sundaram was ably assisted by Dr. K.M. Bhadri as Co-Editor Editorial staff assistance was provided by Śrī K.Ganesh Bhatt, Śrī H.K.Subrahmanya, and Śrī E.M.Mascrenhas. The Trustees record their appreciation of the work done by all of them.

The Trustees hope and request that these Volumes may be purchased by scholars, Libraries, Universities and other Institutions, to fullfill the noble objectives of the project.

13.2.2010 **P. SABANAYAGAM**

CHAIRMAN

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INTRODUCTION

The significant portion of this volume presents the achievement of Rāshṭrakūṭa Gōvinda III. He had conquered many countries in Northern India and South India. First of all he defeated his own elder brother named Stambha. Stambha had the confederacy of many kings including Gaṅga to help him. But Gōvinda III was victorious. Though this elder brother was defeated Gōvinda III appointed him as a feudatory in Gaṅga-maṇḍala. But Gaṅga who helped Stambha remained as the prisoner. Gōvinda III is said to have defeated the confederacy of twelve kings. And had the capital of the town at Mānyakhēṭa. According to Parameshwari Lal Gupta in his Nēsarika grant Gōvinda III had conquered the *chinhas* (or insignia) of many of his enemies. He acquired the fish emblem of the Pāṇḍya king. He also acquired the bull emblem of Pallava king. The emblem of tiger of the Chōḷa king was carried away. The emblem of the elephant of the Western Gaṅga was also carried away. The insignia of bow was taken from the Kēraḷa king. Then the insignia of boar was carried away from the different Chālukyas(Eastern Chālukyas, the emperors of Chālukyas and Mauryas). The emblem of *phalaka* or board bearing the figures of *pratipad* or kettle-drum and *hārya* or snake was taken from the Gūrjara king. The emblem of the *nāmakas* (the names of individual rulers) from Kōsala, Avanti, and Simhala kings were snatched. He also got the emblem of the celebrated Goddess Tārā from Dharma (Dhamapāla) the king of Vaṅgāla. Thus after demolishing Northern India, he came to Śrī-bhavana in the Vindhya mountain range to rest for sometime during the rainy season. There also, king Mārasarva got afraid knowing the valour of Rāshṭrakūṭa emperor Gōvinda III, he immediately became the feudatory of Gōvinda III and gave him his own choicest heirloom. At the end of the rainy season Gōvinda III dashed to Tuṅgabhadrā and then came to Kānchīpuram.

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to take the tribute from the Pallava ruler. Then again he raided the king of Simhala. After defeating him he snatched the two idols (probably Rāvaṇa) and gave them to decorate the temple of God Śiva. Thus he got Lāṭa, Gaṅgavādi and Kalachūri kings as his feudatories.

When Gōvinda III died in about 820 A.D. his son Amōghavarsha I was only a small boy. At that time some feudatories, ministers and even some relatives raised the usual revolt because there was only a boy at the helm. But one Ārya-Patālamalla and another possible feudatory probably Karkka quelled the rebellion and saved the boy Amōghavarsha I. This Amōghavarsha also seems to have cut off his left finger and offered to Goddess Mahālakshmī (probably the goddess Mahālakshmī idol at Kolhapur) for the pacification of a calamity of the whole people. Generally he was generous but he also vanquished the cluster of his enemies. He might have been partial to Jainism.

There was Karkka-suvarṇṇavarsha who was a feudatory of the main Rāshṭrakūṭa dynasty. He had the usual benedictory verse *sa vovyādvedhasā Dhāma* etc. and the genealogy of main Rāshṭrakūṭa dynasty in his charter. Then he said he was a *samadhigata pañchamahāśabda* etc.

There is mention of one Gōvindarāja in the Gurjarat branch of Rāshṭrakūṭas. But he did not have the usual Rāshṭrakūṭa benedictory verse and its genealogy. Gōvindarāj in one inscription tells about only the Rāshṭrakūṭa Krishṇa I, Dhurva, and his son Gōvindarāja and in the second inscription tells about only Rāshṭrakūṭa emperor Gōvinda III as also known as Jagattunga.One Kaparddin was a feudatory of Amōghavarsha I. He was also in Śilahāra-Kōṅkaṇa. He had given one hundred *drammas* to Ārya-saṅgha.

A Kaparddin II, son of Pullaśakti, was in Kanheri in Thāna District. He was also a feudatory of Amōghavarsha

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I who had the titles *paramabhaṭṭāraka*, *mahārājadhirāja*, *Paramēśvara* who had worshipped the feet of Jagattunga who had also the same titles.

Another inscription of Pullaśakti and Kapardin II of Kanheri in Thana District, Maharashtra also again became the feudatories of Rāshṭrakūṭa Amōghavarsha I had given donations to that same Ārya-saṅgha in Kkrishṇa-giri.

The Saindhavas had their capital at Bhūtāmblikā (now known as Ghumli) in the Western Kathiawad in Gujarat. They were the feudatories of Pratihāra. They were known as Rānakas because they were army commanders.

In Talmul (Dhenkanal District, Orissa) there was Dēvanandadēva II who belonged to the Nandodbhava-vaṁśa. He had the epithets *Paramamāhēśvara*, *paramabhaṭṭāraka* which meant was himself was the worshipper of his parents. He was also a *samadhigata pañcamahāśabda*, *mahāsāmantādhipati* which shows that he was also a feudatory of some great emperor. His prominent great emperor was probably in the Bhauma-kara dynasty. He had given the Jambuvada village in Tarāsama-vishaya and in Airāvaṭṭa-maṇḍala to Vāvana-bhaṭṭa, having Vatsa-*gōtra* and five *pravaras* who was the son of Jiükā-bhaṭṭa and was the grandson of Trivikrama-bhaṭṭa-bhavaṇa. He was a resident of Khambhavaṇa in the Parataḍḍā-vāstavya (district). Dēvānandadēva II was in Jayapura which has been identified to the same town named Jaipur in Dhenkanal District, Orissa. Jayānanda is the same Nandōdbhava dynasty had overrun the whole Gōndrāma in Orissa.

The Jurerpur plate was proposed to have been in the 9th-10th century. *Mahāsāmantādhipati* Dēvānandadēva in the Nandōdbhava dynasty was the ruler of Jurerpur in Cuttack District of Orissa. In the Baripada museum plate (*EI.*, XXVI, p.75) the author of plate of the grant thought that Dēvānanda was in the 293 date of Harsha. If that is

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accepted then the related date would be 899 A.D. Thus the Jurerpur plate was considered to have been in the 9th 10th century.

The Talchēr (Dhenkanal District, Orissa) grant was issued by Śrī-Kulastambha-rānaka in the Śūlkīka dynasty. He is described as *Parama-Mahēśvara samadhigata-pañchamahāśabda srī-Raṇastambhaparanāmadhēya, mah-ārājādhirāja, parama-bhaṭṭāraka* a worshipper of the feet of his parents. He was resident of Kōdāla and had obtained the favour of Goddess Stambhēśvarī. He granted the village Siṅga situated in the Western part of the Eastern District to Bhaṭṭaputra Viśvarūpa in the Autathya-*gōtra* and three Ṛishis-*pravara*, the son of Anantarūpa and grandson of Bhaṭṭaputra Yadu who had hailed from Maṅgalavilā. But his mention as *rāṇaka*, indicates that he was only a Commander of some emperor. He was also *samadhigatapanchamahāśabda.*

Doora plates in the Orissa State Museum, Bhubanēśvar, refer to the *rāṇaka* Udayakheḍi who was in Kadambas and resided in the town of Śrīhōṇarēṅga. He was the forehead-mark of all the rulers of the Gaṅga family. He was the Udaya-khēḍi-rāṇaka residing in the village of Kōlāḍa situated in Madhūpa-maṇḍala. He granted to four Brahmins. At the Aditya-Vijay-saptamī in the dark fortnight of Māgha in the Uttarāyaṇa. The granted village was an *agrahāra.* See *EI.*,XXVI, p.77 and *EI.*, XL, p.241. His charter was engraved by Rāṇka, son of Akshasāli Pāhōsa.

A Rāmēśvara inscription which is in Kannaḍa and Sanskrit is very badly damaged. This is a Rāshṭrakūṭa inscription but it does not have the usual eulogy of the Rāshṭrakūṭa inscription. However the inscription starts with śrī-Dantidurgga and then tells about Sāhasatuṅga, śrī Kṛishṇa and Jagattuṅga. Aftera big gap there is the mention of śri-Kṛishṇa Indranuja. After a gap there is the

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mention of his defeating the Pāṇḍya king and his taking the *viruda* (title) of Rājamārttāṇḍa. After a gap there is the mention of śrī-Kṛishṇa and of Dhuradaṅkakāra and Kṛishṇarāja. There is a mention of Sōmaha. Then there is the mention of Vallabhadēva (Rāshṭrakūṭa emperor) and Raṭṭakandarpa, Kṛishṇa Dhurudaṅkakāra who was sent to occupy Kāñchī, which was occupied by Drāviḍas. It mentions Rājamārttāṇḍa alias Rattakandarpa and alias Kṛishṇa who was a Bhāgavata. He built the *mahāśrama* (temple of) of God Rāmēśvara. He also told about river Veṇṇā. The same Dhuradaṅkakāra tells about his building three temples viz. Rāmēśvara, Maśiyaṅkadhavala and Kālēśvara. The grant tells about the plots given to these temples.

The Kannaḍa portion refers to *samadhigatapañcha-mahāśabda* Kāmayya (possibly the same Kṛishṇa alias Dhurudaṅkakāra alias Rājamārttāṇḍa,who obtained (*paḍedu*) the locality called Naṅgadūru from Gōyinda (Gōvinda III) and says he had given some plots to the same three temples. A gift of 30 *mattars* of land was given to Tippaya gorava (apparently the *śaiva* priest attached to the temple of God Rāmēśvara).

The Kārītalāi (Jabalpur District, Madhya Pradesh) inscription of Lakshmaṇarāja I of Kalachuri of Tripuri is very much damaged. Probably he says about the rout of Nāgabhata II of the Gurjara-Pratihāra by Gōvinda III, the father of Amōghavarsha I. The date of this inscription is in the Kalachuri year of 593 (corresponding to 841-42 A.D.)

The Pathari (Raisan District, Madhya Pradesh) inscription tells about Parabala, a feudatory of Rāshṭrakūṭa family. He established the temple of God Vishṇu.

There were two inscriptions of Nētribhañja (or Neṭṭa-bhañja), the second one was a Paramamāhēśvara and the

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first one has a Mahārāja. Both of them had the epithets Rāja, Rājānaka and Rajaputra.

Probably the Rāshṭrakūṭa, Gōvinda III did not touch Rājasthan Around 813 A.D. there was Dhavalappadēva in the Guhila dynasty. That Dhavalappadēva had the epithets of *paramabhaṭṭāraka mahārājadhirāja Paramēśvara.* The inscription tells about Vaidya Gīyaka, son of Nāgadāma who was a merchant in the class of Naigama caste and he was also very wealthy. He was residing in Dhavagarttā. He had given an *akshayanīvī* (a perpetual endowment) to the God Mahāmahēśvara and Goddess Durggādēvī. That God and Goddess had been given a plot which could be ploughed in autumn (*śarad*) and summer (*graishmika*) as also two shops and he had also given a waterwheel (*arahaṭṭakulyā*). That God Mahēśvara was established by Gīyaka. The Goddess Durggādēvī (known as Ghaṭṭavāsinī) was established by *Vaidya* Yaśōdēva.

There was the king Nāgabhaṭa who had the epithets of *paramabhaṭṭāraka, mahārājādhirāja, Paramēśvara* and who worshipped the feet of *mahārājādhirāja Paramēśvara* śrī Vatsarāja-dēva. He belonged to the *Pratihāra* dynasty. He was in the Rājyaghaṅgakam village. His wife queen Jayāvalī, was the daughter of Jajjaka, he himself was a son of Pratīhāra Bapuka and wife Bumbhuvaka; Pratīhāra Bapuka was the son of Haragupta of the family called Avāṅgānaka. That queen Jayāvalī had given the temple to God Paramēśvara.

Again there was the Western Gaṅga king Koṅgaṇi-varmma-dharmma mahādhirāja. He had the epithets of *mahārājādhirāja Paramēśvara.* He had given the village named Perjjaraṅgi with all exemptions to śrī-Nāga-dēvabhaṭṭa who was in the Bharadvāja-kula, was an expert of Ṛigvēda, who was the son of Sōmayāji-bhaṭṭa and grand- son of Vinayaḍi.

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The Gurjara-pratihāra *mahārāja* śri Bhōjadēva's son was śrī-Rāmabhadra who had his capital at Kanyā-kubjā.

Pratihāra Kakkuka in Ghaṭiyāla, in Jodhpur District, Rājasthan was an independent ruler. But his concern was for the merchants.

A *Pratīhāra* Bāuka of Jodhpur, Rājasthan was a great conqueror. He was also well-versed in Prosody, Grammar, Logic, Astronomy and Poetry. At Bhūvakūpa he had killed Nandāvalla and Mayūra. He had many feudatories.

By 862 A.D. Pratihāra Bhōja became a king in Jhansi District, Uttar Preadesh. He was a *mahārājādhirāja.* His inscription was on a pillar near Śāntinātha (a Jain Tirthaṅkara).

That Bhaillasvāmin temple was also in Bhilsa. One merchant of Pāravāḍa community made several grants to that temple. The grants were in several *vīthīs.* Each of the merchants had to give a specified item to that specified *vīthī.*

In the place near Gwalior fort there was the inscription of śrī-Rāmadēva of Pratihāra dynasty.

There was a Nāgara-bhaṭṭa who belonged to Varjāra family and had immigrated to Gōpādri (Gwalior) from Ānandapura in Lāṭōmaṇḍala. That Nāga bhaṭṭa's son was Vaillabhaṭṭa. He married Jajjā, the daughter of Kāsara-kīyavishṇu. Their son was Allā. That Alla had married Vavvā. Allā had built a temple of God Vishṇu and requested that temple to be there so long as oceans and mountains would be there. The temple was installed in the Vaiśākha month in the Vikrama samvat year 932 (875 A.D.)

The Peheva (Karnal District, Eastern Punjab) inscription is also a unique one. It is stated that in samvat (probably Harsha era) 276 and in Vaiśakha śudi 7 and

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when the *parama-bhaṭṭāraka, mahārājādhirāja, Paramēśvara* śrī Bhojadēva was also worshipping *parama-bhaṭṭāraka, mahārājādhiraja Paramēśvara* śrī-Rāma-bhadradēva was well. He had said that in Prithūdakā village on the day of *piśāchi-chaturddaśi* (14h fortnight of bright night of Vaiśākha) a horse-fair is to be held.. At the horse fair some 33 or 34 inhabitants of different countries came for this fair. Each individual (whether he had the horse or mare or mule or some other animal) had to give a specified amount.

In the Ūnā village (in Junagadh District, Gujarat) there was the Pratihāra, *Paramabhaṭṭāraka mahārājādhirāja Paramēśvara* Mahēndrāyudhadēva who worshipped the feet of *Paramabhaṭṭāraka, mahārājādhiraja, Paramēśvara*, śri-Bhojadēva in the Valabhī-samvat 574. His feudatory was Balavarman, son of Avanivarmman. He granted the village Jayapura, on the bank of the river Kaṇavirika, and in the Nakshīsapura group of eighty four villages to the Sun-god named as Taruṇāditya in the (Rathasaptamī) of the sixth day in the Māgha after having fasted on the previous day, because the Ratha-saptami is an auspicious day for God Sun

Mahēndrapāla, who was an emperor had the Chālukya feudatories named Avanivarman I's son Balavarman and Avanivarman II, the former had given the village Jayapura belonging to Nakshisapura group of eightyfour and the latter had given the village Amvulaka (Ambulaka) belonging to the same Nakshisapura eightyfour in Saurāshtra-maṇḍala to the Sun-God named Taruṇāditya. These villages in Surasṭra-maṇḍala show that Surāshṭra-maṇḍala had been captured from Rāshṭrakūṭas. It also shows that Mahēndrapāla had also become an emperor in his own right. The former grant was given in the Śrī Valabhi-saṁvat 574 in the Māgha month śudi 6, and the latter grant was given in Vikrama samvat 956, Māgha śudi 6.

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Then there was Jayachandra who was the king of the kingdom of Jālandhara or Trigarta in the east Punjab. King Jayachandra was a great devotee of God Mahēśvara. His feudatory was Rājānaka Lakshmaṇa-chandra who was the ruler of Kīragrāma where there was the temple of Vaidyanātha. In that Kiragrāma there were two merchants named Mānyuka and Āhuka. Their father was Siddha. Āhuka had a wife named Gulhā. Both these brothers got their property undivided. They had built the temple of God Śiva (the slayer of Tripura) along with the statues of Gaṅgā and Yamuna (the personified deities of the named rives) as also a maṇḍapa in the same temple. Now one Brahmin named Ralhana who was the son of Āsuka living in Suśarmapura had also given to that God two *drōṇas* of the measures of paddy (two *drōṇas* came to one *vaha* of land) in Navagrāma. Also one Ganēśvara son of Brāhmaṇa Gōvinda had given a half of a plough (half of that much land which could be ploughed in a day). Then the very wealthy merchant Jīvaka, the son of Depika and Malhika presented a courtyard in front of the temple. May these temple and other grants that were given live there for all the time. Nāyaka, the son of Āsika who was the head of masons and had come there from Suśarman's town, and Thodhuka had constructed the temple and *maṇḍapa*. These were done according to the opinion of Samu. Rāma, son of Śriṅgāra and Bhringaka, composed the eulogy. It was incised in the eightieth year of Lōkakāla and on a pleasant first day of bright fortnightin the Jyeshṭha, a Sunday.

The elapsed Śaka year was . . . 6

(The transcript of Second Eulogy) (A continuation of the king Jaychandra of Jalndhara or Trigarta) says.

The building of the temple of God Śiva and a maṇḍakpa were constructed by Mānyuka and Āhuka.

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They were done for his ancestors, Sāhila, Pāhila, Kāhila and Siddha going to Elysium.

Rājānaka Lakshmanachandra allotted six *drammas* from custom-house to God Vaidyanātha

Again one plough was given to the same God in the village Pralamba, by daughter Lakshmaṇa, the mother of Rājānaka.

Mānyuka and Āhuka granted an oilmill in the village Kīragrāma for the lamps of God Śiva.

They also gave a shop and good land of four ploughs in Navagrāma to the same God.

May those gifts (the temple of God and those requested to give) may be there so long as earth will be there.

Rāma, the son of *pramātṛi* of the king of Kāśmīr and as also the son of Bhṛiṅgaka composed the eulogy.

It was engraved by Gūhaka.

The elapsed Śaka year was 726.

The Śalastambha Mlechchha (who was also called Scheduled caste) dynasty was in that Parbatiyā (near Tezpur in Darrang District, Assam). Now there was *Parama-mahēśvara, paramabhaṭṭāraka mahārājādhirāja* śrī-Vanamālavarmmadēva who had worshipped his parents and who had the capital at śrī-Haḍapēśvara He had built many palatial structures and beautified many buildings (with many flower-gardens etc.) He had also built the temple of God Hētuka-śūlin (God Śiva). He gavethe village Hapōsa-grāmam within Svalpa-Maṅgōsa District and in Uttara-kūla along with a probitition of *chāṭa* (troops?) and *bhaṭa* (policemen?) and with that village *uparikara* (right enjoying the tax on temporary tenants) to Brāhmaṇa's sons Chūḍamaṇi, Dētobhā, Garga and Śambhu, all sons of Jējjaṭa. They were in a joint family due to the fear of loss of *dharma*. They were in the

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Śāṇḍilya-gōtra and in the *charaṇa* of Sāman (Sāmavēda). They were also scholars of three Vēdas. The king's appeal was to approve this grant.

That same Vanamālavarmmadēva's son Jayamāla was also called Vīrabāhu. He had married Ambā. But soon after his coronation he began to have an incurable disease and thus he was unable to carry on the administration. So he gave the kingship to his son Balavarmmadēva who now got the epithets of *Paramēśvara paramabhaṭṭāraka, mahārājā- dhirāja.* He was the worshipper of his parents. There was a learned Brāhmaṇa named Garga who belonged to Aupamanyava-*gōtra* and in the Kaṇva-śākhā of the Yajurvēda. His son was Gabhishttira whose son was Śya-madēvabhaṭṭa whose mother was in the 5th year of the king's reign his *abda puja* was performed. It was at the *Śakrotthāna* festival (the raising of the banner of Indra-dēvatā) (the 12th day of bright fortnight of Bhādṛa (month). When the king Balavarmman, was in the same Haḍappēśvara, he granted two thousand measures (probably called *Drōṇas*) of paddy segregated from other locality called Bappadēvapāṭaka in the Varase-paṭṭana. He told all respective officers who were there to know about this grant. The grant had all exemptions.

The Ulubāri plates of the same Balavarmmadēva gave two thousand measures (*drōṇa*) of paddy apparently per annum in a locality named Dikkūra lying in the Mañjai District (*vishaya*) in Uttara-kūla (i.e. in the north of River Brahmaputra. That plot of land was rent free (that is this plot was separated from rent paying areas) to Brāhmaṇa. Bhavadēva who was the son of Dhruvadēva and Ushā and grandson of Vishṇudēva, who was in the Paraśara-*gōtra* and Kaṇva-śākhā of the Yajurvēda. The donee was given at *laksha-hōma* (100,000) sacrifices for appeasing angry planets at the time of *makara-saṅkrānti* (the auspicious moment (probably the fourth week of December when the Sun started entry in South Capricorn). Possibly the king

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Balavarmman wanted to obviate such calamity which had shortened the reign of his father. The importance of this inscription is that the reign of Balavarman lasted upto the 13th year whereas other plates of the king had restricted to Balavarmman to the 5th or 8th year. Again it may be noted that the grant was done in Uttara-kūla (to the north of brahmaputrā).

Pratihāra Kakkuka was an independent king. While he was in Ghatiyāla, in Jodhpur district, śrī-Kakkuka who was in the saṁvat 918 Chaitra śudi 2 which had the Wednesday and it was in the Hasta asterism. He had established a market and he had also been in the countries of Travaṇi, Valla and Māḍa. He had also seen the people of Ārya, Gurjjaratra and Parvata in the Lāṭa country. He had erected two columns, one in Rōhīmsaka and the other in Maḍdōdara. He also told about six things which were dear to him. Possibly the Pratihāra Bhōja in the samvat 919 (862 A.D.), Āśvayuja bright fortnight 14 which was also a Thursday, he had erected a column near the temple of (Jain) Śāntinātha at Lanchchhagira (Possibly now known as Deogadh in Jhansi District of Uttar Pradesh.

In the samvat 933 and on the second day of the bright fortnight of Māgha month, Paramēśvara śrī-Bhōjadēva had given the guardian fort of Gōpagiri (Gwalior) to Alla who was the son of Vāillabhaṭṭa and his wife Jajjā. Alla's wife was Vavvā. Along with so many other relatives he had established the temple of God Vishṇu, The merchant viz. Vavviyāka, the trader Ichchhuvāka as also the members of the board (Vāra) of the Savviyākas and such others in the whole town also gave to the temple to nine Durgās (viz.) Rudrā, Rudrāṇī, Pūrṇāsā etc. Then Alla, the son of Vāillabhaṭṭa developed a piece of land 270 *hasta* in length and 187 *hastas* for a garden on an auspicious day. So many others fields had given barley grain for the Vishṇu temple. The other oilmillers had to give one

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palikā of oil per oilmill on the 9th day of bright half of every month. The gardeners had to give loose flowers or *mālas* as are available in the season.

In Bhilsā, Bhilsa District and Madhya Pradesh, a merchant of Pārvāḍa community had given to the temple of Bhaillasvāmin curd and water. In the specified *vithī*, each *vīthi* had to give the specified number of *drammas*. The main deity was God Nārāyaṇa who was called as Bhaillasvāmin. For that God, the first *vīthī* had to give 13 or 130 *pāñchāika dramma*, to be granted as an *agrahāra*. The second and third *vīthīs* had to give 40 *pāñchāika-dramma* to the mother Goddesses and God Gōvinda. It is seen important that the Bhaillasvāmin became God Vishṇu as deity as early as in 876 A.D.

The Gaya inscription begins with an obeisance to Purushōttama who was also shown as Lokanātha. It tells about Bhaṭṭavarmmadēva. Bhattadēva's son was Sīhudēva and hia grandson was Bappadēva. His wife Vallabhadēvī.Bhaṭṭadēva had also the monastery of *nivāsa* or *ārāma* which was required to be given to ascetics and *vratachārins*. Bhattadēva's brother Banudēva was always silent but when required indicated to Rāma on the fullmoon day of the Vaiśakha in the reign of Nārāyaṇapāla.

The Badāl pillar inscription tells about the Nārāyaṇapāla of Pāla dynasty. His pedegree is as follows. His race was in Śāṇḍilya, and then there was one [Vishṇu]. Again there was Vīradēva. In his family there was Pañchāla, his son was Garga who was the adviser of Dharma (or Dharmapāla). That Garga married Ichchhā and their son was Darbhapāṇi who became the minister of the king Dēvapāla. That Darbhapāni married Śarkarādēvi and their son was Sōmēśvara who married Rallādēvī and their son was Kēdāra-miśra who was thecounsel, of the Lord of Gauḍa Śūrapāla. That Kēdaramiśra married Vavvā born at

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Dēva-grāma. Their sons were Rāma and Gaurava-miśra (the last one was possibly the Gaurava, the *dūtaka* in the Bhāgal-pur copper-plate inscription.) There was Nārāyaṇapāla who was desirous of victory. Verses 20-28 tell about the greatness of Rāma or Gurava-miśra. This eulogy was incised by the artisan Vishnubhadra.

The Silao (Patna District, Bihar) inscription state that there was Kāśyapa who had been a Surapati (Indra) for seven times and now was in a prosperous family. He had married Kāpilēya who had a golden form. That Kāśyapa had been devoted to Bhagavān Jina (Buddha). So forsaking his wife he became a recluse and became an exponent of Buddhist doctrine, and Buddhist law. But finally he became a *nirvāṇa* (i.e.) after becoming a beatitude he came on the charming hill of gurupāda.

Baripada Museum plate refers toDēvānanda II in the Nandodbhava dynasty. He had the epithets *Para-mamāhēśvara*, *paramabhaṭṭāraka*, *samadhigatapañcha-mahaśabda*, *mahā-sāmantādhipati*, also worshipped the feet of his parents.

Mahēndrapāla in the Pratihāra of Kanauj was also in Pehoa, Karnal district in Punjab. His subordinate was Dāvarāja who was the younger of Pūrṇarāja. Their father was Jajjuka and their grandson was Vajraṭa. Their earliest king was Jāula. They were in Tōmara family. Jajjuka had two wives. The first wife's son was Chandra. The other wife had the son Nāyika. Chandra's son was Gogga. Nāyika's son was Pūrṇarāja. Dēvarāja's uterine brother was Pūrnarāja. The three brothers arranged to build the temple of God Vishṇu at the back of Pūrṇarāja but in front of Dēvarāja. The building was ordered by Gogga. All of them were of Kambōja descent. The villages for that temple were given by Yakshapāla, Gūrjjara and Pāṭala. The eulogy was done by . . . ālāditya. This *praśasti* must have been incised in 9th century A.D.

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Mahābhavagupta I Janamējaya was in the Sōmavaṁśin dynasty. The Sōmavamśin were also in Orissa. They were independent rulers. Mahābhavagupta I Janamējaya was in Suvarṇṇapura which was his victorious camp. Mahābhavagupta had the titles, known as *Parama-māhēśvara, parama-bhaṭṭāraka, mahārājādhirāja* Paramēśvara whose son was also śrī-Śivagupta said to have been the head ornament of the Sōma-kula (dynasty of the Moon). He was also said to have been the Lord of Tri-Kaliṅga. He made his grant in his regnal year three. This same king in his regnal year of sixth and eighth was in Murasīma which was now his victrious camp. In the same king's seventeenth year and thiryfirst year had his camp at Ārāma. In his thirtyfourth year he was again in Suvarṇṇapura.

The eastern Chālukya rulers, Vijayāditya II, Vishṇuvarddhana V and Vijayāditya III, were the younger brothers of Kalivarddhana, the younger brother of Bādāmi Chālukya Pulikēśin II. The rulers of Vēngi became independent rulers. They certainly started their rule whith the usual eulogy of the Bādāmi Chālukyas and then began their own hegemony as Eastern Chālukyas. They had conflict with Rāshṭrakūṭas. The Rāshṭrakūṭa Gōvinda III, after defeating the Eastern Chālukya Vijayāditya asked him to prepare the compound for the conqueror's stable or to cleanse the floor of Gōvinda's camp.

Eastern Gaṅga Anantavarman was in the Śrīkākulam District,Andhra Pradesh. He was also in Kaliṅga-nagara. He was a worshipper of Gōkarṇasvāmin who was at the summit of Mahēndra mountain (hill). There was śrī Anantavarmadēva, son of mahārāja śrī-Dēvēndravarman who had many feudatories under him. He was the forehead mark of the pure Gaṅga dynasty. He had gifted the village named Sinicharaṇa to Brahmin named Viṭhubhaṭa son of Harischandra of Śāṇḍilya-*gōtra*, in

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Vājasanēya-charaṇa and in the white Yajurvēda. The village was given as *agrahāra*.

In the same Śrīkākulam District, Andhra Pradesh, there was *yuvarāja* śrī-Rājēndravarman, whose father was *Mahārājādhirāja*, *Paramēśvaraa paramabhaṭṭāraka* śrī-Anantavarmmadēva. He was also having the same characteristics of his father. Two villges named Kuśasaṅkira, Jambōṭṭi pañchālyamarali in the Dāpupañchali had been given to Goddess Kāñchipōtti.

In the same Śrīkākulam District, Andhra Pradesh there was śrī Dēvēndravarmmā son of *Paramamāhēśvara, mahārājādhirāja Pramēśvara* śrī Bhūpendravarmman. His eulogy is somewhat slightly different. He does not have the epithet *Gaṅgāmala-kulatilaka*, but it has the epithet *Gaṅgāmala-kula-chūḍāmaṇi*. Otherewise the script is almost the same. Two Brahmins named Narasiṁhabhaṭṭa and Mādhava-bhaṭṭa who were expert of having the six minor parts of Vēdas and who were having Ṛig-vēda. They were in the Kāmukāyanī-sagōtra.. Both of them were gifted the village Nāpitavāṭaka in Kōluvarttanī-(vishaya).

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LIST OF INSCRIPTIONS

No.	Title	Date
1.	Indian Museum Plates of Ganga Davendravarman	802 A.D.
2.	Manne Plates of Stambha ranavaloka	802 A.D.
3.	Musunika Grant of Devendra varmman III	802-04 A.D.
4.	Jharika Grant of Rashtrakuta Govinda III	803 A.D.
5.	The First Prasasti of Baijnath I	804 A.D.
6.	The Second Prasasti of Baijnath II	804 A.D.
7.	Nesarika Grant of Govinda III	805 A.D.
8.	Dharur Plates of Rastrakuta Govinda III	806 A.D.
9.	Wani Plates of Govinda III	806 A.D.
10.	Nandigrama Grant of Prabhutavarsha	806 A.D.
11.	Sisavai Grant of Govinda III	807 A.D.
12.	Radhanpur Inscriptions of Govinda III	808 A.D.
13.	Devanur Grant of Ranavaloka Kambayya	808 A.D.
14.	Prince of Wales Museum Plates of Govindaraja	810 A.D.
15.	Pattali Grant of Yuvaraja Rajendra Varmma	809-811 A.D.
16.	Torkhede Grant of the Time of Govindaraja of Gujarat	812 A.D.
17.	Kadaba Plates of Prabhutavarsha Govinda III	812 A.D.

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18.	Lohara Grant of Govinda III	812 A.D.
19.	Baroda Grant of Karkka	812 - 13 A.D.
20.	Dabok Inscription of the Time of Dhavalappadeva	813 A.D.
21.	Buchkala Inscriptions of Nagabhatta	815 A.D.
22.	Perjjarangi Grant. of Rajamalla I	819 -820 A.D.
23.	Javakheda Plates. of Amoghavarsha I	820 A.D.
24.	Surat Plates of Karkkarja Suvarnavarsha of Gujarat Rashtrakuta Branch	821 A.D.
25.	Brahmanapalli Grant of Karkka Suvarnavarsha	824 A.D.
26.	Kavi Inscriptions of Govindaraja	827 A.D.
27.	Grant of the Time of Saindhava-King Agguka II	832 A.D.
28.	Grant of Saindhava King Jaika I	834-35 A.D.
29.	Barah Copper of Bhojadeva plates	836 A.D.
30.	Jodhpur Inscriptions of Pratihara Bauka	837 A.D.
31.	Karitalai Stone Inscriptions of Lakshmanaraja	841-42 A.D.
32.	Kanheri Inscriptions of Pullasakti	843-44 A.D.
33.	Velurpalaiyam Plates of Nandivarman III	852 A.D.
34.	Kanheri Inscriptions of Kapardin II	854 A.D.
35.	Tekkali Plates of Anantavarman	854-56 A.D.
36.	Konnur Spurious Inscription of Amoghavarsha I	860 A.D.

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37.	Pathari Pillar Inscriptions of Parabala (Vikrama) Samvat 917	861 A.D.
38.	Ghatiyala Inscriptions of Kakkuka	861 A.D.
39.	Deogadha Inscriptions of Bhojadeva Kanauj	862 A.D.
40.	Plates of Dantivarman of Gujarat	867 A.D.
41.	Bahur Plate of Nripatungavarma I	867 A.D.
42.	Kaman Inscriptions of Harsha year 263	869 A.D.
43.	Sanjan Plate of Amoghavarsha I	871 A.D.
44.	Grant of Ranaka of subordinate-Saindhava Branch	874-75 A.D.
45.	Saundatti Inscriptions of Krishna II	875-76 A.D.
46.	Inscriptions of Vaillabhattasvamin-Temple at Gwalier, No.1	875 A.D.
47.	Inscriptions of Vaillabhattasvamin-Temple at Gwalier, No.2	876 A.t.
48.	Kanheri Inscriptions of Kapardin II	877-78 A.D.
49.	Bhilsa Inscriptions of V.S.935	878 A.D.
50.	Kalahandi Plate of Anantavarman-Vajrahasta	877-81 A.D.
51.	Peheva Inscription Harsha Samvat 276,	882-83 A.D.
52.	Plates of Dhruva II of The Gujarat Rashtrakuta Branch	884 A.D.
53.	Grant of Saindhava King Agguka III,	886-87 A.D.
54.	Talmul Plates of Devanandadeva II	888 A.D.
55.	Galavalli Plates of Ganga	889-91 A.D.

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56. Two Jaina Inscriptions From Siyamangalam 892-93 A.D.

57. Two Copper Plates Inscriptions of the time of Mahendrapala of Kanauj 893 A.D.

58. Two Copper Plates Inscriptions of the Time of Mahendrapala of Kanauj B-Plates of Avanivarman II Yoga 899 A.D.

59. Gwalior Prasasti of Bhoja 9th Cent.

60. Pehoa Prasasti of the regin of Mahendrapala of Kanuj 9th Cent.

61. Khalimpur Plate of Dharmapaladeva Samvat 33 9th Cent.

62. Nalanda Plate of Dharmapaladeva Year 39 9th Cent.

63. Mungir Copper Plate of Devapaladeva SAMVAT 33 9th Cent.

28. Nalanda Copper Plate of Devapaladeva year 39 9th Cent.

65. Ghosrawa Buddhist Inscription 9th Cent.

66. Lucknow Museum Copper Plate Inscription of Surapala I 9th Cent.

67. Malda Museum Copper Plate of Mahendrapaladeva 9th Cent.

68. Gaya Inscription of the Time of Narayanapala 9th Cent.

69. Badal Pillar Inscription of the Time of Narayanapala 9th Cent.

70. Bhagalpur Plate of Narayanapala, - Year 17 9th Cent.

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71.	Vakratentali Grant of Mahabhavagupta I	9th Cent.
72.	Patna Plate of Mahabhavagupta I - Janamejaya (I Set)	9th Cent.
73.	Patna Plate of Mahabhavagupta I - Janamejaya (II Set)	9th Cent.
74.	Kalibhana Plate of Mahabhavagupta I	9th Cent.
75.	Satalma Plates of Mahabhavagupta I - Janamejaya	9th Cent.
76.	Sonpur Plates of Mahabhavagupta I - Janamejaya	9th Cent.
77.	Gaintala Plates of Mahabhavagupta I- Janamejaya	9th Cent.
78.	Sambalpur University Museum Plate- of Mahabhavagupta I	9th Cent.
79.	Degaon Plates of the Time of - Mahabhavagupta I	9th Cent.
80.	British Museum Plates of Vijayaditya II	9th Cent.
81.	Tandivada Grant of Vijayaditya II	9th Cent.
82.	Vorppomgu Grant of Vijayaditya II	9th Cent.
83.	Godavari Plates of Vishnuvarddhana V	9th Cent.
84.	Peravali Plates of Vishnuvarddhana V	9th Cent.
85.	Chandavolu Plates of Vijayaditya III	9th Cent.
86.	Chimbaluru Grant of Vijayaditya III	9th Cent.
87.	Katlaparru Grant of Vijayaditya III	9th Cent.
88.	Musulipatam Plates of Vijayaditya III	9th Cent.
89.	Parbatiya Plates of Vanamalavarmedeva	9th Cent.

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56. Two Jaina Inscriptions From
90. Talcher Grant of Kulastambha 9th Cent.

91. Baripada Museum Plates of Devanandadeva II 9th Cent.

92. An Incomplete Grant of Saindhava king Ranaka 9th Cent.

93. Keregodi Rangapura Plates of Rajamalla 9th Cent.

94. Rashtrakuta Inscriptions of from Ramesvara 9th Cent.

95. Kasyapa Image Inscription from Silao 9th Cent.

96. Chittagang Copper of Kantideva - plate 9th Cent.

97. Howraghat Plates of Balavarman III of Kamarupa 9th - 10th Cent.

98. Ulubari Plates of Balavarman 9th - 10th Cent.

99. Ganjam Plates of Nettabhanjadeva (H), 9th - 10th Cent.

100. Ganjam Plates of Nettabhanjadeva (I), 9th - 10th Cent.

101. Pettarasa Grant of Nettabhanja 9th - 10th Cent.

102. Ganjam Godavari Plates of Vidyadharabhanjadeva 9th - 10th Cent.

103. Orissa Plates of Vidyadharabhanjadeva 9th - 10th Cent.

104. Doora Plates of Udayakhedi 9th - 10th Cent.

105. Jurerpur Plates of Devanandadeva 9th - 10th Cent.

106. Napitavataka Grant of Devendravarman 9th - 10th Cent.

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List of Abbreviations

AR, ASI	:	Annual Reports of the Archaeological Survey of India, New Delhi
AR.EP	:	Annual Reports on Indian/South Indian Epigraphy, Archaeological Survey of India, New Delhi.
BVB Series	:	Bharatiya Vidya Bhavan Series (The History and Culture of the Indian people), Bombay
CII	:	*Corpus Inscriptionam Indicaram*, Archaeological Survey of India, New Delhi
EI	:	*Epigraphia Indica*, Archaeological Survey of India, New Delhi.
IA	:	*Indian Antiquary*
IE	:	*Indian Epigraphy*: D.C.Sircar
IEG	:	*Indian Epigraphical Glossary*: D.C.Sircar
IWG	:	*Inscriptions of Western Ganga*
JESI	:	*Journal of the Epigraphical Society of India*, Mysore
JOR	:	*Journal of Oriental Research*, Madras
KI (KRN.INS)	:	*Karnataka Inscriptions*, Kannada Research Institute, Dharwad.

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MAR	:	*Mysore Archaeological Reports*, Department of Archaeology and Museums, Mysore
MW, SED	:	*A Sanskrit-English Dictionary:* Monier Williams,
SIH	:	*South Indian History*: K.A.N. Sastry
SII	:	*South Indian Inscriptions*, Archaeological Survey of India, New Delhi.
USVAE	:	*Uttankita Sanskrita Vidya Aranya Epigraphs*, Uttankita Vidya Aranya Trust, Mysore.

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No. 1
INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN

Location : Calcutta, W. Bengal

Date : Gaṅga year 308=802 A.D.[1]

Script : Northern characters

Language : Sanskrit

King : Dēvēndravarman, son of *Mahārāja* Rājēndravarman

Dynasty : Eastern Gaṅga

Reference : Chhabra, B.Ch., *EI.*, XXIII, pp.73-78

Text

Metre: Vv. 1-2 *Anushṭubh* ; 3 *Pushpitāgrā*

ओं स्वस्त्यमरपुरानुकारिणः सर्व्वर्तुसुखरमणीयाद्विजयवतः कलिङ्गनगरा न्माहेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैक सूत्रधारस्य शशांकचूडामणेर्भगवतो गोकर्णस्वामिनश्चरणकमलयुगल प्रणामाद्विगतकलिकलंको गङ्गामलकुलतिलकोनेकसमरसंघट्टजनितजय शब्दः प्रतापावनतसमस्तसामन्तचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणः परममाहेश्वरो मातापितृपादानुध्यातो महाराजश्रीराजेन्द्रवर्मसूनुः श्रीदेवेन्द्रवर्मा कुशली। लोहधङ्गरसंबन्धिनि बुकुद्रवके स समवेतान्जन पदान् समादिशति विदितमस्तु भवतां यथा चोत्तरराढा पाटकबोज्य वास्तव्याय वत्सगोत्राय यजुर्वेदकठचरणाय भट्टनारायणसूनवे गोविन्दशर्मणे ..... पण्डिताय माघमासे .... ग . . . . . परि पुरुज्वनानामाग्रामस्त्रिधर्म. . ममानुबोधेन मातापित्रोरात्मनश्च पुण्याभिवृद्धये शासनेन ..... चन्द्रा

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. . . . . ग्रामोयमस्माभिर्दत्तः। यतोस्य भविष्यद्राजपूर्वराजवल्लभ चाटभटदण्डपाशिकादिभिः कैश्चिद्बाधा न कर्तव्या ॥ पूर्वस्थित्या सीमा सेतुपरिच्छेदेन प्रभाष्यते उक्तञ्च।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ २ ॥

इति कमलदलांबुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३ ॥

लिखितमिदं शासनं शर्वचन्द्ररहस्येनोत्कीर्णं चाक्षशालिखण्डिमलश्री सामन्तेन ग प्रवर्द्धमानसंवत्सरे ३०८

Summary

This charter, engraved on a set of three copper-plates, consists 38 lines of writing. The seal to which the ring holding the plates is fixed bears the figure of a seated bull. With the exception of the three imprecatory stanzas occurring at the end, this charter is in prose. It records the gift of a village by the Gaṅga king Dēvēndravarman to a Brāhmaṇa.

The charter begins with the *Siddham* symbol and the auspicious word *svasti* followed by the usual description of the capital city of Kaliṅganagara[2] resembling the celestial city (*Amarapura*). Then Śrī Dēvēndravarman, the

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son of *Mahārāja* Śrī Rājēndravarman of the Gaṅga family is introduced with the usual epithets. He is described as meditating on the feet of his parents (*mātā-pitṛi-pād-ānudhyāta*) and as a devout worshipper of Śiva (*parama-māhēśvara*).

The formal portion of the charter states that the king Dēvēndravarman ordered the local people assembled at the village Bukudravakōṇa in the (territorial division of) Lōhadhaṅgara that for the increase in the religious merit of his parents and of himself he granted the village Purujvaṇā to one Gōvindaśarman, son of Bhaṭṭa-Nārāyaṇa. The donee is described to be a resident of a place in Uttara-Rāḍhā[3], a member of the Vatsa *gōtra* and a follower of the Yajurvēda and the Kaṭha *charaṇa*.

Then follows the usual appeal to the future rulers and officials like *Chāṭa*, *Bhaṭa* and *Daṇḍapāśika*, etc. not to disturb the enjoyment of the grant by the donee. Three imprecatory verses have been quoted in this context.

This charter was written by *Rahasya* Śarvachandra and engraved by *Akshaśālin* Khaṇḍimala-Śrīsāmanta.

The date of the charter, *viz.*, the prosperous (Gaṅga) year 308 occurs at the end.

Notes

1. The initial date of the Gaṅga era has been reckoned as 494 A.D.

2. Kaliṅganagara has been identified with Mlukhaliṅgam in the Ganjam District of Orissa (*EI.*, XXIII, p.76).

3. Uttara-Rāḍhā is said to be that part of Bengal which includes a portion of the district of Murshidabad (*ibid.*)

Φ Φ Φ Φ

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No. 2
MANNE PLATES OF STAMBHA RANAVALOKA

Location : Maṇṇe, Bangalore District, Karnataka

Date : Śaka 724 = 802 A.D.[1]

Script : Kannaḍa

Language : Sanskrit

King : Stambha Raṇāvalōka

Dynasty : Rāshṭrakūṭa

Reference : *EC.*, IX, pp.51-53 (Nelamangala 61)

Text[2]

Metre: Vv. 1, 23-25 *Anushṭubh* ; 2, 6, 9 *Vasantatilakā* ; 3-5, 7-8, 10-20 *Śārdūlavikrīḍita* ; 22 *Sragdharā* ; 21, 26, 27 *Āryā*

ॐ स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ १ ॥

भूपो भवद्बृहदुरस्थलराजमान

श्रीकौस्तुभायतकरैरुपगूढकण्ठः ।

सत्यान्वितो विपुलचक्रविनिर्जितारि

चक्रोप्यकृष्णचरितो भुवि कृष्णराजः ॥ २ ॥

पक्षच्छेदभयाश्रिताखिलमहाभूभृत्कुलभ्राजिताद्

दुर्ल्लङ्घ्यादपरैरनेकविमलभ्राजिष्णुरत्नान्वितात् ।

यश्चालुक्यकुलादनूनविबुधव्राताश्रयो वारिधेः

लक्ष्मीं मन्दरवत्सलीलमचिरादाकृष्टवान् वल्लभः ॥ ३ ॥

तस्याभूत्तनयः प्रतापविसरैराक्रान्तदिङ्मण्डल

श्चण्डांशोस्सदृशोप्यचण्डकरतः प्रह्लादितक्ष्माधरो ।

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धोरो धैर्य्यधनो विपक्षवनितावक्त्राम्बुजश्रीहरो
हारीकृत्य यशो यदीयमनिशं दिङ्नायिकाभिर्धृतम्॥ ४॥
ज्येष्ठोल्लङ्घनजातयाप्यमलया लक्ष्म्या समेतोपि सन्
योभून्निर्म्मलमण्डलस्थितियुतो दोषाकरो न क्वचित्।
कर्ण्णाधःकृतदानसन्ततिभृतो यस्यान्यदानाधिकं
दानं वीक्ष्य सुलज्जिता इव दिशां प्रान्ते स्थिता दिग्गजाः॥ ५॥
अन्यैर्न्न जातु विजितं गुरुशक्तिसार-
माक्रान्तभूतलमनन्यसमानमानम्।
येनेह बद्धमवलोक्य चिराय गङ्गा-
न्दूरे स्वनिग्रहभियेव कलिः प्रयातः॥ ६॥
एकत्रात्मबलेन वारिनिधिनाप्यन्यत्र रुध्वा घना-
न्निष्कृष्टासिभटोद्धतेन विहरद्ग्राहातिभीमेन च।
मातङ्गान्मदवारिनिर्झरमुचः प्राप्यानतात्पल्लवा-
त्तच्चित्रं मदलेशमप्यनुदिनं यस्स्पृष्टवान् न क्वचित्॥ ७॥
हेलास्वीकृतगौडराज्यकमलाश्चान्तः प्रविश्याचिरा-
दुन्मार्ग्गे मरुमध्यमप्रतिबलैर्यो वत्सराजं बलैः।
गौडीयं शरदिन्दुपादधवलच्छत्रद्वयं केवलं
तस्मान्नाहृततद्यशोपि ककुभां प्रान्ते स्थितं तत्क्षणात्॥ ८॥
लब्धप्रतिष्ठमचिराय कलिं सुदूर-
मुत्सार्य्य शुद्धचरितैर्धरणीतलस्य।
कृत्वा पुनः कृतयुगश्रियमप्यशेषं

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चित्रं कथं निरुपमः कलिवल्लभोभूत्॥ ९॥

प्राभूद्धर्मपरात्ततो निरुपमादिन्दुर्य्यथावारिधेः

शुद्धात्मा परमेश्वरोन्नतशिरस्सम्सक्तपादस्तथा।

पद्मानन्दकरः प्रतापसहितो नित्योदयस्सोन्नतेः

पूर्व्वाद्रिरिव भानुमानभिमतो गोविन्दराजः सताम्॥ १०॥

यस्मिन्सर्व्वगुणाश्रये क्षितिपतौ श्रीराष्ट्रकूटान्वयो

जाते यादववंशवन्मधुरिपावासीदलङ्घ्यः परैः।

दृष्टाशावधयः कृतास्सुसदृशाः दानेन येनोद्धताः

मुक्ताहारविभूषिताः स्फुटमिति प्रत्यर्त्थिनोप्यर्त्थिनः॥ ११॥

यस्याकारममानुषं त्रिभुवनव्यापत्तिरक्षोचितं

कृष्णस्येव निरीक्ष्य यच्छति पदं यद्याधिपत्यं भुवः।

आस्तां तात तवेयमप्रतिहता दत्ता त्वया कण्ठिका

किन्त्वाज्ञैव मया धृतेति पितरं युक्तं वचो योभ्यधात्॥ १२॥

तस्मिन् स्वर्ग्गविभूषणाय जनके याते यशःशेषता

मेकीभूय समुद्यतान् वसुमती संहारमाधित्सया।

विच्छायान् सहसा व्यधत्त नृपतीनेकोऽपि यो द्वादश

ख्यातान् अप्यधिकप्रतापविसरैस्संवर्त्तकोल्कान् इव॥ १३॥

येनात्यंतदयालुनाथ निगडक्लेशादपास्यायतात्

स्वं देशं गमितोपि दर्प्पविसराद्यः प्रातिकूल्ये स्थितः।

लीलाभ्रूकुटिले ललाटफलके यावच्च नालक्ष्यते

विक्षेपेण विजित्य तावदचिराद्बद्धः स गंगः पुनः॥ १४॥

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सन्धायाशु शिलीमुखान् स्वसमयान् बाणासनस्योपरि
प्राप्तं वर्द्धितबन्धुजीवविभवं पद्माभिवृद्ध्यान्वितम्।
सर्व्वम् क्षेत्रमुदीक्ष्य यं शरदृतुम् पर्ज्जन्यवद्दूर्ज्जरो
नष्टः क्वापि भयात्तथापि समरम् स्वप्नेपि पश्येद्यथा ॥ १५ ॥
यत्पादानतिमात्रकैकशरणामालोक्य लक्ष्मीं निजाम्
दूरान्मालवनायको नयपरो यात्रातिबद्धाञ्जलिः।
यो विद्वान् वलिना सहाल्पबलवान् स्पर्द्धां न धत्ते पराम्
नीतेस्सूतिरसौ यदात्मपरयोराधिक्यसंवेदनम् ॥ १६ ॥
विंध्याद्रेः कटके निविष्टकटकं श्रुत्वा चरैर्यो निजैः
स्वं देशं समुपागतं ध्रुवमिव ज्ञात्वा भिया प्रेरितः।
माराशर्व्वमहीपतिर्द्रुतमगादप्राप्तपूर्व्वा परै
र्यस्येच्छामनुकूलयन् कुलधनैः पादप्रणामैरपि ॥ १७ ॥
नीत्वा श्रीभवने घनाघनघनव्याप्तांबरां प्रावृषं
तस्मादागतवान् समं निजबलैरातुंगभद्रातटम्।
तत्रस्थः स्वकरागतं प्रकृतिभिर्न्निश्शेषमाकृष्टवान्
विक्षेपैरपि चित्रमानतरिपुर्ज्जग्राह तं पल्लवात् ॥ १८ ॥
लेखाहारमुखोदितार्धवचसा यत्रैत्य वेङ्गीश्वरो
नित्यं किङ्करवद्व्यधादविरतं कर्म्म स्वमात्मेच्छया।
बाह्यालीवृतिरस्य येन रचिता व्योमावलग्नारुचं
चित्रं मौक्तिकमालिकामिव धृतं मूर्ध्निस्वतारागणैः ॥ १९ ॥
सन्त्रासात्परचक्रराजकमगात् तत्पूर्वसेवाविधिः

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व्याबद्धाञ्जलिशोभितेन शरणं मूर्ध्नायदङ्घ्रिद्वयम् ।

यद्यद्दत्तपराद्धर्यभूषणगणैर्नालङ्कृतं तत्तथा

माभैषीरिति सत्यपालितयशस्थित्या यथा तद्गिरा ॥ २० ॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम् ।

क्षितिदानं परमपुण्यं प्रवर्त्तितं देवभोगाय ॥ २१ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात-परमभट्टारकमहाराजाधिराजपरमेश्वरपृथिवीवल्लभप्रभूतवर्षश्रीमत्गोविन्दराजदेवः ।

भ्राताभूत्तस्य शक्तित्रयनमितभुवः शौचकम्भाभिधानो

ज्येष्ठस्त्यागाभिमानप्रभृतिगुणगणाधः कृतादिक्षितीशः ।

राजाराजारिलोकास्थिरतिमिरघटापाटने शुद्धवृत्तः

स श्रीमान् दिक्षु कीर्त्तिश्शशिविशदरुचिस्थापिता येन भूयः ॥ २२ ॥

तेन शौचकम्भदेवेन रणावलोकापरनाम्ना राजाधिराजपरमेश्वरश्रीप्रभूत वर्षानुज्ञानुमतेन

कोण्डकोन्दान्वयोदीरो गणोभूत् भुवनस्तुतः ।

तैदत्विषयविख्यातं शाल्मलीग्राममावसन् ॥ २३ ॥

आसीत् . तारणाचार्य्यस्तपःफलपरिग्रहः ।

तत्रोपशमसम्भूतभावानापास्तकल्मषः ॥ २४ ॥

पण्डितः पुष्पणन्दीति बभूव भुवि विश्रुतः ।

अन्तेवासि मुनेस्तस्य सकलश्चन्द्रमा इव ॥ २५ ॥

प्रतिदिवसभवद्वृद्धिनिरस्तदोषो व्यपेतहृदयमलः ।

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परिभूतचन्द्रविम्बस्तच्छिष्योभूत् प्रभाचन्द्रः ॥ २६ ॥

तस्य धर्म्मोपदेशपरितुष्टहृदयतया च सत्येन धर्म्मतनयः स्फुरत्प्रतापेन पद्मिनीबन्धुं दानेन सुरद्विरदं जयतितरां यश्श्रियो भर्त्ता

विविशुर्गुणा रिपूणां हृदयान्यपि यस्य सत्यशौर्य्याद्याः ।

तेषामुरस्थलस्थित कमलामाक्रष्टुमिव रम्यम् ॥ २७ ॥

तस्य विष्णोरिव बलिप्रतापनिर्व्वापणोद्यतपराक्रमस्य पराक्रमावलोकस्य प्रतापनिरन्तरतयाक्रान्तःसमस्तसुभटलोक्स्य केसरिणः इव विक्रमैक रसस्य श्रीबप्पय्य इति सुगृहीतनाम्नः कुमारस्य वीरश्रीलतारोहण कल्पवृक्षायमान भुजदण्डदण्डितारातेः प्रियात्मजस्य विज्ञापनाकर्ण्ण नोपजातकुतूहलतया च। राजाधिराजपरमेश्वरश्रीनिरुपमदेवप्रभूतवर्ष प्रसादोपलब्धमहासामन्ताधिपत्यालङ्कृतमहानुभावेन भगवदर्हद्भट्टारक चरणपरिचरणप्रणतपवित्रित्तो माङ्गेन महाविजयविक्षेपाधिपतिश्रीश्रीविजय राजेननिर्मापिताय जिनभवनाय मान्यपुरिपश्चिमदिगङ्गनाललामभूताय चतुर्व्विंशत्युत्तरेषु सप्तशतेषु शकवर्षेषु समतीतेष्वात्मनः प्रवर्द्धमान विजयसंवत्सरे मान्यपुरमधिवसति विजयस्कन्धावारे सोमग्रहणे पुष्य नक्षत्रे शुभलग्ने वारविलासिनीविरचित नृत्यगीतवाद्यबलिविलेपन देवपूजानवकर्मप्रवर्त्तनार्थं एदेदिण्डेविषयमध्य वर्तिपेर्व्वडियूर्नामग्रामं सर्व्वबाधपरिहारमुदकपूर्व्वं दत्तः तस्य सीमान्तरं ।

Summary

This inscription is engraved on a set of five copper-plates. Even though its object is to register the grant made in favour of the Jaina *basadi* at Maṇṇe by Gōvinda (III)'s

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brother, Stambha Raṇāvalōka, a larger part of it (Vv. 10-20) consists of the eulogy of Govinda III, composed in a rich poetic style. Unlike the earlier Paiṭhaṇ[3] and Añjanavatī[4] plates the present plates contain a long description of the conquests of Gōvinda III.

This record begins with the invocation to Hari and Hara as usual.

Verses 2 and 3 extol Kṛishṇarāja as a king blessed with good fortune and truthfulness, who defeated the armies of opponents by his large armies and who easily and swiftly drew to himself the fortune from the Chālukya family which was illustrious because all the families of great monarchs resorted to it and which was difficult to be thwarted (*durlaṁghya*) by others.

Verses 4-9 describe Dhōra (Dhruva), son of Kṛishṇarāja at length. Even though he dominated the circle of the regions by the excess of his prowess like the Sun (with his scorching rays)-yet delighted the subjects by mild taxation. He was a store of fortitude and crushed his enemies. Even though he attained the fortune (*i.e.* the rulership) by superseding his eldest brother (*jyēṣṭhō-llaṁghana*), he was steadfast, free from vices and kept those around him free from blemish. He was also very liberal. Witnessing how the mighty and conceited Gaṅga who overran the face of the earth was imprisoned by him (*i.e.* Dhruva), the Kali age fled far away for fear of being chastised by him. Having closely hemmed in the Pallava, on the one side by his large army, and on the other by the sea fearful with sporting sharks, he received rutting elephants from him (*i.e.*, the Pallava who was bent in submission). But he never betrayed pride on that account. He drove with his matchless armies into the trackless desert (*durmārgaṁ marumadhyaṁ*) and took away from Vatsarāja not only Gauḍa's two white umbrellas (which

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Vatsarāja had appropriated), but also his (*i.e.* Vatsarāja's) own fame that had spread far and wide. By the good conduct of the people on the earth he drove away the Kali age that was established here, and reinstated the glory of the golden age (*Kṛita-yuga*). But marvellously this Nirupama became Kali-vallabha, the favourite of the Kali age (both 'Nirupama' and 'Kali-vallabha' are the two epithets of Dhruva).

Then follows the glorification of Gōvinda (III). (Vv. 10-20) who was born to Nirupama, like the moon emerges from the sea and the sun from the high orient mountain. He was of pure disposition endowed with valour and the beloved of the god. By the birth of this king, the resort of all virtues, the glorious Rāshṭrakūṭa lineage became unsurpassable (*alaṁghyaḥ*) by others, as the Yādava clan did on the birth of the god Kṛishṇa. He drove away haughty adversaries. When seeing his superhuman form (*amānushaṁ*), like that of Kṛishṇa, capable of protecting the three worlds, his father offered to him the sole sovereignty of the earth, he said with humility, "let it be dear father! This is yours. I have already worn the necklet (*kaṇṭhikā*) of heir apparent given by you". After the death of his father, he subdued the twelve rulers who had combined against him just as the world-destroying fire (*saṁvartaka*) deprives the twelve suns of their lustre. He had earlier released the Gaṅga from captivity out of compassion. But when that arrogant Gaṅga continued in hostility, he (Gōvinda III) quickly defeated him by a raid and again imprisoned him. When approached by him, the Gūrjara king vanished in fear. The Mālava king diplomatically yielded to him (Gōvinda III) with a view to preserving his fortune. Having heard from his spies that he (Gōvinda III) was camping on the ridges of the Vindhya mountain, and that he was moving towards his (Mārāśarva's) own country like the comet Dhruva, the king Mārāśarva out of fear, quickly went to conciliate his

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mind by choice heir-looms (*kula-dhanaiḥ*) and his feet by prostrations. Having passed the rainy season at Śrībhavana he went with his forces to the banks of Tuṅgabhadrā; and staying there he again drew to himself the fortune of the Pallavas though it was already in his hands. The lord of Vēṅgī immediately on hearing his command, and longing for his own comfort, worked hard incessantly like a servant and constructed an enclosure for his (Gōvinda III's) camp. Kings of hostile realms, in their terror, with their folded hands touching their heads, approached for protection his feet who assured them safety with the words "Do not fear."

Verse 21[5] states that knowing the unstable and insubstantial nature of this life, he (Gōvinda III) has devised this gift to a Brāhmaṇa, most meritorious on account of a donation of land.

In a short prose passage that follows, the king Gōvinda III is called the *Paramabhaṭṭāraka Mahārājādhirāja Para mēśvara* and *Pṛithivīvallabha*, the glorious Prabhūta-varsha, the glorious Gōvindarājadēva who meditated on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Para mēśvara*, the glorious Dhārāvarshadēva.

Verse 22 and a brief prose passage introduce Śaucha Kambha, the elder brother (of Gōvinda III) who was endowed with virtues like liberality, self respect, etc., who was also called Raṇāvalōka and who obtained consent of Śrī Prabhūtavarsha (for the proposed grant).

Verses 23-26 describe the Jaina teachers of the Koṇḍakodānvaya, Tāraṇāchārya residing at Sālmalī-grāma, his disciple Pushpaṇandi and his disciple Prabhāchandra.

Prabhāchandra's adopted son (*dharma-tanaya*) named Bappayya is extolled in verse 27 and the following prose passage. It was at the request of Bappayya that the grant in question was made. There is also the mention of the

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Jina-bhavana erected in the western direction of Mānyapurī,. by Śrīvijayarāja who was a *Mahāsāmantādhipati* under Prabhūtavarsha.

To sum up, this inscription records the grant made by Kambhadēva, brother of Gōvinda III, of the village Pervvaḍiyūr situated in the Edediṇḍe-*vishaya*, at the request of Bappayya, to the Jaina temple erected at Mānyapurī by Śrīvijayarāja, for the purposes of worship, dance, music, etc., in the said temple.

This grant was made while Kambhadēva was camping at Mānyapura in the Śaka year 724, on the day of Pushya-nakshatra and on the occasion of a lunar eclipse.

[Here follow boundaries of the village donated in Kannaḍa and the usual imprecatory verses.]

Notes

1. Regarding the date of this inscription Altekar and Mirashi hold different views (See *EI.*, XXIII, pp.293-297).

2. Since the text of these plates is very corrupt the text of the Rādanpur plates of Gōvinda III (*EI.*, VI, pp.242-246) where vv.1-21 and the brief prose passage of this inscription occur in the same order has been adopted wherever necessary. Subsequent text pertaining to the formal portion of the grant is from the Maṇṇe plates only.

3. *UVASE.*, V, No.93.

4. *ibid.*, No.95.

5. This verse is out of place here. (See Altekar *op.cit.*)

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No. 3
MUSUNIKA GRANT OF DEVENDRAVARMAN III

Location : Shalantri, Srikakulam District, Andhra Pradesh

Date : Ganga year 306[1]= 802-04 A.D

Script : Kannada –Telugu

Language : Sanskrit

King : Dēvēndravarman III

Dynasty : Eastern Gaṅga

Referance : Mirashi, V.V., *E.I.*, XXX, pp.23-28

Text

Metre : Vv.1-2 *Anushṭubh*

सिद्धम्। स्वस्ति। अमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः श्री मत्कलिङ्गनगरवासकान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेः भगवतो गोकर्ण्ण स्वामिनश्चरणकमलयुगलप्रणामाद्विगतकलिकलङ्को गङ्गामलकुलतिलको निजनिस्त्रिंशधारोपार्जितसकलकलिङ्गाधिराज्यः अनेकाहवसंक्षोभजनित जयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरीपुञ्जरञ्जित वरचरणयुगलो ध्वस्तारातिकुलाचलो नयविनयदयादानदाक्षिण्यशौर्यौदा र्यसत्यत्यागादिगुणसम्पदाधारभूतो महाराजाधिराजश्रीराजेन्द्रवर्मसूनु महाराजश्रीदेवेन्द्रवर्मा सकलवराहवर्तन्यां सिधथासम्बन्धिनि हिकृत्य मुसुनिकाग्रामे सर्व्वसमवेतान् कुटुम्बिनः समाज्ञापयति। विदितमस्तु वो यथायं ग्रामोस्माभिः सर्व्वकरभरैः परिहृत्याचन्द्रार्कप्रतिष्ठमग्रहारं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये सूर्यग्रहोपरागे नगरवास्तव्यभारद्वाज

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गोत्राय नारायणभट्टसून्वादित्यविष्णुशर्मणे उदकपूर्वकं कृत्वा सम्प्रदत्त इति। अत्र च सीमालिङ्गनानि लिख्यन्ते। पूर्व्वस्यां दिशि धन्या तटाकस्यालिं यावत्। आग्नेय्यां दिशि मुसुनिकस्य मुकुरुम्बकस्य अरलकस्य त्रिकस्य गर्ता। दक्षिणस्यां दिशि पार्व्वतिकौ द्वौ शिखरौ। पश्चिमस्यां दिशि वांशगर्तां यावद्वायव्यगोचरः। उत्तरस्यां दिशि पुरुदुवापीक्रमेण पर्व्वतशिखरं मुसुनिकस्य ऐशानीगोचरः। यवयटिकस्य यामिवाटकस्य मुसुनिकस्य त्रिकस्य न्यग्रोध आलिजलप्रवाहः ऐशानीगोचरः। भ्रातुर्भानुशर्मणः तृतीयोंशः प्रदत्तः।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिः सह॥ २॥

गाङ्गेयराज्यसंवत्सरशतत्रये षडुत्तरे। लिखितमिदं शासनं माहासांधि विग्रहिकसर्व्वचन्द्रेणेति। उत्कीर्णं चाक्षशालिखण्डिमल्लेनेति।

Summary

This record, consisting of three copper-plates, refers itself to the reign of the Gaṅga king, *Mahārāja* Dēvēndravarman (III), the son of *Mahārājādhirāja* Rājēndravarman. It was issued from Kaliṅganagara and addressed to all the cultivators gathered in the village Musunikā near Sidhathā. It records the grant of the said village (Musunikā) by the king to the Brāhmaṇa Ādityaśarman, the son of Nārāyaṇabhaṭṭa who belonged to the Bharadvāja-gōtra and who was a resident of Nagara, for the increase in the religious merit of the king

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and his parents. The grant-village was freed from the payment of all taxes and converted into an *agrahāra*.

It is stated that a third part of the village was given to the donee's brother, Bhānuśarman.

The neighbouring villages of the grant-village, figuring in the statement of the boundaries are, Mukurumbaka, Aralaka,Yavayatika and Yāmivāṭaka. Bank of a tank (*taṭākasyyāli*), certain pits (*gartā*), a well (*vāpī*) and hill-peaks also figure in the same context.

This grant concludes with two imprecatory verses. It was written by *Mahāsāndhivigrahika* Sarvachandra and was engraved by the *Akshaśālin* Khaṇḍimalla.

Notes

1. Gaṅga year commenced in 496-498 A.D. (Sircar, D.C., *IE.*, p.291)

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No. 4
JHARIKA GRANT OF RASHTRAKUTA GOVINDA III

Location	: Sirso, Akola District, Maharashtra
Date	: Śaka 725=803 A.D.
Script	: Northern characters
Language	: Sanskrit
King	: Gōvinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Kolte, V.B., *EI.*, XXXII, pp.157-164

Text

Metres: Vv. 1, 23, 29-30, 32-33, 35 *Anushṭubh*; 2-3, 5-6, 8-9, 15, 24-25 *Vasantatilakā*; 4, 19 *Upajāti*; 7 *Gīti*; 10, 17, 20-22 *Śārdūlavikrīḍita*; 11-14, 26, 28, *Āryā*; 16, 18 *Sragdharā*; 27, 31, 34 *Indravajrā*; 36 *Pushpitāgrā*

ॐ स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम्।

हरश्च यस्य कांतेंदुकलया कमलंकृतम्॥ १॥

आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो

ध्वस्तिन्नयन्नभिमुखो रणशर्वरीषु।

भूपः शुचिर्विधुरिवाप्तदिगंतकीर्त्ति

र्गोविन्दराज इति राजसु राजसिंहः॥ २॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा

मुन्नामितं सपदि येन रणेषु नित्यम्।

दष्टाधरेण दधता भृकुटिं ललाटे

खड्गं कुलं च हृदयं च निजञ्च सत्त्वम्॥ ३॥

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खड्गं कराग्रान्मुखतश्च शोभा

मानो मनस्तः सममेव यस्य ।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकांडे ॥ ४ ॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति

रार्तार्तिहारि हरिविक्रमधामधारी ।

भूपः त्रिविष्टपकृतानुकृतिः कृतज्ञः

श्रीकर्क्कराज इति गोत्रमणिर्बभूव ॥ ५ ॥

तस्य प्रभिन्नकरटच्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांसपीठः ।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥

तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।

भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ७ ॥

काञ्चीशकेरलनराधिपचोलपाण्ड्य

श्रीहर्षवज्रटविभेदविधानदक्षम् ।

काण्णाटकम् बलमनन्तमजेयमन्यै

र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ८ ॥

अभ्रूविभंगमगृहीतनिशातशस्त्र

मश्रान्तमप्रतिहताज्ञमपेतयत्नम् ।

यो वल्लभं सपदि दण्डबलेन जित्वा

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राजाधिराजपरमेश्वरतामवाप ॥ ९ ॥

आसेतोर्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला

दाप्रलेयकलङ्कितामलशिलाजालात्तुषाराचलात् ।

आपूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे

येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता ॥ १० ॥

तस्मिन् दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः ।

श्रीकर्क्कराजसूनुर्महीपतिः कृष्णराजोभूत् ॥ ११ ॥

यस्य स्वभुजपराक्रमनिश्शेषोत्सादितारिदिक्चक्रम् ।

कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १२ ॥

शुभतुंगतुंगतुरगप्रवृद्धरेणूर्ध्वरुद्धरविकिरणम् ।

ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टम् ॥ १३ ॥

दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्रम् ।

तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणम् ॥ १४ ॥

राहप्पमात्मभुजजातबलावलेप

माजौ विजित्य निशितासिलताप्रहारैः ।

पालिध्वजावलिशुभामचिरेण यो हि

राजाधिराजपरमेश्वरतां ततान ॥ १५ ॥

क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समन्ता

दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षम् ।

शौर्यं त्यक्त्वारिवर्गो भयचकितवपुः क्वापि दृष्ट्वैव सद्यो

दर्प्पाध्मातारिचक्रक्षयकरमगमद्यस्य दोर्दण्डरूपम् ॥ १६ ॥

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पातायश्चतुरम्बुराशिरशनालंकारभाजो भुव

स्त्रैय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः।

दातामानभृदग्रणीर्गुणवतां योसौ श्रियो वल्लभो

भोक्तुं स्वर्गफलानि भूरितपसा स्थानं जगामामरम्॥ १७॥

येन श्वेतातपत्रप्रहतरविकरव्राततापात्सलीलं

जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ।

स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु

स्तस्यासीत्सूनुरनेकक्षणरणदलितारातिमत्तेभकुम्भः॥ १८॥

तस्यानुजः श्रीध्रुवराजनामा

महानुभावो विहितप्रतापः।

प्रसाधिताशेषनरेन्द्रचक्रः

क्रमेण बालार्कवपुर्ब्बभूव॥ १९॥

जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ

गुर्व्वी तुष्टिरथाखिलस्य जगतः सौस्वामिनि प्रत्यहम्।

सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रांतिका

मासीद्धर्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते॥ २०॥

श्रीकाञ्चीपतिगंगवेंगिकयुता ये मालवेशादयः

प्राज्यान्नानयति स्म तान्क्षितिभृतो यः प्रातिराज्यानपि।

माणिक्याभरणानि हेमनिचयं यस्यप्रपद्योपरि

स्वं येन प्रति तं तथापि न कृतंचेतोन्यथा भ्रातरम्॥ २१॥

सामाद्यैरपि वल्लभो न हि यदा संधिं विधातुन्तदा

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चातुर्दन्तरणे विजित्य तरसा पश्चात्ततो भूपतिम्।

प्राच्योदीच्यपराच्ययाम्यविलसत्पालिध्वजैर्भूषितं

चिह्नैर्यः परमेश्वरत्वमखिलं लेभे महेभो विभुः॥ २२॥

जिताशेषमहीपालः पुरंदरजिगीषया।

स श्रीनिरुपमो राजा हित्वा मर्त्यं दिवं गतः॥ २३॥

दुर्वारवैरिवनितामुखपंकजानि

देवे दिवं गतवति त्रिजगत्सु यस्य।

अद्यापि कीर्तिरनुरक्तमिवानुरागा

द . . . . यशसा परिदोद्रवीति॥ २४॥

तस्याप्यभूद्भुवनभारभृतौ समर्थः

पार्थोपमः पृथुसमानगुणो गुणज्ञः।

दुर्व्वारवैरिवनितातुलतापहेतु

र्गोविन्दराज इति सूनुरिनप्रतापः॥ २५॥

शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः।

परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः॥ २६॥

हृष्टोन्वहं योर्थिजनायसर्व्वं

सर्व्वं समानन्दितबन्धुवर्गः।

प्रादात्प्ररुष्टो हरति स्म वेगात्

प्राणान्यमस्यापि नितान्तकीर्तिः॥ २७॥

येनेदमनिलविद्युच्चंचलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयम्॥ २८॥

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स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षपादानुध्यातपरम भट्टारकमहाराजाधिराजपरमेश्वरपृत्वीवल्लभप्रभूतवर्ष श्री गोविन्दराजदेवः कुशली यथासंबध्यमानकान् विषयपतिराष्ट्रपतिभोगपति ग्रामकूटायुक्त नियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितं यथा मया अलंपुरनिकटतटतुङ्गभद्रासमावासितविजयस्कन्धावारवासितेन मातापित्रो रात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये पोणविषयान्तःपाति झरिका भिधानग्रामः धाराशिववास्तव्यतत्त्रैविद्यसामान्यकाश्यपगोत्रबह्वृचसब्रह्म चारिभट्ट अन्नस्वामिसुतभट्टरिसियपाय झरिकाग्रामस्य पूर्व्वतः तलुति सावकं दक्षिणतः विदुराम्रग्रामः पश्चिमतः तलभीग्रामः उत्तरतः मारग्राम एवमेतच्चतुराघाटकपालबद्धग्रामः सोद्रंगः सग्रामभोगः सोपरिकरः सदशापराधः सधान्यहिरण्यादेयोभ्यंतरसिद्धयचाटभट प्रावेश्यः सर्व्व राजकीयानामाहस्तप्रक्षेपणीयः आचन्द्रार्क्कार्णर्वक्षितिसरित्पर्व्वतसम कालीनः सपुत्रपौत्रान्वयक्रमोपभुज्यमानदेवब्रह्मदायरहितो भूमिच्छिद्र न्यायेन। शकनृपकालातीतसंवत्सरशतेषु सप्तसु षड्विंशत्यधिकेषु यत्राङ्कतोपि संवत्सरस्य ७२५ बलिवैश्वदेवाग्निहोत्रातिथिपंचमहायज्ञादि क्रियोत्सर्पणार्थं तुंगभद्रानद्यां स्नात्वा नद्युदकातिसर्गेण कार्त्तिक पौर्णमास्यां ग्रहोपरागे प्रतिपादितः। यतोस्योचितया ब्रह्मदायस्थित्या भुञ्जतो भोजयतश्च कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या। तथागामिभिरपि भद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यानि ऐश्वर्यसुखानितृणाग्र लग्नजलविन्दुचञ्चलं च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्म

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द्वायोनुमन्तव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिरा च्छिन्द्याच्छिद्यमानं वानुमोदेत स पंचभिर्महापातकैः सोपपातकैश्च प्रतिसंयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिर्वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २९॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदायं हरंति ये॥ ३०॥
अग्नेरपत्यं प्रथमं सुवर्णं
भूर्वैष्णवी सूर्यसुताश्च गावः।
लोकत्रयं तेन भवेद्धि दत्तं
यः कांचनं गां च महीं च दद्यात्॥ ३१॥
वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलम्॥ ३२॥
गामेकां सुवर्णमेकं भूमेरप्येकमंगुलं।
हरन्नरकमायाति यावदाभूतसंप्लवं॥ ३३॥
यानीह दत्तानि पुरा नरेन्द्रै
र्दानानि धर्मार्थयशस्कराणि।
निर्मुक्तमाल्यप्रतिमानि तानि
को नाम साधुः पुनराददीत॥ ३४॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।
महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ३५॥

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इति कमलदलाम्बुविद्युल्लोलां

श्रियमधिगम्य मनुष्यजीवितं च ।

अतिविमलमनोभिरात्म कामै

र्न हि पुरुषैः परकीर्तयो विलोप्याः ॥ ३६ ॥

लिखितं चैतन्महापंचमहाशब्दपूजापूजितश्रीगौडबलाधिकृतसूनुना श्रीकुक्काय्येन ॥ तथा महापरमेश्वरप्रत्यक्षं महाक्षपटलाधिप देवय्येनेति ॥

Summary

This record is engraved on three copper-plates. The introductory stanzas are mostly the same as in the Paiṭhaṇ plates of Śaka 716 (*UVASE.*, V, No. 93.), except that verses 20, 24 and 27 of the present plates do not occur in the latter and that verses 24, 27 and 28 of the Paiṭhaṇ plates do not occur in the present record. Verse 24 of the present inscription is not found in any other charter.

The genealogy of the Rāshṭrakūṭa kings furnished in this record is the same as in the other copper-plate grants of Gōvinda III *viz.*, Gōvinda I; his son Karkka I; his son Indra; his son Dantidurga; his uncle Kṛishṇa, son of Karkka I; his son Gōvinda II; his younger brother Dhruva; and his son Gōvinda III, the donor of the present charter.

This charter begins with an invocation to the gods Hari, the lotus springing from whose navel serves as the abode of *Vēdhas* (*Brahman* - the creator) and Hara, whose head is adorned by the bright digit of the moon (v.1).

Verses 2 to 27 contain the description of the great virtues like heroism, magnanimity, munificence, etc., of the kings referred to above. Vv. 2 to 4 introduce the heroic personality of Gōvindarāja. His son was Karkkarāja who is described as the ornament of the family (*gōtramaṇi*) (V.5). His son was the brave Indrarāja who was the very

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golden mountain of the Rāshṭrakūṭa family as it were (V.6). His son who enjoyed the entire earth encircled by the four oceans and who was comparable to Lord Indra (*śatakratu*) was Dantidurgarāja. With the help of a small contingent of soldiers he could quickly conquer the vast Karnāṭaka force that was capable of crushing such great rulers like the king of Kāñchī, Śrīharsha, Vajraṭa, etc. He suddenly conquered Vallabha without effort and obtained the position of a supreme lord (*rājādhirāja-paramēśvara*) (Vv.7-9). After he, the Vallabharāja (Dantidurga), had gone to heaven, Kṛishṇarāja, the son of Karkkarāja, became the lord of the earth. The career of that glorious Kṛishṇarāja, who with the valour of his own arms, had expelled all the enemies, was resplendent (*akṛishṇa*) like that of (Lord) Krishṇa (of the *Mahābhārata* fame). The abundant dust raised by the lofty steeds of Śubhatuṅga (Kṛishṇarāja) obstructed the rays of the sun and the whole sky even in summer looked like that of the rainy season. He instantaneously fulfilled the wishes of the helpless people and crushed down all affliction. As such he was called *akālavarsha* (the untimely rainer, suggesting that he did not wait for 'proper time' for making gifts to the needy). He conquered Rāhappa who was proud of his mighty arms, got the auspicious *Pālidhvaja* from him and attained the supreme lordship (*rājādhirāja-paramēśvara*) (Vv.11-15). This protector of the earth encircled by the four oceans and the Vēdas (*trayī*), who was devoted to Brāhmaṇas, gods and elders and who was a great donor and the foremost among the virtuous attained heaven (V.17). His son was the valorous Gōvindarāja. His younger brother, whose valour was well-known, was Dhruvarāja. Getting this excellent king as their ruler the entire world rejoiced (Vv.18-20).

Verses 21 and 22 of this charter refer to the war between Gōvinda (II) and his younger brother Dhruvarāja. As stated in these verses, Dhruva (who had lost the favour

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and good will of his brother) submitted for some time to his brother, seeking to win him over by peaceful means. But Gōvinda II spurned aside the overtures and formed a confederacy with the kings of Vēṅgi, Kāñchī, Mālava and Gaṅgavāḍī, even though they were hostile kings (*prātirājyānapi*). The two brothers then openly fought with each other and Dhruva got the throne after defeating his brother.

Having conquered all rulers, that *Nirupama* (Dhruva) departed to heaven (as if) to conquer lord Indra (*Purandara*) (V.23). His son was Gōvindarāja, who was comparable to Arjuna and Pṛithu and who was valorous like the Sun. His glory was being sung by the Vidyādhara damsels from the peak of the Mēru mountain. He, when pleased gave every thing to supplicants and entertained the host of relatives, but when enraged, took off the life of even Yama (god of death) (Vv.25-27). Knowing well the transitory nature and worthlessness of life, this gift of land to Brāhmaṇas was arranged (V.28).

After these verses a long prose passage, narrating the grant of a village, follows.

Śrī Gōvindarājadēva, meditating on the feet of *Paramabhaṭṭaraka Mahārājādhirāja Paramēśvara* Dhārāvarsha (Dhruva) ordered the concerned officials, *viz.*, *Vishayapati*, *Rāshṭrapati*, *Bhōgapati*, *Grāmakūṭa*, *Āyukta*, *Niyuktaka*, *Adhikārika*, *Mahattara* and others that, while staying at the victorious camp on the bank of river Tuṅgabhadrā near Alaṁpura[1], for the augmentation in the glory and religious merit of himself and his parents he granted the village Jharikā[2] within the Pōṇa[3]-*vishaya* to *Bhaṭṭa* Risiyapa of the Kāśyapa-*gōtra*, who was a resident of Dhārāśiva, belonged to a family of *Traividyas* and was a student of Ṛigvēda. He was the son of *Bhaṭṭa* Annasvāmin. Villages called Taluti[4], Vidurāmra[5], Māragrāma[6] and Talabhī[7] figure in connection with the boundaries of

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the village granted.

The grant carried with it the privileges/taxes, *viz.*, *udraṅga*, *grāmabhōga*, *uparikara*, *daśāparādha*, *dhānya*, *hiraṇyādēya* and *abhyamtarasiddhi*. The village granted was not to be entered by *Chāṭa* and *Bhaṭa* and not to be interfered with by royal officials.

This grant was made by the king in the Śaka year 725 on the occasion of a lunar eclipse on the full moon day of the month of Kārttika after bathing in the river Tuṅgabhadrā. It was made for the purpose of *Pañcha-mahāyajña* and other (religious) acts.

Then there is the usual appeal to the future rulers to protect the grant and warning against rescinding the same. This is followed by as many as eight imprecatory verses ascribed to Vyāsa, the compiler of the Vēdas.

This charter was written in the presence of the king by Kukkāyya, son of *Balādhikṛita* Gauḍa who bore the five great titles (*pañchamahāśabda*) and by Dēvayya officer in charge of the records (*Mahākshapaṭalādhipa*).

Notes

1. Ālampura is the present Ālampūr, near the Alampūr road of the railway station of Central Railway, 3 miles to the north of Tuṅgabhadrā river (*EI.*, XXXII, p.160).

2. Jharikā may be modern Zari in the Kalapur Taluk of the Yeotmal District, Mahārāshtra (*ibid.*).

3. Pōṇa is modern Rohaṇa in the Hinganghāt Taluk, Wardha District, Mahārāshṭra (*ibid.*).

4. Taluti was the present Taroḍi (*ibid.*).

5. Vidurāmra was near Zari (*ibid.*).

6. Māragrāma is the Mārēgaon near Zari (*ibid*).

7. Talabhi cannot be identified.

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No. 5
THE FIRST PRASASTI OF BAIJNATH

Location : Kīragrāma, Kangra District, E.Punjab

Date : Saptarshi Saṁvat 80 = 804 A.D.

Script : Śāradā

Language : Sanskrit

King : Jayachchandra

Dynasty : Rulers of Jālandhara or Trigarta

Reference : Bühler, G., *EI*, I, pp.97-118

Text

Metres: Vv.1 *Vasantatilakā* ; 2, 3, 30 *Śārdūlavikrīḍita* ; 4, 8, 11-17, 32, 33, 38 *Anushṭubh* ; 9 *Mañjubhāshiṇī* ; 10, 18, 19, 31 *Āryā* ; 6, 25 *Vaṁśastha* ; 20, 34-37 *Rathoddhata* ; 23, *Upēndravajra* ; 27, 28 *Indravajrā* ; 5, 7, 21-22, 24, 26, 29, 39 *Upajāti*

ओं स्वस्ति ओं नमो गणपतये ।

यद्यप्यहं पशुपते कुमतिद्र एव
पर्याप्तभक्तिविवशेन मया तथापि ।
अस्यां स्तुतौ श्रवणलेह्यरसांशभाजि
गौर्या सहैव परमेश निमन्त्रितोसि ॥ १ ॥

पाशच्छेदनकर्त्तरि प्रणमतां मोहान्धकूपब्रुड
ल्लोकप्रोद्धरणक्षमे निरुपमानन्देकसंदायिनि ।
दुर्गे द्वार .... हारिणि हरिब्रह्मादिदेवस्तुते
भक्तिः क्षेमविधायिनि त्रिनयने त्वय्येव नस्स्वामिनि ॥ २ ॥

व्यापद्वल्लिसमूलपाटनकरी त्वं गीयसे सर्वदा

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माता त्वं जगतस्तवास्ति न मितिस्स्वेषां महिम्नामिह।
उक्तिः केवलमेव शोभत इयं नो देव मातेति ते
संसर्गःपितृकाननैरुपचितैराश्रीयते च त्वया॥ ३॥
यस्याहिमालयोत्कर्षपोषिणी मूर्त्तिरुत्तमा।
तस्यानमन्ति चरणौ धन्याः केचन जन्तवः॥ ४॥
धन्यैर्नरैरुग्रवधूस्सदैव
त्वमुद्यसे भक्तिभराभिरामैः।
क्लेशापहारीतिमनोहराभि
र्वाग्भिः कवीनामुपगीयसे च॥ ५॥
आसन्नमृत्युत्वदशामुपेयुषां
पुरेषु नास्थाममरेषु कुर्वताम्।
सत्यं भवानीशरणाभिलाषिणां
मनोरथं पूरयितुं प्रगल्भते॥ ६॥
मुहुस्समुद्रासिन एव युद्ध
क्रीडानिकृत्तासुरसर्मपस्य।
सत्यं हरेरप्युपरि त्वमेव
सन्तिष्ठसे निष्ठुरवीर्यधाम्नः॥ ७॥
मलादिहृदयाह्लादिदर्शनतो दिने दिने।
बहुदेहान्तरस्थाणुस्त्वमेव किल कथ्यसे॥ ८॥
प्रसरन्मरीचिचयचन्द्रचारुणा
वदनेन राजसितरामतिश्रिणा।

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बहुशोणिमादिगुणसम्पदालयौ

परिपूजयन्ति चरणौ तवामराः ॥ ९ ॥

त्रैलोक्यजनन्यां त्वयि करुणावति युज्यते नृणां भक्तिः ।

त्रैलोक्यान्तर्निलयं त्वं हि जनं नयसि परमपदम् ॥ १० ॥

गिरिजेशाधिखिन्नोस्मि त्वं गतिर्भव साम्प्रतम् ।

संसारसागराच्चेतो भीरु मे नीयतां शमम् ॥ ११ ॥

शिवायैकविनन्तव्यपुण्यपादाग्रपांसवे ।

तुभ्यं क्ष्युभ्यद्रिपुध्वंसमहाशक्तिमते नमः ॥ १२ ॥

चञ्चचापलसदृष्टिविषमेषु प्रयोजकः ।

त्रैलोक्ये स्त्रीजनो योत्र तस्य त्वमधिदैवतम् ॥ १३ ॥

शोभितानां त्रिभिर्नेत्रैर्मृडानिशरणैषिणाम् ।

वपुश्श्रीमदविध्वंसं विधातुं प्रजगल्भिषे ॥ १४ ॥

आपत्कलापमेलापपरितापप्रलापिनम् ।

गौरीशास्ति विमोहात्कं कस्त्रातुमपरः क्षमः ॥ १५ ॥

शर्वाणिमानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।

प्रसीद मातस्संसाराच्छीघ्रमेव विमोचय ॥ १६ ॥

गाढा गजानने प्रीतिस्सर्वमोहि वपुस्सदा ।

उद्दीपितस्मरा दृष्टिर्यस्यास्ते तत्पदं नुमः ॥ १७ ॥

इति रामेण निरामय सममुमया यन्मया स्तुतोसि विभो ।

श्रुत्वा तममोघीकुरु परिश्रमं परमकारुणिक ॥ १८ ॥

एकोक्त्या स्तोत्रमिदं गौरीश्वरयोःपठन्ति ये भक्त्या ।

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तेषामप्यभिलाषस्सिध्यतु शिवयोःप्रसादेन ॥ १९ ॥

इति गौरीश्वरस्तोत्रम्

अस्ति शीतलगभस्तिशेखर त्वत्प्रशस्तिकरणेऽकुतोर्हता ।

किन्तु पावकमयाक्ष तावको भक्तिरेव जडतां भनक्ति नः ॥ २० ॥

अद्यापि विस्मापयितार एते

विद्यन्त एवेश्वरभक्तिमन्तः ।

विचित्रचारित्रनिधिर्यथैष

राजानको लक्ष्मणचन्द्रनामा ॥ २१ ॥

केदारयात्रां विरचय्य येन

विशोधनीं प्राक्तनदुष्कृतस्य ।

इतःपरं सर्वपरस्त्रियो मे

स्वसार इत्येव कृताप्रतिज्ञा ॥ २२ ॥

किमेतदाश्चर्यमवार्यवीर्यै

र्यदेष योधैर्युधि दुष्प्रधर्षः ।

धनुर्धराणां धुरि यो मनोभू

र्बभूव तस्याप्यविधेय एव ॥ २३ ॥

अद्येश्वरा मन्दपराक्रमत्वं

मत्वा विपक्षैरवधारिताज्ञाः ।

वास्तव्यनारीहठसङ्गमेन

पुराधिपत्यं सफलं विदन्ति ॥ २४ ॥

नवं वयो रूपमधिश्रि दातृता

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पुराधिपत्यं बहवःप्रियङ्कराः ।

तथापि चेतःपरदारवर्जिचे

त्किमस्ति दुस्साधमतःपरं तपः ॥ २५ ॥

राजानकस्य प्रविशुद्धबुद्धेः

पाणिःकृपाणग्रहणप्रवीणः ।

विवर्जयामास विगर्हितानि

तस्यान्यनारीस्तनमर्द्दनानि ॥ २६ ॥

तस्यास्ति देशेत्र वणिक्प्रसिद्ध

स्सिद्धात्मजो मन्युकनामधेयः ।

छिन्नेत्यविच्छिन्नमहेशभक्ते

र्मातावदातचरितस्य यस्य ॥ २७ ॥

यस्याहुकाख्योस्त्यविभक्तवित्तो

भ्राता कनिष्ठस्सुकृतैकनिष्ठः ।

व्यग्रा समग्रातिथिपूजनाय

गुल्हेति गर्हारहिता च भार्या ॥ २८ ॥

भक्तिद्रुवाटे भसलेन तेन

सभ्रातृकेन त्रिपुरान्तकस्य ।

द्वारस्थगङ्गायमुनादिमूर्तिः

कृता पुरीयं सः मण्डपेन ॥ २९ ॥

भस्त्रागर्भगृहीतसर्वविभवा नेदिष्ठदेशे क्वचि

द्ये कुर्वन्ति गतागतानि वणिजो गण्या वराकाः क्व ते ।

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धन्यो मन्युकनामधेय इह हि श्रीकण्ठरज्यन्मनः

पोतप्रोतविवेकवेतनधनो मोहार्णवं तीर्णवान् ॥ ३० ॥

देवद्विजगुरुभक्तस्सौजन्यनिधिर्गुणिप्रियो दाता ।

आसुकसुतोस्ति विप्रो रल्हणनामा सुशर्मपुरे ॥ ३१ ॥

तेन दैवज्ञधुर्येण धान्यद्रोणद्वयं शिवे ।

वहमानस्वभूपृष्ठान्नवग्रामात्स्मर्पितम् ॥ ३२ ॥

इहत्येन नवग्रामाद्दत्ता चात्र हलार्द्धभूः ।

गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ ३३ ॥

देपिकाङ्गजनितेन मल्हिकासूनुना विततवित्तशालिना ।

जीवकेन वणिजा निजा च भूः प्राङ्गणाय पुरतश्शिवेर्पिता ॥ ३४ ॥

यावदेषं भगवान्भुवाम्पति र्व्योम कोमलरुचिश्च गाहते ।

मन्युकाहुककृतश्शिवालय स्तावदस्तु सममन्यशासनैः ॥३५ ॥

आसिकात्मज उदारधीर्वस न्सूत्रधारधुरि नायकाभिधः ।

द्वीसुशर्मनगरादिहाययौ सम्मनस्य तनयश्च ठोढुकः ॥ ३६ ॥

तेन तेन च सहैव टङ्किता प्रोन्नता शिवपुरी समण्डपा ।

शामुदृष्टिमनुसृत्य निर्मिता यत्र भान्ति गणवर्गमूर्तयः ॥ ३७ ॥

शृङ्गाराभङ्गकौ यस्य पितरौ पुण्यशालिनौः ।

स प्रशस्तिमिमां चक्रे रामनामा कवीश्वरः ॥ ३८ ॥

संवत्सरेशीतितमे प्रसन्ने

ज्यैष्ठस्य शुक्लप्रतिपत्तिथौ च ।

श्रीमज्जयचन्द्रनरेन्द्रराज्ये

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रवेर्दिने रामकृता प्रशस्तिः ॥ ३९ ॥

॥ ओम् नमश्शिवाय ॥ शककालगताब्दाः

Summary

Both this *praśasti* and the next one (The second praśasti of Baijanāth, No 6 below) are engraved on two stone tablets standing in the *maṇḍapa* of the Vaidyanātha temple at Kīragrāma. These two *praśastis* were engraved in the same year, were composed by the same poet and their theme, *viz.*, creation of the temple of the god Vaidyanātha and various donations made to it, is also common. Both of them were installed during the reign of king Jayachchandra under the patronage of *Rājānaka* Lakshmaṇachandra, the lord of Kīragrāma.

This *praśasti* consists of two separate parts, a hymn (*stōtra*) addressed to Śiva and Pārvatī in verses 1-19, and the *praśasti* proper furnishing the details about the founding of the temple of Vaidyanātha and gifts made to it.

This *praśasti* opens with salutation to Śiva and Pārvatī addressed as two *gaṇapas* (*gaṇapayōḥ*), meaning the two rulers of the *gaṇas*. In the first verse the poet invokes Śiva together with Pārvatī. Verses 2-17 are composed in such a way that each one of them is applicable both to Śiva and to Gaurī. Both of them are described as cutting the bonds (of worldly existence) and as being worshipped by Hari, Brahman and other gods. Both of them are uprooters of misery and creators of the world. But whereas Śiva haunts burial grounds Pārvatī dwells in the woods of Himālaya mountain.

This strain continues upto the end of verse 18 and in verse 19 there is a benediction to the effect that by the grace of Śiva and Pārvatī, desires of those who recite with devotion this praise of Gaurī and Īśvara by a single expression (*ēkōkti*- always conveying a double sense) may

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be fulfilled. Here ends the hymn to Gauri and Īśvara (*iti gauriśvarastōtram*).

Then follows a new *Maṅgala-ślōka* (verse 20) invoking the grace of Śiva and the real *praśasti*. Verses 21-26 introduce *Rājānaka* Lakshmaṇachandra about whom it is said that he undertook a pilgrimage to Kēdāra and on this occasion took the vow to treat all wives of others like his own sisters. Verses 27-30 inform that in his country (*i.e.* Kīragrāma) lived two wealthy merchants, Manyuka and Āhuka, who were brothers and members of an undivided family (*avibhaktavitta*). They were the sons of Siddha and Chhinṇā. The elder brother had a wife named Gulhā. Both the brothers were devout worshippers of Śiva and out of their zeal for their faith built the temple of Śiva, at the doors of which stand the statues of Gaṅgā, Yamunā and other deities, together with a *Maṇḍapa*. Verses 31-32 state that the Brāhmaṇa Ralhaṇa, an astrologer of Suśarmapura, son of Āsuka, gave to Śiva, (*i.e.* to the temple of Śiva), two *drōṇas* of grain from Navagrāma, where he held land measuring one *vaha*. Verse 33 records that Brāhmaṇa Gaṇēśvara, son of Gōvinda and inhabitant of Kīragrāma donated to the temple half of plough- (*halārdha*) of land in Navagrāma. Verse 34 records the gift of land for the court-yard of the temple by a rich merchant Jīvaka, son of Dēpika and Malhikā.

Verse 35 expresses the pious wish that the Śiva temple built by Manyuka and Āhuka, may exist as long as the sun moves in the sky. Verses 36-37 state that the architects of the temple were Nāyaka, son of Āsika, of Suśarmanagara and Thōḍhuka, son of Sammana. This eulogy was composed, as stated in verse 38, by the poet Rāma, son of Śṛiṅgārā and Bhṛiṅgaka. Verse 39 states that this *praśasti*, composed by Rāma (was incised) in the eightieth year (of the Lōkakāla) on the first day of the bright half of the month of Jyēshṭha, a Sunday, during the reign of king Jayachchandra.

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No. 6
THE SECOND PRASASTI OF BAIJNATH

Location : Kīragrāma, Kangra District, E.Punjab.

Date : Śaka 726= 804 A.D.

Script : Śāradā

Language : Sanskrit

King : Jayachchandra

Dynasty : Rulers of Jālandhara or Trigarta

Reference : Bühler, G., *EI.*, I, pp.97-118

Text

Metre: Vv.1, 10 *Sragdharā*; 3, 4, 14, 15 *Śārdūlavikrīḍita*; 16 *Aparavaktra* ; 2, 8, 20-21 *Anushṭubh* ; 5-7, 9, 11-13, 18, 22-31, 33-37 *Āryā* ; 19 *Gīti;* 32 *Rathoddhata* ; 17 *Upajāti*

ओं स्वस्ति ओं नमश्शर्वाय।

आशास्यं वो गजास्यो वितरतु हरतात्तारकारिर्विकारं
नन्दी सानन्दनोयं भवतु स च महाकालशूलस्य धर्ता ।
. . . ना . . . रचयतु कुरुतां वीरभद्रोपि भद्रं
सर्वे वोखर्वगर्वा विदधतु कुशलं किङ्कराश्शङ्करस्य ॥ १ ॥

स पातु वो महादेवो . . . भक्तिचुम्बितः।
आत्मानं मुहुरीक्षन्ते यत्पादनखदर्पणे ॥ २ ॥

काष्ठोद्दीपनकर्मठा जगति या या निर्निमेषेक्षणै
स्सत्पक्षैरुपजीव्यते द्विजजनं या बिभ्रती शस्यते।
देवस्याहुतिलम्पटस्य परमा पुष्टिर्यतो जायते
ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूत्यै भवानीविभुः ॥ ३ ॥

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एतेनैव शरत्वमभ्युपगतं प्लोषाय पूर्वं पुरां

संप्राप्ता धनुषश्श्रियं तनुरियं संप्रत्यमुष्यैव च।

व्यानम्रो हसतीव यत्सुररिपावित्थं मुहुर्विस्मया

द्भस्मस्मेरमुपास्महे स्मरजितःपादद्वयं तद्वयम्॥ ४॥

यदप्यचेतनत्वाद्वक्तुमशक्तस्सुरालयस्तदपि।

अथ केन कृतोहमिति प्रशस्तिपृथुजिह्वया वदति॥ ५॥

जालन्धराधिराजो जयति गुणानां निधिर्जयच्चन्द्रः।

ईदृशि यस्य राज्ये देवायतनानि जातानि॥ ६॥

वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम्।

गण्यास्त एव वणिजश् शेषैः किं स्तोकवार्धुषिकैः॥ ७॥

अनेन वक्ष्यमाणेन सुकृतेन महानयौ।

गण्यौ गणेषु भ्रातरौ भूयास्तां मन्युकाहुकौ॥ ८॥

तौ भ्रातरौ कृतज्ञौ याभ्यां शमदमपयोधरयुतायाः।

शिवभक्तिजनन्या अपि रसस्समास्वादितस्सार्धम्॥ ९॥

शैलस्याङ्कच्चलित्वा रुचिरनववयाः खेलतीयं सहेलं

कुल्या कन्येव यत्र स्फुरदुरलहरी कन्दुकाबिन्दुकाख्या।

कीरग्रामोभिरामो गुणगणनिलयो वर्ततेधित्रिगर्त

सोयं राजानकेन प्रबलभुजयुजा रक्षितो लक्ष्मणेन॥ १०॥

अतुलकुलबकुलपादपकन्दःपरिपन्थिभित्पुरास्कन्दः।

राजानकोत्र कन्दः प्रथममभूद्दुर्यमस्कन्दः॥ ११॥

बुद्धो विशुद्धबुद्धिस्तस्य सुतोजनयदुद्धुरं तनयम्।

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विग्रह इति कृतविरहश्शत्रुवधूनां ततो जज्ञे ॥ १२ ॥

विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूदयितः ।

विग्रहनिग्रहकरणे शक्तिर्यस्याभवद्रिपुषु ॥ १३ ॥

हस्तालम्बकमुन्नताद्विलुठतामाराधितत्र्यंबकं

शत्रुश्रीपरिचुम्बकं परतिमिस्वीकारचिन्तांधकम् ।

क्रान्तग्रामकदम्बकं नृपतिभिस्सद्बन्धुकौटुम्बकं

स्वाकारप्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ १४ ॥

नारीमोहनयौवनं नवनवत्यागोर्मिभिः पावनं

भूभर्तुः कृतसेवनं निजभुवस्सम्यक्प्रकृप्तावनम् ।

उद्दामद्विषदालयीकृतवनं युद्धोग्रसिंहस्वनं

पुत्रं सोपि समाससाद भुवनं शम्भौ बृहत्सावनम् ॥ १५ ॥

गुणमणिनिकुरुम्बरोहणं प्रवहणमापदगाधवारिधौ ।

कृतसुभटशिरोधिरोहणं समजनयत्तनयं स कल्हणम् ॥ १६ ॥

जालन्धराधीश्वरपादपद्मनिश्छद्मभक्तिः प्रचुरात्मशक्तिः ।

बलोल्वणो बिल्हणनामधेयस्तस्यात्मजोजायत सद्विधेयः ॥ १७ ॥

तनयायां सनयस्य त्रिगर्तभूभर्तृहृदयचन्दस्य ।

स च रामलक्ष्मणाख्यौ लक्षणिकायां सुतौ लेभे ॥ १८ ॥

ज्येष्ठे गुणैर्गरिष्ठे बिम्बौष्ठीभिस्समं द्युपुरि गोष्ठीम् ।

अधितिष्ठति निष्ठुरधीस्तस्य कनिष्ठोत्र सुप्रतिष्ठोभूत् ॥ १९ ॥

त्रिगर्तनृपतीनां या पादपद्मोपजीविभिः ।

कन्दादिभिरासन्दारिसन्दारिभिरभुज्यत ॥ २० ॥

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परिपालितवास्तव्यस्तव्यनिर्मलकर्मणा ।

साधुना साधुना भूमिर्लक्ष्मणेनोपभुज्यते ॥ २१ ॥

यस्य प्रेयस्यभवन्मयतल्लेत्यतुलरूपभृद्रमणी ।

तस्मिन्कीरग्रामं लक्ष्मणचन्द्रेनुपालयति ॥ २२ ॥

सिद्धाख्यवणिक्पुत्रौ धर्मप्रवणाविहस्थितौ कृतिनौ ।

ज्येष्ठो मन्युकनामा कनिष्ठमप्याहुकं प्राहुः ॥ २३ ॥

भवतरुकुठारधारा प्रविषमतमजन्मभरुमरुल्लहरी ।

प्ररुरोह मोहहंत्री मनसि तयोश्शाम्भवी भक्तिः ॥ २४ ॥

ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् ।

पुर्या सहितं विहितं पुरतोस्य च मण्डपो रचितः ॥ २५ ॥

इति मन्युकाहुकाभ्यामुदरे स्थित्वा पुरा किलैकत्र ।

पुनरुदरसम्प्रवेशप्रतिषेधविधिस्स सह विहितः ॥ २६ ॥

यद्यपि पितेव कुरुते करुणां शम्भुस्तस्थापि पितुरधिकः ।

जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ २७ ॥

शाहिलपाहिलकाहिलसिद्धास्स्वर्लोकगामिनस्सन्तु ।

पूर्वे पुरुषाः क्रमशश्चत्वारो मन्यकाहुकयोः ॥ २८ ॥

किम्बहुनाप्युच्छेषा पुरुषाणामेव विंशतिर्यातु ।

सुकृतेनानेन दिवं स्वयं च परमास्तु गतिरनयोः ॥ २९ ॥

राजानकेन चास्मै लक्ष्मणचन्द्रेण वैद्यनाथाय ।

मण्डपिकोत्पत्तिधनाद्दत्ताष्षट्प्रत्यहं द्रम्माः ॥ ३० ॥

ग्रामात्प्रलम्बनाम्नो मात्रा राजानकस्य लक्षणया ।

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एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ ३१ ॥

लक्ष्मणस्य सुकृतं सुकृती यः पालयिष्यति तदन्वयधर्ता ।

तस्य पुण्यमुपयातु विवृद्धिं यो हरिष्यति स गच्छतु चाधः ॥ ३२ ॥

तैलोत्पीडनयन्त्रं कीरग्रामेस्ति मन्युकाहुकयोः ।

ताभ्यां तदपि शिवाय प्रदीपनिष्पत्तये दत्तम् ॥ ३३ ॥

एका च पण्यशाला ताभ्यां स्वीया शिवस्य भोगार्थम् ।

भूमिश्च हलचतुष्टयं योग्या दत्ता नवग्रामात् ॥ ३४ ॥

इति येन येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य ।

इह तस्य तस्य तत्तत्तिष्ठतु यावद्धरित्रीयम् ॥ ३५ ॥

यस्याविस्मृतजननीस्तन्यसमास्वादनस्य वदनाब्जे ।

परिशुद्धकवित्वफला सरस्वती भगवती न्यवसत् ॥ ३६ ॥

श्रीभृङ्गकस्य स सुतः काश्मीरनृपप्रमातुरनघस्य ।

प्रथमवयास्सरलार्थां व्यधत्त रामःप्रशस्तिमिमाम् ॥ ३७ ॥

चबेढक्षेत्रात् हर . . . क्षेत्रात् वक्तणदेवादग्रभूमिच्छ ।

गुहकेन यशसि भदोना शककालगताब्दाः ७२६

Summary

Unlike the previous one (The first praśasti of Baijnāth, No. 5 above), in the present inscription there is no hymn in praise of Śiva and Pārvatī, but it contains a detailed genealogy of Lakshmaṇachandra, the lord of Kīragrāma, a fuller account of the two founders of the temple and an account of the donations made to it.

The first five verses (1-5) consist of a *Maṅgala* wherein not only god Śiva but also all his servants *kiṅkarāśśaṅkarasya*), *viz.*, Gaṇēśa, Kārtikēya (foe of

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Tāraka), Nandin and Vīrabhadra, are sought to procure welfare to the devotees. Verse 3 here is of special interest as it depicts the celebrated eight forms of Śiva just within the four *pādas* in *Śārdūlavikrīḍita* metre, of course, with the help of the double meanings of the relative sentences. Thus, the first *pāda* reading *kāshṭhōddīpanakarmaṭhā jagati yā* can be interpreted to refer to fire, sun and moon.

Verses 6-9 mention the king of Jālandhara, Jayachchandra,and praise the munificence and devotion to Śiva of the two merchant brothers Manyuka and Āhuka. Verse 10 introduces Kīragrāma situated on the river Kandukābindukā within the kingdom of Jālandhara or Trigarta and its lord *Rājānaka* Lakshmaṇa

Verses 11-21 furnish a detailed genealogy of *Rājānaka* Lakshamaṇa. There lived *Rājānaka* Kanda, the originator of the family, who had destroyed his foes and conquered towns; his son was Buddha, a man of pure intellect; his son was Vigraha; his son was Brahman, who punished his enemies; his son was Ḍōmbaka, who was a devotee of Śiva; his son was Bhuvana, who had a youthful form, who drove his enemies to forests and who offered great sacrifices to Śaṁbhu (Śiva); his son was the virtuous Kalhaṇa; and his son was Bilhaṇa, who was sincerely devoted to the supreme lord of Jālandhara, who possessed great power of mind and who begot two sons called Rāma and Lakshmaṇa on Lakshaṇikā, the daughter of Hṛidayachandra, the diplomatic king of Trigarta. The elder one (*i.e.* Rāma) passed away and his strong-minded younger brother Lakshmaṇa, who was well-establshed, held the whole territory possessed by Kanda and other servants of the kings of Ṭrigarta and protected it.

Verses 22-25 give an account of the authors of the temple and its erection. While Lakshmaṇachandra, whose wife was Mayatallā, protected Kīragrāma, there lived two pious sons of the merchant named Siddha, Manyuka,

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two pious sons of the merchant named Siddha, Manyuka, the elder and Āhuka, the younger. They were staunch worshippers of Śiva. On seeing a *Śivaliṅga* called Vaidyanātha, standing without a shelter, they provided it with a temple and erected a *Maṇḍapa* in front of that.

Verses 26-27 refer again to the resolute devotion of Manyuka and Āhuka to Śiva. Verses 28-29 express the pious wish that Śāhila, Pāhila, Kāhila and Siddha, the four ancestors of Manyuka and Āhuka and the remaining twenty men (of their family) may reach heaven in consequence of this pious work, but those two (brothers) may attain the highest state (*mōksha*).

Verses 30-34 enlist the following donations to the temple of Vaidyanātha; (1) Daily grant of two *drammas* out of the income of the *maṇḍapikā i.e.*, the custom-house by Lakshmaṇachandra, the local chieftain; (2) donation of one plough of land situated in Pralamba by his mother Lakshaṇikā; and the gift of the oil-mill to provide lamps for the temple, a shop and a piece of good land measuring four ploughs for the *bhōga* (enjoyment) of Śiva, by Manyuka and Āhuka.

Poet Rāma, son of Bhṛiṅgaka who was a *pramātṛi* of the king of Kaśmīr, composed this *praśasti* . Bhṛiṅgaka is said to have been a poet from his earliest childhood (Verses 36-37). Gūhaka probably engraved the *praśasti*. The expired Śaka year 726 is given at the end.

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No. 7
NESARIKA GRANT OF GOVINDA III

Location	: Not known
Date	: Śaka 727 = 805 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Gōvinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Gupta, Parameshwari Lal; Sircar D.C., *EI.*, XXXIV, pp.123-140

Text[1]

Metres: Vv. 21-24, 27-29, 31 *Anushṭubh* ; 25 *Śārdūla vikrīḍita* ; 26 *Āryā* ; 30 *Indravajra* ; 32 *Pushpitāgrā*

पाण्ड्यदेशाधिपान्मत्स्यं वृषभं पल्लवेश्वरात्।

चोलाद्व्यघ्रं गजं गंगाच्चापयष्टिं च केरलात्॥ २१॥

अन्ध्रचालुक्यमौर्येभ्यो वराहं गूर्जरेश्वरात्।

फलकं प्रातिपद्वार्यं वृषभं पल्लवेश्वरात्॥ २२॥

कोसलावंतिनाथाभ्यां सिंहलादपि नामकम्।

तारां भगवतीं ख्यातां धर्माद्वङ्गाल भूमिपात्॥ २३॥

इत्थमेतान्यथान्यानि चिह्नान्यादाय भूभुजाम्।

गरुडांको जगत्तुंगो व्यधत्त सकलं जगत्॥ २४॥

यश्चञ्चत्चतुरम्बुराशिरशनां निष्कृष्टखड्गस्फुर

त्यर्तिर्भासुरितेन दक्षिणभुजाश्चिह्नानि तैस्तैर्धृतम्।

स्वस्यैकं भुवने व्यधत्त गरुडं श्रीवल्लभः श्रीमुखं

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क. . . . . ॥ २५ ॥[2]

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यं प्रवर्त्तितो ब्रह्मदायोयम्॥ २६ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजः परमेश्वरपृथ्वीवल्लभश्रीगोविन्दराजः श्रीमत्प्रभूतवर्षश्रीश्रीवल्लभनरेन्द्रदेवः कुशली सर्व्वानेव यथासंबध्यमानकान् राष्ट्रपतिविषयपतिग्रामकूटायुक्तकानियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितं यथा श्रीशूगुट्टरुसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये फणीन्द्रवंशाम्बरविराजितादित्यश्रीरिपुसेव्यबृहच्छिंदकुलतिलकेन नागहस्तिराजेन विज्ञप्तेन सता इक्षुग्रामवास्तव्यत्रैविद्यसामान्य आंगिरसबार्हस्पत्यभारद्वाजप्रवरभारद्वाजसगोत्र तैत्तिरीयसब्रह्मचारिभारिदासचतुर्वेदपौत्राय परिवच्छरचतुर्व्वेदपुत्राय शिवनागभट्टाय चंदगडविषयांतर्ग्गतो नेसरिकाभिधानो ग्रामः तस्य चाघाटनानि पूर्व्वतः तारानदीसंगम क . जव . . का निट्टुरग्रामः हेमगिरिः पश्चिमतः दर्व्वणग्रामतः प्रपाः उत्तरतः कृष्णगिरिपल्लिका वाभय ग्रामः ब्राह्मणस्य नेसरिकाग्रामश्चाघाटनान्यभिलिख्यंते सोद्रंग सपरिकरः सदण्डदशापराधः सभूतोपात्तप्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रावेश्यः सर्व्वराजकीयानामहस्तक्षेपणीय आचन्द्रार्क्कार्ण्णर्वक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेवब्राह्मणदायरहितमभ्यंतरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु सप्तविंशत्यधिकेषु तारणाभिधान

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संवत्सरे पौषासितत्रयोदश्यां कृष्णपक्षसंक्रांतिमहापर्व्वणि बलिचरुवैश्व देवाग्निहोत्रातिथिपञ्चमहायज्ञक्रियोत्सर्प्पणार्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितो यतोस्योचितया प्रदायस्थित्या भुञ्जतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या॥ तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रलग्नजलविन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमंतव्यः प्रतिपालयितव्यश्च। यश्चाज्ञान तिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महा पातकैश्चोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन।

षष्टिर्वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमंता च तान्येव नरके वसेत्॥ २७॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदानं हरंति ये॥ २८॥
वहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २९॥
यानीह दत्तानि पुरानरेन्द्रै
र्दानानि धर्मार्थयशस्कराणि।
निर्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत॥ ३०॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ३१॥

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इति कमलदलांबुबिंदुलोलां

श्रियमनुचिंत्य मनुष्यजीवितञ्च ।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैःपरकीर्तयो विलोप्याः ॥ ३२ ॥

श्रीविषयपतेः पञ्चसहस्राणि प्रतिवर्षं देयानि। श्रीदेवय्यराणकदूतकं लिखितं श्रीवत्सराजसूनुना श्री अरुणादित्येन ॥

Summary

This charter is engraved on three copper-plates and its object is to record the royal grant of the village Nēsarikā by the Rāshṭrakūṭa king Gōvinda III. Verses 1-20 and 26 of this record are known from the Maṇṇe plates of Śaka 724 (No.2 above) which record a grant of Gōvinda III's brother Stambha

After the usual invocation to the gods Hari and Hara,

Verses 2 and 3 extol Kṛishṇarāja who wrested the fortunes of the Chālukya family; verses 4-9 describe Dhōra (Dhruva), son of Kṛishṇarāja at length narrating how he humbled the Gaṅga, Pallava, and Vatsarāja and verses 10-20 glorify Dhruva's son Gōvinda III describing how he was appointed as *yuvarāja* and invested with the *kaṇṭhikā* (necklet), the sign of an heir-apparent, how he got victory over the confederacy of the twelve kings, how he reimprisoned the Gaṅga king and how he subdued Gūrjara and other rulers.

Verses 21-25, which are found only in the present grant state that Jagattuṅga (Gōvinda III) decorated the whole universe with the sign of Garuḍa (*i.e.* the royal insignia of the Rāshṭrakūṭas) after having taken away the following *chihnas* or insignia of his enemies : (1) the fish from the Pāṇḍya king; (2) the bull from the Pallava king;

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(3) the tiger from the Chōḷa king; (4) the elephant from the [Western] Gaṅga king; (5) the bow from the Kērala king; (6-8) the boar from the Andhra (Eastern Chālukya), Chālukya and Maurya kings; (9) a *phalaka* or board bearing [the figure of] the *pratipad* or kettle-drum and the *hārya* or snake from the Gūrjara king; (10) the bull from the Pallava king; (11-13) the *nāmaka* (*i.e.* the name of the individual rulers) from the Kōsala, Avanti and Simhala kings; and (14) the celebrated goddess Tārā from Dharma, the king of Vaṅgāla.

Verse 26 states that seeing the transitory and insubstantial nature of life, he (*i.e.* Gōvinda III) has devised this meritorious gift of land. Then follows a long prose passage consisting the formal portion of this royal grant. *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Pṛithivīvallabha* Śrī-Gōvindarāja (III), Śrī-Prabhūtavarsha, Śrī Vallabhanarēndradēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paamēśvara*, the illustrious Dhārāvarshadēva, being well, ordered the concerned officers, *Rāshṭrapati*, *Vishayapati*, *Grāmakūṭa*, *Āyuktaka*, *Niyuktaka*, *Ādhikārika*, *Mahattara* and others that while residing at Śūguṭūru, for the increase of the religious merit and glory of his parents and of himself in this and the other world, he granted the village named Nēsarikā included in the Chaṁdagaḍa-vishaya.

The donee was Śivanāga-bhaṭṭa, the son of Parivachchhara-chaturvēda and grandson of Bhāridāsa-chaturvēda. He belonged to Āṅgirasa, Bārhaspatya and Bhārdvāja *pravara* and Bhāradvājasagōtra and the Taittirīya school of the Vēdas. He was a student of the three Vēdas (*traividya*) and was a resident of Ikshu-grāma. The gift was made at the instance of a chief named Nāgahasti of the Bṛihach-Chhinda family of the Phaṇīndra (Nāga) race.

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River Tārā, Hēma-giri, Darvvaṇa village and Kṛishṇa-giri occur in the details of the boundary marks of the village donated.

This grant was attached with *udraṅga*, *parikara* (*uparikara*), *daṇḍa*, *daśāparādha bhūtōpāttapratyāya*, *utpadyamānvishṭi*, *dhānya* and *hiraṇyādēya*, the usual entitlements. The *Chāṭas* and *Bhaṭas* were not permitted to enter the village donated and the royal officers were not to interfere in its affairs. This grant was hereditarily enjoyable by the sons and grandsons of the donee and it was made as per the *bhūmichhidranyāya*.

The king, having bathed, made this grant with libation of water on the occasion of *saṁkrānti* on the 13th day of the dark-half of the month of Pausha in the cyclic year Tāraṇa and the expired Śaka year 727 (805 A.D.) for conducting *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, and *atithi*, the *pañchamahāyajña*.

This is followed by the usual appeal for the protection of the grant and warning against rescinding it, in which context occur as many as six stanzas ascribed to Vyāsa, the codifier of the Vēdas.

The record was written by Aruṇāditya who was the son of Vatsarāja and figures as the scribe of certain other charters of the king. The *dūtaka* of the grant was Dēvayya-Rāṇaka.

Notes

1. Verses 1-20 and 26 of this record also occur in the Maṇṇe plates of Stambha of Śaka 724 (No.2 above) and hence omitted here.

2. One foot of the verse seems to be left out.

Φ Φ Φ Φ

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No. 8
DHARUR PLATES OF RASHTRAKUTA GOVINDA III

Location : Dhārūr, Bhir District, Maharashtra

Date : Śaka 728=806 A.D.[1]

Script : Nāgarī

Language : Sanskrit

King : Gōvinda III

Dynasty : Rāshṭrakūṭa

Reference : Mirashi, V.V. and Gore, N.A., *EI.*, XXXVI, pp. 285-296

Text[2]

Metre: Vv. 19, 20, 22 *Anushṭubh* ; 21, 23 *Indravajrā* ; 24 *Śālinī* ; 25 *Pushpitāgrā*

सिद्धिः। स वोव्याद्वेधसा धाम यन्नाभिकमलंकृतम्।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम्॥ १॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीमज्जगत्तुंगश्रीवल्लभनरेन्द्रदेवः कुशली सर्व्वानेव यथासंबध्यमानकान्राष्ट्रपतिविषयपतिग्रामकूटायुक्त-कनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितम् ॥ यथा मयूरखण्डीसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्य यशोभिवृद्धये॥ वत्सगोत्रबह्वृचसब्रह्मचारिविजाडिभट्टपौत्राय चन्दैयक्रम वित्पुत्त्राय दुग्गैयभट्टाय। धारउरविषयान्तर्गतः अणहेग्रामः तस्य चाघाटाः पूर्व्वतः अइवच्छग्रामः दक्षिणतः धणीग्रामः पश्चिमतः वाउजीग्रामः उत्तरतः अणन्तग्रामः पाणियठाणं च। एवमयं चतुराघाट

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नोपलक्षितो ग्रामः सोद्रंगः सोपरिकरः सदण्डदशाप- राधः सभूतोपात्तप्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाट भटप्रावेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचंद्रार्क्कार्ण्णव-क्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेव ब्राह्मदायरहितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीत संवत्सरशतेषु सप्तसु अष्टोत्तरविंशत्यधिकेषु ज्येष्ठे बहुलामावास्यायां सूर्यग्रहणपर्व्वणि बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रियोत्सर्प्प-णार्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितः। यतोस्योचितया ब्रह्मदाय-स्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या। तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रलग्न जलबिन्दुवच्चंचलं च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायो-नुमन्तव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्द्या-दाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैश्चोपपातकैश्च संयुक्तः स्यात्। उक्तञ्च भगवता वेदव्यासेन व्यासेन।

षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १९॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहया हि जायन्ते भूमिदानं हरन्ति ये॥ २०॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।

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लोकत्रयं तेन भवेद्धि दत्तं

यः काञ्चनं गाञ्च महीञ्च दद्यात्॥ २१॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २२॥

यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्म्मार्थयशस्कराणि।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत॥ २३॥

सर्व्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः॥ २४॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च।

अतिविमलमनोभिरात्मनीनै

र्न्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ २५॥

लिखितं च श्रीवत्सराजसूनुना श्रीमदरुणादित्येन॥ श्रीदेवैयराणक दूतकम्॥

Summary

This inscription is engraved on three copper-plates and records the grant of a village to a Brāhmaṇa. All the verses (2-18) in the eulogistic portion of this inscription

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occur in several other grants of this king, and the Maṇṇe plates of his brother Stambha of Śaka 724 (No.2 above).

The opening verse invokes the protection of the gods Hari and Hara as usual. Verses 2 and 3 introduce Kṛishṇarāja describing his virtues and heroic feat of conquering the Chālukyas. Verses 4-8 extol Dhōra (Dhruva), son of Kṛishṇarāja referring to his victory over the Gaṅga and Vatsarāja. Verses 9-17 glorify Dhruva's son Gōvinda III narrating his appointment as *yuvarāja* and his victory over the Gaṅga, Gūrjara and other rulers. But there is no reference to his triumph over the confederacy of the twelve kings as known from the Maṇṇe plates referred to above. Verse 18 states that seeing that the life is transitory and devoid of substance, he (*i.e.* Gōvinda III) devised this meritorious grant of land to a Brāhmaṇa.

Here follows a long prose passage containing the formal portion of this royal grant. *Parambhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrīmat-Jagattuṅga, Śrī-Vallabhanarēndradēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrīmat-Dhārāvarshadēva, being well, ordered all the concerned, *Rāshṭrapati*, *Vishayapati*, *Grāmakūṭa*, *Āyuktaka*, *Niyuktaka*, *Ādhikarīka*, *Mahattara* and others, that while camping at Mayūrakhaṇḍī, for augmenting the religious merit and glory of his parents and of himself in this and the other world, he granted the village Aṇahē included in the *vishaya* (district) of Dhāraüra.

The donee was the Brāhmaṇa Duggaiya-bhaṭṭa, son of Chandaiya, who had mastered the *krama* recension (of the Ṛigvēda – *kramavit*) and grandson of Vijāḍi-bhaṭṭa. He belonged to the Vatsa *gōtra* and was a student of the Ṛigvēda (*Bahvṛicha-sabrahmachārī*).

The donated village was bounded on the east by the village Aïvachha, on the south by the village Dhaṇī,

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on the west by the village Vāuṅjī and on the north by the village Aṇanta and a watering place (*pāṇiyaṭhāṇaṁ*).

This grant included *udraṅga*, *uparikara*, *daṇḍa*, *daśāparādha*, *bhūtōpāttapratyāya*, *dhānya* and *hiraṇyā-dēya*, the usual entitlements of the donee. Entry of the *Chāṭa* and *Bhaṭa* into the donated village was barred and the royal officers were not to interfere with its affairs. The grant was hereditarily enjoyable by the sons and grandsons of the donee and the lands given to the gods and Brāhmaṇas earlier were excluded from it. It was given as per *abhyantarasiddhi* and *bhūmichhīdranyāya.*

The king, after taking a bath, made this grant on the occasion of a solar eclipse on the new moon day of Jyēshṭha in the expired Śaka year [7[3]]28 for the purpose of conducting *bali, charu*, *vaiśvadēva*, *agnihōtra*, and *atithi*, the *pañchamahāyajña.*

This charter concludes with the usual appeal to the future rulers to protect the grant and warning of dire consequences to those who may disturb or rescind it. As many as seven stanzas ascribed to Vyāsa, the codifier of the Vēdas, have been quoted in this context.

The record was written by Aruṇāditya, son of Vātsarāja. The *dūtaka* of the grant was Dēvaiya-Rāṇaka.

Notes

1. This date is declared irregular (See *EI.*, XXXVI, pp.286-287)

2. Vv.2-18 of this inscription occur in several other grants of this king and the Maṇṇe plates of his brother Stambha of Śaka 724 (No.2 above) and hence omitted here.

3. The word *saptasu* has been inadvertantly omitted while writing this date (See *EI.*,XXXV p.286, n.2).

Φ Φ Φ Φ

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No. 9
WANI PLATES OF GOVINDA III

Location : Waṇi, Nasik District, Maharashtra

Date : Śaka 730 for 728[1] = 806 A.D.

Script : Nāgarī

Language : Sanskrit

King : Govinda III

Dynasty : Rāshṭrakūṭa

Reference : Fleet. J.F., *I.A.*, XI, pp.156-163

Text[2]

Metre: Vv. 1, 18-19 *Anushtubh* ; 20 *Śālinī* ; 21 *Pushpitāgrā*

सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कांतेंदुकलया कमलंकृतम् ॥ १ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यातः परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीप्रभूतवर्षदेवपृथ्वीवल्लभश्रीगोविन्द राजदेवः कुशली सर्वानेव यथासम्बध्यमानकान्राष्ट्रपतिविषयपतिग्राम कूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितं यथा मयूरखण्डीसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्य यशोभिवृद्धये वेंगिवास्तव्यतच्चातुर्विद्यसामान्यभारद्वाजसगोत्रतैत्तिरीय सब्रह्मचारिविष्णुभट्टपौत्राय दामोदरद्विवेदिपुत्राय दामोदरचतुर्वेदिभट्टाय नासिकदेशीयवटनगरविषयान्तर्गतः अम्बकग्रामः तस्य चाघाटाः पूर्वतः वडवुरग्रामः दक्षिणतः वारिखेडग्रामः पश्चिमतः पल्लितवाडग्रामः पुलिन्दानदी च उत्तरतः पद्मनालग्रामः एवमयं चतुराघाटनोप -

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लक्षितः सोद्रंगः सोपरिकरः सदंडदशापराधः सभूतोपात्तप्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्कार्णवक्षितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रदत्तदेवब्रह्मदायवर्जितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु त्रिंशदधिकेषु व्ययसंवत्सरे वैशाखसितपौर्णमासीसोमग्रहणमहापर्व्वणि बलिचरुवैश्वदेवाग्निहोत्रातिथिपंचमहायज्ञक्रियोत्सर्पणार्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितः। यंतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या। तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यान्यैश्वर्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानकं वानुमोदेत स पंचभिर्महापातकैः सोपपातकैश्च संयुक्तः स्यात्॥ इत्युक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १८॥
वहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम्॥ १९॥
सर्व्वानेतान् भाविनः पार्थिवेंद्रान्
भूयो भूयो याचते रामभद्रः

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सामान्योयं धर्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ २० ॥

इति कमलदलांबुविंदुलोलां

श्रियमनुचिंत्य मनुष्यजीवितं च ।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैः परकीर्त्तयोपि गोप्याः ॥ २१ ॥

लिखितं श्रीमदरुणादित्येन वत्सराजपुत्रेण भूविराम दूतकम् ॥

Summary

This charter is engrved on three copper-plates and it records the grant of the village Ambakagrāma by the Rāshṭrakūṭa king Gōvinda III. All the seventeen verses in the eulogistic portion of this inscription occur in the Maṇṇe plates of Śaka 724 (No. 2 above). Verse 11 of this record, which consists of five *pādas* and is hardly translatable as it stands, is in the Maṇṇe plates properly given in two verses of four *pādas* each.

As usual, the opening verse invokes the protection of the gods Hari and Hara. Verses 2 and 3 introduce Kṛishṇarāja referring to his conquest of the Chālukyas. His son Dhōra (Dhruva) is described in verses 4-8 referring to his victory over the Gaṅga and Vatsarāja. Verses 9-16 depict the eventful career of Gōvinda III, son of Dhruva narrating his appointment as *yuvarāja,* his triumph over the confederacy of the twelve rulers, and his conquest of the Gaṅga, Gūrjara and other rulers. Verse 17 states that in view of the transient and insubstantial nature of the life he devised this meritorious grant of land to a Brāhmaṇa.

Then follows the prose passage consisting of the formal portion of this royal grant. *Paramabhaṭṭāraka Mahārājā-*

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dhirāja Paramēśvara, Śrī-Prabhūtavarshadēva, Pṛithvī-vallabha, Śrī-Gōvindarājadēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrīmat-Dhārāvarshadēva, being well, ordered all the concerned officers, *Rāshṭrapati*, *Vishayapati*, etc., that while camping at Mayūrakhaṇḍī, for the increase in the religious merit and glory of his parents and of himself in this and the other world, he granted the village Ambakagrāma included in the Vaṭanagara-*vishaya* belonging to the Nāsika-*dēśa*, together with *udraṅga*, *uparikara*, *daṁḍa*, *daśāparādha*, *bhūtōpāttapratyāya*, *utpadyamānavishṭi*, *dhānya* and *hiraṇyādēya*. The *Chāṭa* and *Bhaṭa* were not to enter this village granted and the royal officers were not to interfere into its affairs.

The donee was *Chaturvēḍī* Dāmōdarabhaṭṭa[3], son of *Dvivēḍī* Dāmōdara and grandson of Vishṇubhaṭṭa, an inhabitant of (the city of) Vēṅgi, who belonged to the assembly of *Chaturvēḍīs* of that place, who was of the Bhāradvāja *gōtra*, and who was a student of the Taittirīya *śakhā*.

The village granted was bounded on the east by the village Vaḍavura, on the south by the village Vārikhēḍa, on the west by the village Pallitavāḍa and the river Pulindā and on the north by the village Padmanāla.

The grant was made by the king, after bathing, with libation of water, on the occasion of a lunar eclipse on the full-moon day of the bright fortnight of the month of Vaiśākha in the expired Śaka year 730, in the cyclic year Vyaya for the purpose of keeping up the rites of *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*, the *pañchamahā-yajña*.

This grant was enjoyale heriditarily by the sons and grandsons of the donee and it excluded the grants of land previously made to gods and Brāhmaṇas. It was to be held

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by the donee according to the custom of *abhyantarasiddhi* and the rule of *bhūmichhidranyāya.*

The grant concludes with the usual appeal and admonition to the future rulers and four imprecatory/ benedictory stanzas ascribed to Vyāsa, the codifier of the Vēdas.

This grant was written by Aruṇāditya, son of Vatsarāja and its *dūtaka* was Bhūvirāma.

Notes

1. See *IA.*, XI, p.157.

2. Vv.2-17 of this record also occur in the Maṇṇe plates of Stambha of Śaka 724 (No.2 above) and hence omitted here.

3. It is strange and very rare that both the donee and his father had the same name.

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No. 10
NANDIGRAMA GRANT OF PRABHUTAVARSHA

Location : Nandigrāma, Karnataka

Date : Śaka 728=806 A.D.

Script : Kannaḍa

Language : Sanskrit and Kannaḍa

King : Prabhūtavarsha (Govinda III)

Dynasty : Rāshṭrakūṭa

Reference : *EC.*, XVII, pp.78-80

Text[1]

Metre: Vv. 1, 2, 15-19, 21 *Anushṭubh* ; 3, 7, 10 *Vasanta-tilakā* ; 4-6, 8, 9, 11-13 *Śārdūlavikrīḍita* ; 14, *Āryā* ; 20 *Śālinī*

ओं नमः शिवाय

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम् ॥ १ ॥

सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कांतेंदुकलया कमलंकृतम् ॥ २ ॥

भूपो भवद्बृहदुरस्थलराजमान

श्रीकौस्तुभायतकरैरुपगूढकण्ठः ।

भक्त्यान्वितो विपुलवक्षविनिर्जितारि

चक्रोप्यकृष्णचरितो विभु कृष्णराजः ॥ ३ ॥

पक्षच्छेदभयाश्रिताखिलमहाभूभृत्कुलभ्राजितात्

दुर्ल्लङ्घ्यादपरैरनेकविपुलभ्राजिष्णुरत्नान्वितात् ।

यश्चालुक्यकुलादनूनविबुधव्राताश्रयाद्वारिधेः

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लक्ष्मीं मन्दरवत्सलीलमचिरादाकृष्टवान् वल्लभः ॥ ४ ॥

तस्याभूत्तनयः प्रतापविसरैराक्रान्तदिङ्मण्डल

श्चण्डांशोस्सदृशोप्यचण्डकरतः प्रह्लादितक्ष्माधरो ।

धीरो धैर्य्यधनो विपक्षवनितावक्त्राम्बुजश्रीहरो

हारिकृत्य यशो यदीयमनिशं दिङ्नायिकाभिर्धृतम् ॥ ५ ॥

ज्येष्ठोल्लङ्घनजातयाप्यमलया लक्ष्म्या समेतोपि सन्

योभून्निर्म्मलमण्डलस्थितियुतो दोषाकरो न क्वचित् ।

कर्ण्णाधःकृतदानसन्ततिभृतो यस्यान्यदानाधिकं

दानं वीक्ष्य सुलज्जिता इव दिशां प्रान्ते स्थिता दिग्गजाः ॥ ६ ॥

अन्यैर्न्नजातु विजितं गुरुशक्तिसार

माक्रान्तभूतलमनन्यसमानमानम् ।

येनेह बद्धमवलोक्य चिराय गङ्गा

न्दूरे स्वनिग्रहभियेव कलिः प्रयातः ॥ ७ ॥

एकत्रात्मबलेन वारिनिधिनाप्यन्यत्र रुध्वा घना

न्निष्कृष्टासिभटोद्धतेन विहरद्राहातिभीमेन च ।

मातङ्गान् मदवारिनिर्झरमुचः प्राप्यानतात् पल्लवा

त्तच्चित्रं मदलेशमप्यनुदिनं यस्स्पृष्टवान् न क्वचित् ॥ ८ ॥

हेलास्वीकृतगौडराज्यकमलाञ्चन्तः प्रविश्याचिरा

दुन्मार्ग्गे मरुमध्यमप्रतिबलैर्यो वत्सराजं बलैः ।

गौडीयं शरदिन्दुपादधवलच्छत्रद्वयं केवलं

तस्मादाहृततद्यशोपि ककुभां प्रान्ते स्थितं तत्क्षणात् ॥ ९ ॥

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लब्धप्रतिष्ठमचिराय कलिं सुदूरं
उत्सार्य्य शुद्धचरितैर्धरणीतलस्य।
कृत्वा पुनः कृतयुगश्रियमप्यशेषं
चित्रं कथं निरुपमः कलिवल्लभोभूत्॥ १०॥

प्राभूद्धर्मपरात्ततो निरुपमादिन्दुर्य्यथावारिधेः
शुद्धात्मा परमेश्वरोन्नतशिरस्सम्सक्तपादस्तथा।
पद्मानन्दकरः प्रतापसहितो नित्योदयस्सोन्नतेः
पूर्व्वद्रेरिव भानुमान् अभिमतो गोविन्दराजः सताम्॥ ११॥

यस्मिन् सर्व्वगुणाश्रये क्षितिपतौ श्रीराष्ट्रकूटान्वयो
जाते यादववंशवन्मधुरिपावासीदलङ्घ्यः परैः।
दृष्ट्वा सावधयः कृतास्सुसदृशाः दानेन येनोद्धताः
मुक्ताहारविभूषिताः स्फुटमिति प्रत्यर्त्थिनोप्यर्त्थिनः॥ १२॥

यस्याकारममानुषं त्रिभुवनव्यापत्तिरक्षोचितं
कृष्णस्येव निरीक्ष्य यच्छति पदं यद्याधिपत्यं भुवः।
आस्तां तात तवेयमप्रतिहता दत्ता त्वया कण्ठिका
किन्त्वाज्ञैव मया धृतेति प्रतरं युक्तं स तत्राभ्यधात्॥ १३॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयम्॥ १४॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीपृथिवीवल्लभश्रीमत्प्रभूतवर्षश्रीवल्लभनरेन्द्रदेवः कुशली सर्व्वानेव यथासम्बद्धमानकान्राष्ट्रपतिविषयपतिग्राम

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पतिग्रामकूटायुक्तकाधिकारिकमहत्तरादीन्समादिशत्यस्तु विदितं यथा श्रीमयूरखण्डीवासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभि वृद्धये सकलजगत्त्रयाभिवन्दितसुरासुराधीशपरमेश्वरप्रतिहारीकृत महा बलिकुलोद्भवश्रीमहाबलिबाणराजे श्रीपरनाम्ने सुक्षत्रियस्य अभिगता देवदत्तरचिनेनेकेता कैवरविषयान्तर्गताकन्दमङ्गलो नामधेयप्रतिपादिते-स्वस्ति व्रतनियमतपोपवासनित्यजपहोमसंयुक्ततपोवनाधिपति श्रीमत् नन्दि गिरिस्थानाधिपति श्रीमत् ईश्वरदासतपोधन . . . . सम्पन्नधिष्ठित सधान्यहिरण्यादेयो अचाटभटप्रवेश्यो सर्व्वराजकीयानामहस्तप्रक्षेपणीय आचन्द्रार्क्कार्णवक्षितिसरित्पर्व्वतसमकालीन तपोधनान्वयक्रमोपभोग्य दायरहितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकवर्षनृपकालातीत संवत्सरशतेषु सप्ते अष्टाविंशत्यधिकेषु पार्त्थिवसंवत्सरे आर्द्रानक्षत्र संयुक्तपर्व्वणि संक्रान्ति महापुण्यतिथौ सुधूपदीपगन्धबलिचरुछत्र नित्यमभ्यर्चयन्ति। त्रिदशवरनुतन्देवदेवशिवस्य ये चान्येव प्रकारै। विविधगुणयुतै॥ देवयज्ञो दशाभिकृत्वा सुप्तव्रतानाप्रतिमिनविदि त्सिद्धान्ततत्वादियोगै। एवं क्रियोत्सर्प्पणार्थं स्नात्वोद्योदकातिसर्ग्गेण प्रतिपादितो यतो अस्य महादेवस्य देवस्तादस्तीति भुञ्जयतो भोजयतः कर्षयतः प्रतिदिशतो वा न कैश्चित् स्वल्पोपि परिपन्थना कर्या तदागामिभद्रनृपतिभिरस्मद्वंशैरन्यैर्व्वा शरण्यदानसमं भूमिदानफलमवेत्य विव्युल्लोलान्य नित्यैश्वार्याणि तृणाग्रलग्नजलबिन्दुचञ्चलजीवितमसारं स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्याप्रतिपालयितव्यश्च अज्ञानतिमिर-पटलावृतोममदाय माछिन्द्यादाच्छिद्यमानं वानुमोदेत स पंचभिर्महा-

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पातकैः सोपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवद्गीतं द्विनिसृतं

अग्निवायुजलोपेतं सर्व्वस्वस्यप्ररोहिणीं।

महीं महिपतिंदद्द्यात्तस्य पुण्यफलं श्रुणु ॥ १५ ॥

यतद्दण्डभवेद्भूमौ आयमनं समन्ततः।

तावत्सकल्प्य सख्यानां रुद्रलोके महीयते ॥ १६ ॥

सूर्यकोटिप्रतीकाशैः दिव्यस्त्री कोटिसंयुतैः।

संयुक्तो सर्व भोगैस्तु सर्वकामसमन्वितम् ॥ १७ ॥

विमानैर्भूमिदानेन त्रिसप्तकुलसंयुतम्।

यथेष्टमीश्वरे लोके कृदते कालमक्षयम् ॥ १८ ॥

विश्यश्योष्टोचयोकोट्या नरकाणां सुदारुणं।

क्रमेणतसुपर्यन्ते देवब्रह्मस्वहारिणम् ॥ १९ ॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः।

सर्व्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ॥ २० ॥

स्वदत्तां परदत्तां वा योहरेति वसुन्धराम्।

षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥ २१ ॥

Summary

This bilingual charter, engraved on a set of five copper-plates, consists of 75 lines of writing. Both the ring that held the plates together and the seal attached to it are lost. Sanskrit language employed here in lines 1-67 is highly corrupt. This charter records the grant, -

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by Gōvinda III, of a village to a Śaiva ascetic.

Strangely enough, after salutation to Śiva, this charter begins with the well-known benedictory stanza, *yasya yasya yadā bhūmi*, etc. This is followed by the usual *maṅgala-ślōka*, *viz.*, *sa vōvyādvēdhasādhāma*, etc. met with in the Rāshṭrakūṭa grants. Then follow eleven verses (vv.3-13) furnishing the genealogical account of the Rāshṭrakūṭa rulers, Kṛishṇarāja, his son Dhōra (Dhruva) and his son Govinda III. These verses exactly correspond to verses 2-12 of the Maṇṇe plates of Śaka 724 of Stambha (No.2 above).

The formal portion of the charter states that *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Pṛitivī-vallabha* Śrīmat-Prabhūtavarsha ŚrīvallabhaNarēndra-dēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja* Śrīmat Dhārāvarshadēva, being in good health, while residing at Mayūrakhaṇḍī, for the religious merit and glory of his parents and of his own self, gave away the village named Ākandamaṅgala included in the Kaivara *vishaya* to the ascetic Īśvaradāsa by name who headed a penance-grove (*tapōvanādhipati*) and Nandi giristhāna[2] (*nandigiristhānādhipati*). This ascetic is described as practising vow (*vrata*) restraint (*niyama*), penance (*tapa*), fasting (*upavāsa*), constantly repeating prayers (*nitya-japa*) and offering of oblation to gods (*hōma*).

The grant was made as per the conditions of *abhyantarasiddhi* and *bhūmichchhidranyāya* and was enjoyable by the ascetics in their order of succession (*tapōdhan-ānvaya-kram-ōpabhōgya*). It was given in the Śaka year 728 during the cyclic year Pārthiva on the auspicious occasion of Saṅkrānti coinciding with Ārdrā *nakshatra*. The purpose of the grant was to provide for *dhūpa*, *dīpa*, *gandha*, *bali*, *charu*, *chhatra* and daily worship of Śiva.

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Then follow the usual request to future rulers to protect the grant as if it was their own grant. Six imprecatory and benedictory stanzas are cited in this context.

In the formal portion of this charter, after the statement that the grant was being made for the merit of the king and his parents, and before the mention of the village granted, there is the mention of Śrī-Mahābali Bāṇa rāja[3] born in the family of Mahābali. It is not clear as to how he was connected with the king and with the business of the grant of the village. On the basis of the locative case (*saptamī-vibhakti*) employed to his name and its vicinity to the grant village, it may be surmised that the said village was under his administrative control. Another person mentioned here is Dēvadatta who is stated to have created something (*Dēvadattēnarachitē*). Here again it is not clear as to what did he do. Due to the defective language this portion of the charter cannot be understood properly.

The Kannaḍa portion that follows, which is also not very clear, describes the boundary marks of the land given to the temple of the princess (*arasamagaḷ*) Māṇikyabbe and refers to some land received by Īśvaradāsa which is termed *Paramēśvaradatti*

Notes

1. This text has been corrected with the help of the text of the Maṇṇe plates (No.2 above).

2. Obviously this was the locality where a temple of Mahādeva stood for whose worship and other services the present grant was made.

3. The early Bāṇas claim to have descended from the demon-king Bali (Venkatesha, *South Indian Feudatory Dynasties*, p.11). In the expression Śrī-Mahābali-Bāṇarāje-śrī-paramanāmme occurring in line 34 of the text it is possible that Śri-Parama may stand for the proper name of the Bāṇarāja, but the faulty language does not permit such an assertion.

Φ Φ Φ Φ

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No. 11
SISAVAI GRANT OF GOVINDA III

Location : Sirso, Akola District, Maharashtra

Date : Śaka 729=807 A.D.

Script : Nāgarī

Language : Sanskrit

King : Gōvinda III

Dynasty : Rāshṭrakūṭa

Reference : Mirashi, V.V., *EI.*, XXIII, pp.204-212

Text[1]

Metre: Vv. 1, 22, 23, 25, 26, 28 *Anuṣṭubh* ; 20 *Śārdūlavikrīḍita* ; 21 *Āryā* ; 24, 27 *Indravajrā* ; 29 *Śālinī* ; 30 *Pushpitāgrā*

ओं। स वो व्याद्वेधसा धाम यन्नाभि कमलं कृतम्।

हरश्च यस्य कांतेंदु कलया कमलंकृतं ॥ १ ॥

स च परमभट्टारक महाराजाधिराजश्रीमद्धारावर्षदेव. . . . . .

पादानुध्यात परमभट्टारकमहाराजाधि राजपरमेश्वरश्रीपृथ्वीवल्लभ-श्रीमत्प्रभूतवर्षश्रीवल्लभनरेंद्रदेवः कुशली सर्व्वानेव यथासंबध्यमानकान् राष्ट्रपतिविषयपतिग्रामकूटायुक्तक नियुक्तकाधिकारिकमहत्तरादीन् स्मादिशति। अस्तु वः संविदितम्। यथा श्रीमयूरखण्डीसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये धाराशिववास्तव्यतच्चातुर्व्विद्यसामान्यकाश्यपसगोत्रबह्वृचसब्रह्मचारिविष्णुचतुर्व्वेद पौत्राय अन्नसाविभट्टसुताय श्रीरिसि यपभट्टाय माणकविषयांतर्ग्गतो मोरगणाग्रामधान समन्वितः सीसवै नाम ग्रामः तस्य चाघाटनानि पूर्व्वतः हरिपुरग्रामः दक्षिणतः खैरडे पश्चिमतः अथकवाड उत्तरतः

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लखैपरिग्राम एवमयं चतुराघाटनोपलक्षितो ग्रामः सोद्रंगः सपरिकरः सदण्डदशापराधः सभूतोपात्तप्रत्यायः सोत्पद्यमानविष्टिकः सधान्य हिरण्यादेयोचाटभटप्रावेश्यः सर्व्वराजकीया नामहस्तप्रक्षेपणिय आचंद्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रदत्तदेवब्राह्मदायरहितमभ्यंतरसिद्धया भूमिच्छिद्रन्यायेन शकनृप कालातीतसंवत्सरशतेषु सप्तसु एकोनत्रिंशदधिकेषु व्ययनाम्निसंवत्सरे भाद्रपद पौर्ण्णमास्यां सोमग्रहणपर्व्वणि बलिचरुवैशव्देवाग्निहोत्रातिथि-पञ्चमहायज्ञक्रियोत्सर्प्पणार्त्थं स्नात्वाद्योदकातिसर्ग्गेण प्रतिपादितः यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या तथागामिभद्रनृपति भिरस्मद्वंश्यैरन्यैर्व्वा समान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्व-र्याणि तृणाग्रलग्नजलबिंदुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्व्विशेषो-यमस्मद्दायोनुमंतव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृत-मतिराच्छिंद्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैश्चोप-पातकैश्च संयुक्तः स्यादिति। उक्तञ्च भगवता वेदव्यासेन व्यासेन

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २२॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदानं हरंति ये॥ २३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं

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भूर्व्वैष्णवी सूर्यसुताश्च गावः ।

लोकत्रयं तेन भवेद्धि धत्तं

यः काञ्चनं गाञ्च महीं च दद्यात् ॥ २४ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य य़दा भूमिस्तस्य तस्य तदा फलम् ॥ २५ ॥

सुवर्ण्णमेकं गामेकां भूमेरप्येकमंगुलम् ।

हरन् नरकवासःस्यात् यावदाभूतसंप्लवम् ॥ २६ ॥

यानीह दत्तानि पुरानरेंद्रै

र्दानानि धर्म्मार्त्थयशस्कराणि ।

निर्भुक्तमाल्यप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ २७ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २८ ॥

तथा चोक्तम् रामभद्रेण ॥

सर्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ २९ ॥

इति कमलदलांबु बिंदुलोलां

श्रियमनुचिंत्य मनुष्यजीवितं च ।

अतिविमलमनोभिरात्मनीनै

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र्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३० ॥

लिखितं श्रीवत्सराजसूनुना श्रीअरुणादित्येन । श्रीजडवुलभट्टदूतकं ॥

Summary

This charter is engraved on three copper-plates and it records the royal grant of the village Sīsavai to a Brāhmaṇa by the Rāshṭrakūṭa king Gōvinda III. All the verses (2-21) in the eulogistic portion of this grant occur in the same order in the Maṇṇe plates of of Śaka 724 (No. 2 above).

After the invocation to the gods Hari and Hara, verses 2 and 3 introduce Kṛishṇarāja who wrested the regal fortune from the Chālukya family. Verses 4-9 extol the heroic feats of Dhōra (Dhruva), son of Kṛishṇarāja, who humbled the Gaṅga, Pallava and Vatsarāja. Verses 10-19 glorify Dhruva's son Gōvinda III,who was the asylum of all virtuous qualities and on whose birth the Rāshṭrakūṭa family became invincible to its foes just as the Yādava family when Madhuripu (Kṛishṇa) was born. He was appointed as *yuvarāja.* He crushed the confederacy of the twelve rulers, reimprisoned the Gaṅga king and subdued Gūrjara and other kings.

Verse 20 states that seeing the transitory and insubstantial nature of life he (Gōvind III) has devised this meritorious gift of land.

This eulogy is followed by the formal portion of the royal grant in prose. *Paraabhaṭṭāraka Mahārājādhirāja Paramēśvara Śrī-Prithvīvallabha,* Śrīmat-Prabhūtavarsha Śrī-Vallabhanarēndradēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrīmad-Dhārāvarshadēva, being in good health, ordered all the concerned officers, *Rāshtrapati, Vishayapati, Grāmakūṭa, Āyuktaka, Niyuktaka, Ādhikārika, Mahattara* and others, that while camping at Mayūrakhaṇḍī, in order to increase

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the religious merit and fame, both in this world and the next, of his parents and himself, he granted the village named Sīsavai included in the Māṇaka-*vishaya* and a site of habitation in another village named Mōragaṇa.

The donee was Risiyapabhaṭṭa of the Kāśyapa-*gōtra*, a religious student of the Ṛigvēda, who was the son of Annasāvibhaṭṭa and the grandson of Vishṇu who had studied the four Vēdas (*Chaturvēda*). He is described as a resident of Dhārāśiva and a member of the *Chāturvidyas* of that place.

The donated village was bounded on the east by the village Haripura, on the south by Khairaḍē, on the west by Athakavāḍa and on the north by Lakhaipari.

This grant included *udraṅga*, *uparikara*, *daṇḍa*, *daśāparadha*, *bhūtōpāttapratyāya*, *sōtpadyamānavishṭi*, *dhānya* and *hiraṇyādēya*, the usual privileges of the donee. The village granted was not to be entered by *Chāṭa* and *Bhaṭa* and not to be pointed at with finger (of appropriation) by any of the king's people. This grant was to be enjoyed by the succession of sons and grandsons, and was to be held according to the custom of *abhyantarasiddhi* and the rule of *bhūmichhidranyāya*.

The king made this gift, with libation of water, on the occasion of a lunar eclipse on the full moon day of Bhādrapada in the cyclic year Vyaya in the (expired) Śaka year 729, for the purpose of keeping up the rites of the five great sacrifices (*pañshamahāyajña*) of the *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*.

This is followed by the usual request not to disturb the enjoyment of the grant by the donee in any way, appeal to future rulers to protect it and warning against its rescission, in which context as many as ten imprecatory/ benedictory stanzas, ascribed to Vyāsa and Rāmabhadra are cited.

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Arunāditya, son of Vatsarāja was the writer of this grant and the *dūtaka* was Jaḍavulabhaṭṭa.

Notes

1. Vv.2-21 of this inscription also occur in the Maṇṇe plates of Stambha of Śaka 724 (No.2 above) and hence omitted here.

Ø Ø Ø Ø

No. 12
RADHANPUR PLATES OF GOVINDA III

Location	: Rādhanpur, Banaskantha District, Gujarat
Date	: Śaka 730=808 A.D.
Script	: Northern alphabet
Language	: Sanskrit
King	: Gōvinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Kielhorn, F., *EI.*, VI, pp.239-251

Text[1]

Metre: Vv. 1 *Anushṭubh*; 21 *Āryā*

ओं ॥ स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम् ।

क्षितिदानपरमपुण्यः प्रवर्तितो ब्रह्मदायोयम् ॥ २१ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभश्रीमत्प्रभूतवर्षश्रीश्रीवल्लभ नरेन्द्रदेवः कुशली सर्वानेव यथासंबध्यमानकान्राष्ट्रपतिविषयपतिग्राम कूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीन्समाज्ञापयत्यस्तु वः संविदितं

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यथा श्रीमयूरखण्डीसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिक पुण्ययशोभिवृद्धये तिगविवास्तव्यतत्त्रैविद्यसामान्यतैत्तिरीयसब्रह्मचारि भारद्वाजसगोत्रनागैय्यभट्टपौत्राय चन्दियम्मगहियसाहसपुत्राय परमेश्वर भट्टाय रासियनभुक्त्यन्तर्गतः रत्तज्जुणनामग्रामः तस्य चाघाटनानि पूर्वतः सिन्हा नदी दक्षिणतः ववुलाला पश्चिमतः मिरियठाण उत्तरतः वरह ग्रामः एवमयं चतुराघाटनोपलक्षितः तथा अनन्तविष्णुभट्टविट्ठुदुवे गो इंदंमषडंगवित् सव्वैभट्टचन्दडिभट्टकुण्ठनागैभट्टमाधवैरियप्पुविट्ठपुदेवझ णैय्यभट्टरेयैय्यभट्टेत्येवमादिप्रमुखानां ब्राह्मणानां चत्वारिंशद्महाजन समन्वितानां रत्तज्जुणग्रामः सोद्रंगः सपरिकरः सदशापराधः सभूतोपात्त प्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रावेश्यः सर्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्क्कार्णवक्षितिसरित्पर्वतसम कालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रत्तदेवब्रह्मदायरहितोभ्यन्तर सिद्ध्या भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु त्रिंशदुत्तरेषु सर्वजिन्नाम्नि संवत्सरे श्रावणबहुलामावास्यां सूर्यग्रहणपर्वणि बलिचरुवैश्वदेवाग्निहोत्रपञ्चमहायज्ञक्रियोत्सर्पणार्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितः। यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतो कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या

Summary

This inscription is on two copper-plates. It is incomplete, its third plate being lost. All the nineteen verses (2-20) in the eulogistic portion of this inscription are met with in the Maṇṇe plates of Śaka 724 (No.2 above). This inscription registers the royal grant of the village

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Rattajjuṇa or Rattajuṇa by the Rāshṭrakūṭa king Gōvinda III.

This inscription opens with the usual invocation to the gods Hari and Hara. Verses 2-3 introduce Kṛishṇarāja who is likened to Lord Kṛishṇa as he was the favourite of the goddess of Fortune (Lakshmī) and his drawing to himself of the royal fortune of the Chālukyas has been compared to drawing forth of Lakshmī from the sea by the Mandara mountain. Verses 4-9 describe Kṛishṇarāja's son Dhōra (Dhruva) whose fame was worn by the guardian mistresses of quarters (*dig-nāyikās*) as their garland. He drove far away the Kali and reinstated the golden age (*Kṛita-yuga*). Verses 10-20 glorify Dhruva's son Gōvinda III narrating his northern and southern conquests at length. He assured protection to the kings of hostile realms who, out of fear, approached him with folded hands.

Verse 21 states that having seen that this life is unstable and void of substance, he (Gōvindrāja III) has devised this gift to a Brāhmaṇa, most meritorious on account of a donation of land.

The formal portion of this grant states that *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Pṛithvīvallabha,* Śrīmat-Prabhūtavarsha Śrī-Śrīvallabha-narēndradēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrīmad-Dhārāvarshadēva, being in good health, ordered all the concerned officers, *viz., Rāshṭrapati, Vishayapati, Grāmakūṭa, Āyuktaka, Niyuktaka, Ādhikarika, Mahattara* and others, that while camping at Mayūrakhaṇḍī, in order to increase the religious merit and glory, in this world and the next, of his parents and himself, he granted the village of Rattajjuṇa[2] or Rattajuṇa, situated in the Rāsiyana[3]-*bhukti.*

The donee was Paramēśvarabhaṭṭa, son of Chandi-yamma-Gahiyasāhasa and grandson of Nāgaiyya-bhaṭṭa.

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He belonged to the Bhāradvāja *gōtra* and was a student of Taittirīya (*śākhā*). He dwelt at Tigavi and was a member of the communiity of *Traividyas* of that place.

The boundaries of the village granted were : on the east, the river Sinhā[4]; on the south, Vavulālā[5]; on the west, Miriyaṭhāṇa[6]; and on the north, Varahagrāma[7]. Of the forty *mahājanas* (Brāhmaṇa residents who were settled in this village), Anantavishṇubhaṭṭa, Viṭṭhu-duvējha (*dvivēdin*), Gōindaṁma-*shaḍangavid* and others (another seven names mentioned) were the chief Brāhmaṇas.

This grant included *udraṅga*, *uparikara*, etc., the usual entitlements of the donee. The village granted was not to be entered by the C*hāṭa* and *Bhaṭa* and not to be pointed at by the royal officers (for appropriation). It was to be held by the donee according to the custom of *abhyantarasiddhi* and the rule of *bhūmichhidranyāya* and it excluded the lands given earlier to the gods and Brāhmaṇas. It was hereditarily enjoyable by the sons and grandsons of the donee.

The king having bathed, made this grant with libation of water on the occasion of a solar eclipse on the new-moon day of the dark half of Śrāvaṇa in the cyclic year Sarvajit and the Śaka year 730, for keeping up the rites of the five great sacrifices (*pañchamahāyajña*), *viz.*, *bali*, *charu*, *vaiśvadēva* and *agnihōtra*.

Then there is an instruction to the effect that not even the slightest obstruction should be caused by any one while the donee enjoys the village granted in keeping with the conditions of a *brahmadāya*.

Notes

1. Vv.2-20 of this inscription have been omitted here since they also occur in the Maṇṇe plates of Śaka 724 (No.2 above).

2. Rattajjuṇa has been identified with the village Rātājan.

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3. Rāsiyana, from which the *bhukti* was named has been identified wih Rāsin, a town in the Ahamadnagar Collectorate of Bombay Presidency.

4. Sinhā is the modern town Sīnā.

5. Vavulālā is the modern Baboolgaon.

6. Miriyaṭhāṇa is he modern Meerujgaon.

7. Varahagrāma is the modern Wurgaon.

Φ Φ Φ Φ

No. 13

DEVANUR GRANT OF RANAVALOKA KAMBAYYA

Location : Dēvanūru

Date : Śaka 730 =808 A.D.

Script : Kannaḍa

Language : Sanskrit and Kannaḍa

King : Raṇāvalōka Kambayya

Dynasty : Rāshṭrakūṭa

Reference : *E.C.*, III, pp.352-354.

Text[1]

Metre: Vv. 22-25 *Anushṭubh*;

स च परमभट्टारकमहाराजाधिराज परमेश्वर श्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराज परमेश्वर पृथ्वीवल्लभ प्रभूतवर्ष श्रीमत् गोविन्दराजदेवः धारावर्षश्रीवल्लभमहाराजाधिराजस्य पुत्रः शौचाचार प्रभुरगुणगणप्रणमितसमस्तलोकः परोपकारकरुणापरः परमेश्वरचरणार विन्दवन्दनाभिनन्दनः रणावलोकश्रीकम्भराजः पुन्नाड एडेनाडुवीषये वदणेगुप्पेनामग्रामः तलवननगरमधिवसति विजयस्कन्धावारे त्रिंशदुत्तरेष्वतीतेषु शकवर्षेषु कार्त्तिकामास पौर्णमास्यां रोहिणीनक्षत्रे

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सोमवारे कोण्डकुन्देयान्वयसीर्म्मलगे गूरुगणकुमारणन्दिभट्टारकस्य शिष्यः एळ्वाचार्यगुरुः तस्य शिष्यो वर्धमानगुरुः सर्व्वप्राणिहितः साक्षात् सिद्धान्तनुगमोद्धतः शान्तस्सर्वज्ञकल्पोयं नयोन्नतगुणौन्नतः तस्मै तं ग्राममदात् स्वपुत्रश्रीशङ्करगण्णविज्ञापनेन श्रीकम्भदेवः श्रीविजयवसतये तलवननगरे प्रतिष्ठितायै तस्य सीमान्तराणि अस्य दानस्य साक्षिणः षण्णवतिसहस्र विषयः प्रकृतयः योस्यापहर्त्ता लोभान्मोहात्प्रमादेन च स पञ्चभिर्म्महद्भिः पातकैस्संयुक्तो भवति यो रक्षति स पुण्यवाद्भवति अपिचात्र मनुगीत श्लोकाः।

स्व दत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिंवर्षसहस्राणि विष्टायां जायते क्रिमिः॥ २२॥
सन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्॥ २३॥
बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २४॥
देवस्वन्तु विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकम्॥ २५॥

विश्वकर्म्माचार्य्येण लिखितम्॥

Summary

This inscription, engraved on a set of five copper-plates consists 71 lines of writing. It records the gift, by the Rāshṭrakūṭa prince Kambayya, of a village to a Jaina ascetic.

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The charter opens with the well-known auspicious stanza, *sa vōvyādvēdhasādhāma*, etc., found in the Rāshṭrakūṭa grants followed by the euology of Rāshṭrakūṭa kings, Kṛishṇarāja, his son Dhōra (Dhruva) and his son Gōvinda III. All the 21 verses (vv.1-21) and the following brief prose passage, formally introducing Govinda III, as found in the present grant, exactly correspond to vv.1-21 and the prose passage following them in the Maṇṇe plates of Śaka 724 of Stambha *Raṇāvalōka* (No.2 above) who is identical with the donor of the present grant.

After the prose passage formally introducing Govinda III *Raṇāvalōka* Kambharāja, son of Dhārāvarsha Śrī-Vallabhamahādhirāja (Dhruva) is introduced. He is described as of pure conduct (*śauchāchāra*), as the one who was honoured by all due to his virtues (*guṇagaṇa-praṇamitasamastalōkaḥ*), as the one who was kind and benevolent (*parōpakārakaruṇāpara*) and as rejoicing at saluting the lotus-feet of the Supreme Lord (*parmēśvaracharaṇā-ravinda-vandanābhinandana*)

The formal portion of the charter states that while residing at the capital of Talavana-nagara, *Raṇāvalōka* Kambharāja gave away the village named Vadaṇeguppe situated in the *vishaya* (district) of Punnāḍa(ḍu)-Eḍenāḍu to Vardhamānaguru, disciple of Eḷavāchāryaguru, who was himself a disciple of Kumāraṇandi-bhaṭṭāraka of the Koṇḍakundēyānvaya and Sīrmalagegūruganā. This ascetic Vardhamānaguru is described as benevolent to all living beings (*sarvaprāṇihita*), as proud of having realised the dogma and the sacred precept (*sākshātsiddhānta-nigamōddhata*), as nearly equal to omniscient (*sarvajñakalpa*) as possessed of excellent conduct and virtues, and as residing at Talavana-nagara (*śrī-Vijayavasatayē talavananagarē pratishṭhitāyai*).

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The village was granted by Kambharāja at the request of his son Śaṅkaragaṇṇa in the Śaka year 730, Kārttika śu.15, Rōhiṇī-nakshatra, on a Monday.

Then follows the narration of the boundaries of the gift-village in Kannaḍa followed by the statement in Sanskrit that the witneses to the grant were the people of the 96000 vishaya[3] After the usual exhortation to protect the grant, this charter concludes with four of the customary imprecatory and benedictory stanzas ascribed to Manu and the mention of Viśvakarmāchārya, the writer of the charter.

Notes

1. Vv.1-21 of this grant correspond to Vv.1-21 of the Maṇṇe plaes of Śaka 724 (No.2 above) and hence omitted here.

2. Here follow the boundaries of the village granted in Kannaḍa language (Lines 59-64).

3. The 96,000 vishaya is the famous Gaṅgavādi 96,000 Division (*USVAE*, V, p.229, n.4).

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No. 14
PRINCE OF WALES MUSEUM PLATES OF GOVINDARAJA

Location	: Prince of Wales Museum, Mumbai, Maharashtra
Date	: Śaka 732=810 A.D
Script	: Southern alphabet
Language	: Sanskrit
King	: Gōvindarāja
Dynasty	: Gujarat branch of Rāshṭrakūṭa
Reference	: Dikshit, Moreshwar, G., *EI.*, XXVI, pp.248-255

Text

Metres : Vv. 1, 7, 13, 16, 18, 20, 21 *Anushṭubh* ; 2, 4, *Āryā* ; 3, 19 *Upajāti* ; 5, 6, 9, 10, 11, 15 *Vasantatilakā* ; 8, 17 *Indravajrā* ; 12 *Śārdūlavikrīḍita* ; 14 *Vaṁśastha* ; 22 *Śālinī*

ओं आसीन्मुरारिसंकाशः कृष्णराजः क्षितेः पतिः ।

अग्रमेयवसोर्द्धाता साक्षाद्धर्म्म इवापरः ॥ १ ॥

शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूद्ध्वरुद्धरविकिरणम् ।

ग्रीष्मेपि नभो निखिलं प्रावृट्कालयते स्पष्टम् ॥ २ ॥

तस्यात्मजः श्रीध्रुवराजनामा

महानुभावोप्रहतप्रतापः ।

प्रसाधिताशेषनरेन्द्रचक्रः

क्रमेण बालार्कवपुर्बभूव ॥ ३ ॥

शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः ।

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परिगीयते समन्ताद्विद्याधरसुन्दरीनिवहैः ॥ ४ ॥

तस्याप्यभूद्भुवनभारभृतेः समर्त्थः

पार्त्थोपमः पृथुसमानगुणो गुणज्ञः ।

दुर्व्वारवैरिवनितातुलतापहेतु

र्ग्गोविन्दराज इति सूनुरिनप्रतापः ॥ ५ ॥

यस्य प्रभोश्चतुरचारुरुदारकीर्त्ते

रासेदिवान्निरुपमस्य पितुः सकाशात् ।

सत्स्वप्यनेकतनयेषु गुणातिरेका

न्मूर्द्धाभिषिक्तनृपसम्मतमाशु राज्यम् ॥ ६ ॥

रक्षता येन निःशेषं चतुरम्भोधिसंयुतम् ।

राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ ७ ॥

भ्राता तु तस्येन्द्रसमानवीर्य्यः

श्रीमान् भुवि क्ष्मापतिरिन्द्रराजः ।

शास्ता बभूवाद्भुतकीर्त्तिसूति

स्तद्दत्तलाटेश्वरमण्डलस्य ॥ ८ ॥

यस्याङ्गमात्रजयिनः प्रियसाहसस्य

क्ष्मापालवेषफलमेव बभूव सैन्यं ।

मुक्त्वा च सर्व्वभुवनेश्वरमादिदेवं

नावन्दतान्यममरेष्वपि यो मनस्वी ॥ ९ ॥

अद्यापि यस्य सुरकिन्नरसिद्धसाध्य

विद्याधराधिपतयो गुणपक्षपातात् ।

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गायन्ति कुन्दकुसुमश्रि यशो यथा स्व-

धामस्थिताः सहचरीकुचदत्तहस्ताः ॥ १० ॥

सूनुर्ब्बभूव खलु तस्य महानुभावः

शास्त्रार्त्थबोधसुखलालितचित्तवृत्तिः ।

यो गौणनामपरिवारमुवाह पूर्व्वं

श्रीकर्क्कराजसुभगव्यपदेशमुच्चैः ॥ ११ ॥

राज्ये यस्य न तस्करस्य वसतिर्व्याधिः प्रसूतिर्मृता

दुर्ब्भिक्षं न च विभ्रमस्य महिमा नैवोपसर्ग्गोद्भवः ।

क्षीणः शत्रुगणः प्रतापविनतोशेषारिवर्ग्गस्तथा

नोविद्वत्परिपन्थिनी प्रभवति क्रूरा खलानां मतिः ॥ १२ ॥

स्ववृषस्थोनुजस्तस्य सेवितः सततं बुधैः ।

गोविन्दराजो भूपालः साक्षाच्छंबुरिवापरः ॥ १३ ॥

फलोन्मुखैरापतितैर्व्विदूरतः

समं समन्ताद्गुणपक्षपातिभिः ।

महाहवे दानविधौ च मार्ग्गणै

र्न्न कुण्ठितं यस्य सदैव मानसं ॥ १४ ॥

अन्तःस्थितेश्वरशिरोधृतशुभ्रचन्द्र

श्च्योतत्सुधारसविभावित सर्व्वमूर्त्तिः ।

लोकस्य निर्वृतिकरः स्पृहणीयजन्मा

जातः सदामृतमयत्वगुणेन यश्च ॥ १५ ॥

स च परमेश्वरः समधिगताशेषमहाशब्दमहासामन्ताधिपतिप्रभूतवर्षश्री

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गोविन्दराजदेवः सर्व्वानेव भाविभूमिपालान्समनुबोधयत्यस्तु वः संविदितं। यथा मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये॥ ऐहिकामुष्मिकफलावाप्त्यर्थं चर्म्मनिहौहग्रामवास्तव्यगौडदेशादायातात्रेयसगोत्रच्छन्दोगसब्रह्मचारिब्राह्मणभोभिकाय भट्टजयपुत्राय बलिचरुवैश्वदेवाग्निहोत्रक्रतुक्रियाद्युत्सर्प्पणार्थं वाहाउलचतुराशीत्यंतर्गत . . . उसौणकग्रामः सहिरण्यादानः सभोगभागः सदण्डदशापराधः स्वसीमापर्यन्तः समस्तराजकीयानामहस्तप्रक्षेपणीयोऽयं भूमिच्छिद्रन्यायेनाद्य महावैशाख्यामुदकातिसर्ग्गेण प्रतिपादितो यस्तस्य भुञ्जतो न कैश्चिद्व्यासेधे प्रवर्त्तितव्यम्॥ आगामिभद्रनृपतिभिरप्यनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलं तदपहरणे पापञ्चावगच्छद्भिरयमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्च। तथाचोक्तं पुराणमहर्षिभिः॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १६॥

उक्तञ्च भगवता वेदव्यासेन व्यासेन॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवीसूर्य्यसुताश्च गावः।
लोकास्त्रयस्तेन भवन्ति दत्ता
यः काञ्चनं गाञ्च महीञ्च दद्यात्॥ १७॥

सर्व्वेषामेव दानानामेकजन्मानुगं फलम्।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम्॥ १८॥

यानीह दत्तानि पुरा नरेन्द्रै

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दानानि धर्म्मायतनीकृतानि।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ १९ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २० ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।

कृष्णाहयोहिजायन्ते भूमिदायापहारिणः ॥ २१ ॥

उक्तञ्च भगवता रामभद्रेण ॥

सर्व्वानितान्भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ २२ ॥

स्वहस्तोयं श्रीगोविन्दराजस्य श्रीमदिन्द्रराजदेवपुत्रस्य ॥ लिखितञ्चैतन्मया शासनं महासान्धिविग्रहिकश्रीपद्मनाभसुतजज्जुल्लेनेति ॥ शकनृपकालातीतसंवत् ७३२ वैशाख बहुल ७

Summary

This charter is engraved on three copper-plates. It registers the royal grant of a village to a Brāhmaṇa. It consist of fifteen stanzas in its eulogistic portion.

After the auspicious syllable *Ōṁ*, this charter commences with the eulogistic verses without being preceded by the usual *maṅgalaślōka*, *sa vōvyādvēdha-sādhāma*, etc. Verses 1-2 introduce Kṛishṇarāja, who resembled Murāri (Kṛishṇa) and who, like another

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incarnation of the god of justice (*sākkshādharmma ivāparaḥ*), gave away immeasurable wealth. He was known as Śubhatuṅga and the dust raised by his tall steeds obstructed the rays of the sun and converted the summer sky into that of rainy season. Verses 3-4 describe his son Dhruvarāja, full of majesty and prowess, who conquered all kings and whose fame, resemblig the rays of the moon, was sung by the Vidyādhar women who dwelt on the mountain Mēru. Verses 5-7 extol Dhruvarāja's son Gōvindarāja, who was able to bear the burden of the earth, who resembled Pārtha (Arjuna), who, like Pṛithu, could distinguish between good and bad qualities and whose prowess was widely known. He, on account of his superior virtues, received the kingdom from his father Nirupama (Dhruva) though there were several sons. He ruled his kingdom righteously and filled the hearts of people with the highest joy. Verses 8-10 glorify his brother Indrāja, equal in valour to (the god) Indra, who was a glorious king on the earth and who became the ruler of the province of the lord of Lāṭa, which was bestowed by him (Gōvinda III). He was a mighty king who loved heroic exploits and a high-souled person who never saluted anyone except the Primeval God, the Creator of the whole universe, even among the gods. His glory was sung by the *Kinnaras* and other semidivine beings. Verses 11-12 depict Indrarāja's son, who was chiefly known as Karkkarāja, and whose mind was pleased in learning the meaning of the Śāstras. It is said that his kingdom was free from thiefs, diseases, famine, excess of perturbation and evil portents. All his enemies were reduced by his prowess and the wicked could not distress the learned. Verses 13-15 describe Karkkarāja's younger brother Gōvindarāja as abiding by good morality and as being worshipped by learned people. He was a brave warrior and an enthusiastic donor. He endeared himself to all people by his nectarlike virtues.

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The formal portion that follows, in prose, states that, that *Paramēśvara*, who had won all the *Mahāśabadas*, *Mahāsāmantādhipati*, Prabhūtavarsha Śrī-Gōvindarāja-dēva informed all the future kings that for the increase in the religious merit and glory of his parents and himself and for obtaining (good) reward in this world and the next, he granted the village Usauṇaka in the Vāhāvula-*chaturasīti*[1], on the full-moon day of Vaiśākha,which was recorded on the seventh day of the dark fortnight of the same month in the expired Śaka year 732[2].

The donee was the Brāhmaṇa Bhōbhika, of the Atri-*gōtra*, a religious student of the Sāmavēda (*Chhandōga-sabrahmachāri*). He was the son of *Bhaṭṭa* Jaya and residing in the village Charmmanihauha having come there from the Gauḍa country.

The village granted was marked with its boundaries and the grant itself carried with it *hiraṇyādāna*, *bhōga*, *bhāga*, *daṇḍa* and *daśāparādha*, the usual entitlements of the donee, and was made according to the rule of the *bhūmichhidranyāya*. It was not to be pointed at (for confiscation) by the royal officers.

The grant was made with libation of water, for the purpose of keeping up the sacrifices, *bali*, *charu*, *vaiśvadēva* and *agnihōtra*.

This record concludes, as usual, with an appeal to the effect that the enjoyment of the grant by the donee may not be disturbed by anyone and the future rulers may protect this grant. As many as seven benedictory/ imprecatory stanzas, ascribed to the *Ṛishis* of the past, Vyāsa and Rāmabhadra, are cited in this context.

This charter was writtten by Jajjulla, son of *Mahāsāndhivigrahika* Padmanābha.

In lines 51-52 of the text on the third plate there is the sign-manual[3] of the king which reads:

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This is the sign-manual of the illustrious

Gōvindarāja, son of the illustrious Indrarājadēva.

Notes

1. This number (84) is of the villages included in the territorial division called Vāhāvula-chaturāśīti.

2. This is a rare instance where the date of a grant and that of its recording are specified.

3. Northern alphabet has been employed here.

Φ Φ Φ Φ

No. 15
PATTALI GRANT OF YUVARAJA RAJENDRAVARMAN

Location	: Srikakulam District, Andhra Pradesh[1]
Date	: Gaṅga year 313=809-811 A.D.[2]
Script	: Later Kaliṅga alphabet
Language	: Sanskrit
King	: *Yuvarāja* Rājēndravarman
Dynasty	: Eastern Gaṅga
Reference	: Sircar, D.C., *EI.*, XXXII, pp.201-206

Text

Metre: Vv. 1-3 *Anushṭubh* ; 4 *Pushpitāgrā*

सिद्धम् स्वस्ति। अमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्गनगरवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्ण्णसवामिनश्चरणकमलयुगलप्रणामाद्विगत कलिकलङ्कोनेकाहवसङ्क्षोभजनितजयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरिपुञ्जरञ्जितवर

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चरणो निजनिस्त्रिंशधारोपार्जितसकलकलिङ्गाधिराज्यः प्रविततसितकुमुद कुन्देन्द्ववदातविनिर्गतयशाः ध्वस्तारातिकुलाचलो नयविनयदयादान दाक्षिण्यशौर्यौदार्यसत्यत्यागादिगुणसंपदाधारभूतः परममाहेश्वरो मातापितृपदानुध्यातो गङ्गामलकुलोद्भवो महाराजाधिराजपरमेश्वर परमभट्टारकश्रीअनन्तवर्म्मदेवसूनुयुवराजश्रीराजेन्द्रवर्मा कुशली कृष्णमट्टम्बान्तःपातिपाट्टलि ग्रामनिवासिकुटुम्बिनः जनपदांश्च समाज्ञा-पयति चान्यद्विदितमस्तु वो भवतां ग्रामोयं श्रीमत्कञ्चिपोट्टिभट्टारि काया बलिनिवेद्यचरुनिमित्ताय प्रदत्तः। अपरमपि दापुपञ्चाल्यायं कुशसङ्किरग्रामः जाम्बोट्टपञ्चाल्याम् अरलिग्रामश्च तस्य मात्रा श्रीलोकमहादेव्या प्रदत्तः भट्टारिकायै सर्वकरभरैः परिहृत्य आचन्द्रा र्कप्रतिष्ठं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये पाडलिग्रामस्य सीमालिङ्गानि भवन्ति पूर्वदिशायां निधनशिला बिल्ववृक्षश्च दक्षिणेन गर्ता निधनशिला च। पश्चिमेन भुट्टकगर्ता आम्रवृक्षश्च। उत्तररेण काशिम्बि गर्ता वनराजिकाश्चेति ॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ २ ॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात् फलमानन्त्यं परदानानुपालनने ॥ ३ ॥
इति कमलदलाम्बुबिन्दुलोलां

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श्रियमनुचिन्त्य मनुष्यजीवितं च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकीर्तयो विलोप्याः ॥ ४ ॥

गाङ्गेयवंशप्रवर्द्धमानविजयराज्यसंवत्सरशतत्रये त्रयोदशाधिके ३१३

लिखितमिदं महासान्धिविग्रहिकश्रीस्वामिराजेन । उत्कीर्णं

चाक्षशालिना श्रीदामचन्द्रेण इति ।

Summary

This inscription is written on a set of three copper-plates and its seal bears traces of a standing bull that was the emblem of the Eastern Gaṅga kings. It is written in prose with the exception of the four imprecatory and benedictory stanzas at the end.

This charter was issued from Kaliṅganagara and it records the grant of a village by *Yuvarāja* Rājēndra-varman and two villages by his mother Lōka-mahādēvī.

After the sacred word *siddham* which is expressed by a symbol and the benedictory expression *svasti*, this record refers to Kaliṅganagara, the capital of the Eastern Gaṅgas, which is described as imitating the celestial city of Amarāvatī and as being quite pleasant in all seasons. The genealogical portion that follows praises *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka* Śri-Anantavarmmadēva born in the Gaṅga family with the same set of epithets usually occurring in the charters of this dynasty. His blemishes caused by the Kali age were effaced by his devotion to the feet of Gōkarṇasvāmin stationed at the summit of the Mahēndra mountain. He had subdued all the feudatory rulers. He had earned the mastery over the whole kingdom of Kaliṅga through the sharp edge of his sword. He was endowed with virtues like statesmanship, modesty, mercy, liberality and truthfulness. He was a

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devout worshipper of Mahēśvara and meditating on the feet of his parents. His son was *Yuvarāja* Rājēndra-varmmā.

The formal part of this charter informs that *Yuvarāja* Rājēndravarman, being in good health, ordered the cultivators and the common folk residing in the village of Pāṭṭali, situated in the territorial unit called Kṛishṇa-maṭṭamba that he granted their village in favour of the goddess Kañchipōṭṭi-bhaṭṭārakā in order to provide for her offerings, etc. Further he announced that Kuśasaṅkira-grāma in Dāpu-*pañchālī* and Arali-grāma in Jāmbōṭṭi-*pañchālī* were granted in favour of the same deity by his mother Lōka-mahādēvī.

The village Pāṭṭali or Pāḍali was bounded in the east by a *naidhāni-śilā* (probably a boundary pillar) and a *bilva* tree; in the south by a pit and another *naidhānī-śila* ; in the west by a pit called Bhuṭṭaka (probably after the name of the locality or its owner) and a mango tree; and in the north by a pit called Kāśambi and certain forests.

This record concludes with the four imprecatory stanzas followed by the mention of the date and the names of the writer of the document and the engraver of the plates, *viz., Mahāsāndhivigrahika* Sāmirāja and the *akshaśālin* Dāmachandra, respectively.

Notes

1. The findspot of this record is not known (*EI.*, XXXII, p.201).

2. Gaṅga year commenced in the period between 496-498 A.D. (Sircar, D.C., *IE.*, p.291).

☼☼☼☼

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No. 16
TORKHEDE COPPER- PLATE GRANT OF THE TIME OF GOVINDARAJA OF GUJARAT

Location : Tōrkhēḍē, Dhulia District, Maharashtra
Date : Śaka 735=812 A.D.
Script : Southern alphabet
Language : Sanskrit
King : Gōvindarāja
Dynasty : Gujarat branch of Rāshṭrakūṭa
Reference : Fleet, J.F., *EI.*, III, pp.53-58

Text

Metre: Vv. 1, *Ārya* ; 2, 5, 7, 8 *Anushṭubh* ; 3 *Upajāti* ; 4 *Vasantatilakā* ; 6 *Vaṁśastha*

ओं शकनृपकालातीतसंवत्सरशतेषु सप्तसु पञ्चत्रिंशत्यधिकेषु पौषशुद्ध सप्तम्यामङ्कतोपि संवत्सरशतानि ७३५ नन्दनसंवत्सरे पौषः शुद्धतिथिः ७ अस्यां संवत्सरमासपक्षदिवसपूर्व्वायां। परमभट्टारकमहाराजाधि राजपरमेश्वरः शरच्छशाङ्ककिरणनिर्म्मलयशोङ्शुकावगुण्ठितमेदिनी युवतिभोक्ता प्रभूतवर्षः श्रीवल्लभनरेन्द्रो गोविन्दराजनामा ॥

जगतुङ्गतुङ्गतुरगप्रवृद्धरेणूद्ध्वरुद्धरविकिरणं।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ १ ॥
रक्षता येन निःशेषं चतुरंबोधिसंयुतं।
राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ २ ॥
भ्राता तु तस्येन्द्रसमानवीर्य्यः
श्रीमान्भुवि क्ष्मापतिरिन्द्रराजः।
शास्ता वभूवाद्भुतकीर्त्तिसूति

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स्तद्दत्तलाटेश्वरमण्डलस्य ॥ ३ ॥

सूनुर्व्वभूव खलु तस्य महानुभाव

श्शास्त्रार्त्थबोधसुखलालितचित्तवृत्तिः ।

यो गौण नामपरिवारमुवाह पूर्व्वं

श्रीकर्क्कराजसुभगव्यपदेशमुच्चैः ॥ ४ ॥

सुवृषस्थोनुजस्तस्य सततं सेवितं बुधैः ।

गोविन्दराजो भूपालः साक्षाच्छंभुरिवापरः ॥ ५ ॥

फलोन्मुखैरापतितैर्व्विदूरतः

समं समन्ताद्गुणपक्षपातिभिः ।

महाहवे दानविधौ च मार्ग्गणै

र्न्न कुण्ठितं यस्य सदैव मानसं ॥ ६ ॥

तद्दत्तसिहरकूखीद्वादशके प्रभुज्यमाने शलुकिकविकलङ्कवंशप्रसूतो मूर्द्धा भिषिक्तो दुर्व्वारवैरिवनितातुलतापहेतुरनेकदर्प्पितारातितरुप्रभञ्जनो मातरिश्वा शरच्छशाङ्ककिरणकुन्दकुसुमस्फटिकावदातसमाननिर्म्मलयशाः श्री मणिणागपौत्त्रः श्रीराजादित्यसुतः परमब्रह्मण्यः समधिगताशेषमहा शब्दमहासामन्तः सोयं श्रीबुद्धवरसः सर्व्वानिव भाविभूमिपालान्समनु बोधयत्यस्तु वः संविदितं यथा मया मातापित्त्रोरात्मनश्च पुण्ययशोभि वृद्धये ऐहिकामुष्मिकफलावाप्त्यर्त्थं बलिचरुवैश्वदेवाग्निहोत्त्रक्रतुक्रिया द्युत्सर्प्पणार्त्थं बदरसिद्धिचातुर्व्विद्यसामान्यवाजसनेयमाध्यन्दिनब्रह्म चारित्रिप्रवरलावायनसगोत्त्रब्राह्मणसोमाय सर्व्वदेवपुत्त्राय तथा ब्राह्मण नाहर गौतम सगोत्त्र महेश्वरपुत्त्रः तथा द्रोण वार्ष्णेयसगोत्त्र शर्म्मपुत्त्रः

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तथा सोमकात्यायनसगोत्र बप्पकसुतः तथा लकुटिः आग्नेयसमानस गोत्रः सर्व्वदेवसुतः तथा सर्व्वदेव मुद्गलसगोत्रः तथा नेवः तथा तत्सुतो गोव तथा भाउल्लः वत्ससगोत्रः तथा गोवशर्म्मः तथा अणहादित्यः तथा नासेणः तथा गोवः गौतमसगोत्रः द्रोणसुतः तथा आदित्य पाराशरसगोत्रः तथा लिंबादित्य आग्नेयसमानसगोत्रः तथा योगः शंडिलसगोत्रः तथा अग्निशर्म्मः तथा नेवरेवः मुद्गलसगोत्रः तथा नागः माधरससगोत्रः तथा नाणसरः तथा रेवसमः तथा भाउल्ल यौगनसगोत्रः तथा नेवादित्य भारद्वाजसगोत्रः तथा ईश्वरः कौशसगोत्रः तथा बप्पस्वामि तथा गोवशर्म्मः वार्ष्णेयसगोत्रः तथा शिवादित्यः तथा देवहटः तथा सीहः लावायनसगोत्रः तथा नन्नः कात्यायनसगोत्रः तथा मातृशूरः तथा माहेश्वरः आग्नेयसमानसगोत्रः तेनात्माङ्शो नाइनदौहित्त्राय दत्तः तथा लल्लः भरद्वाजसगोत्रः तथा तस्यैव भ्राता जज्जुकः तथा दत्तः सौन्दानसगोत्रः तथा अग्निशर्म्मः आग्नेयसमानसगोत्रः तथा नेवादित्यः तथा संबउरहः कौशसगोत्रः तथा जज्जुकः वार्ष्णेयसगोत्रः तथा आदित्यः गौतमसगोत्रः तथा आदित्यचीहल्लकः सोमसुतः तथाग्निशर्म्म मुद्गलसगोत्र रेव आग्नेय समानसगोत्र सीहरखीद्वादशान्तर्गतगोवट्टणाभिधानो ग्रामः सहिरण्या दानः सदण्डदशापराधः ससीमापर्य्यन्तः सतीर्त्थः मेषुवल्लिकाप्रावेशुकः समस्तराजकीयानामहस्तप्रक्षेपणीयो भूमिच्छिद्रन्यायेनाद्य विजयसप्तम्या मुदकातिसर्ग्गेण प्रतिपादितः। यतस्ततोस्य न कैश्चिद्व्यासेधे प्रवर्त्तितव्य मागामिभद्रनृपतिभिरप्यनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमि

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दानफलं तदपहरणपापं चावगच्छद्भिरयमस्मद्दायोनुमंतव्यः परिपाल यितव्यश्च। उक्तं च महर्षिभिः।

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ७॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदिति॥ ८॥ ओं॥

लिखितं मया लेखककृष्णेन नन्नपुत्रेण॥

Summary

This charter is engraved on three copper-plates and registers the grant of a village to several Brāhmaṇas by a subordinate of Gōvindarāja of the Gujarat branch of the Rāshṭrakūṭa dynasty.

The eulogistic portion of this charter consists of a brief prose passage and five verses, all of which are met with in the Prince of Wales Museum plates of this king (No14). After the sacred syllable *Ōṁ*, this inscription commences with the date of the grant, *viz.*, the seventh *tithi* (called *vijaya-saptamī* in line 43) of the bright fortnight of the month Pausha in the cyclic year Nandana, Śaka year 735.

A short prose passage following the date refers to the reign of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara,* Prabhūtavarsha Śrīvallabhanarendra Gōvindarāja (Gōvinda III). Verses 1 and 2 that follow describe the tall steeds of Jagattuṅga, the dust raised by whom obstructed the rays of the sun and thereby converting the summer sky into that of rainy season, and his benevolent rule over the kingdom. Verse 3 mentions his brother Indrarāja who was equal in valour to (the god) Indra and who became the ruler of the province of the lord of Lāṭa, which was bestowed by him (Gōvinda III). Verse 4 refers to Indra-

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rāja's son who was chiefly known as Karkkarāja and who was interested in the study of the Śāstras. Verses 5 and 6 describe his younger brother Gōvindarāja, referring to his morality and popularity among the learned, his bravery and his liberality.

The formal part of the grant, in prose, commencing here, introduces a subordinate of Gōvindarāja, the *Mahāsāmant* Buddhavarsa of the Śalukika family, who was a son of Rājāditya and grandson of Maṇināga, who attained all the *mahāśabdas* and who was extremely well-disposed to Brāhmaṇas (*paramabrahmaṇyaḥ*). This Buddhavarasa granted to some Brāhmaṇas[1], a village named Gōvaṭṭaṇa, situated in an estate belonging to him, which was known as the Sīharakkhī Twelve.

This grant was made, as usual, in order to increase the religious merit of the parents of the donor and the donor himself, for maintaining the *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, the sacrificial rites, etc., on the date mentioned above.

The grant carried with it the hamlet of (?) Mēshu-vallikā besides the usual entitlements of the donees like *hiraṇyādana*, etc., and all the terms and conditions like non-entry of the *Chāṭa* and *Bhaṭa* into the village granted, applied to it.

This record concludes with the usual appeal and admonition for the protection of the grant followed by two of the customary benedictory/imprecatory verses.

The grant was written by Kṛishṇa, the writer (*lēkhaka*), son of Nanna.

Notes

1. They were 43 in number beginning with Brāhmaṇa Sōma. Their parentage and *gōtras* are given.

ϖϖϖϖ

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No. 17
KADABA PLATES OF PRABHUTAVARSHA

Location : Kaḍaba, Tumkur District, Karnataka

Date : Śaka 735=812 A.D.

Script : Southern alphabet

Language : Sanskrit and Kannaḍa

King : Prabhūtavarsha (Gōvinda III)

Dynasty : Rāshṭrakūṭa

Reference : Lüders, H., *EI.*, IV, pp.332-349

Text

Metre: Vv. 1 *Sragdharā* ; 2 *Āryā* ; 3-6, 8 *Indravajrā* ; 7 *Śārdūlavikrīḍita* ; 9 *Aupachchhandasika* ; 10-14 *Anushṭubh*

ओं स्वस्ति ॥ विस्तृतविशदयशोवितानविशदीकृताशाचक्रवाळः करवाळ प्रवाळावतंसविराजितजयलक्ष्मीसमालिङ्गितदक्षदक्षिणभूरिभुजाग्र्गळः गळितसारशौर्य्यरसविसरविसखळीकृतोग्रारिवर्ग्गः वर्ग्गत्रयवर्ग्गणैकनिपुणो चलाचारचार्व्वीविशेषनिर्ज्जितोर्व्वीमण्डलोत्सवोत्पादनपरः परभूपालमौलि मालालीढांघ्रिद्वन्द्वारविन्दो गोविन्दराजः ॥ तस्य सूनुः सुतरुणभवोदय दयादानदीनेतरगुणगणसन्तर्प्पितबन्धुजनः सकलकलागमजलधिकलश योनिः मनुदर्शितमार्ग्गानुगामी राष्ट्रकूटकुलामलगगनमृगलांछनः बुध जनमुखकमलांशुमाली मनोहरगुणगणालंकारभारः कक्कराजनामधेयः ॥ तस्य पुत्रः स्ववंशानेकनृपसंघातपरंपराभ्युदयकारणः परमर्षिब्राह्मणभक्ति तात्पर्य्यकुशलः समस्तगुणगणाधिष्ठानो विख्यातसर्व्वलोकनिरुपम स्थिरभावविजितारिमण्डलः यस्यैममासीत् ॥

जित्वा भूपारिवर्ग्गन्नयकुशलतया येन राज्यं कृतं यः

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कष्टे मन्वादिमार्ग्गे स्तुतधवळयशा न क्वचिद्यातपूर्व्वे ।
संग्रामे यस्य शेषा स्वभुजकरबलप्रापिता या जयश्री
र्यस्मिञ्जाते स्ववंशोभ्युदयधवळतां यातवानक्कतेजाः ॥ १ ॥

असाविन्द्रराजनामधेयः तस्य पुत्रः स्वकुलललामायमानो मानधनो दीनानाथजनाह्लादनकरदाननिरतमनोवृत्तिः हिमकर इव सुखकरकरः कुलाचलसमुदाय इव सुधाधारगुणनिपुणः हिमशैलकूटतटस्थापितयश-स्तम्भलिखितानेकविक्क्रमगणः ।

अघसंघातविनाशकसुरापगा यस्य सद्यशो विशदम् ।
गायन्तीव तरंगप्रभवरवैर्व्वहति जनमहिता ॥ २ ॥

असौ वैरमेघनामधेयः ॥ तस्य पितृव्यः हृदयपद्मासनेस्थ परमेश्वरशिर श्शिशिरकरनिकरनिराकृततमोवृत्तिः सविशेषस्य जगत्रयसारोच्छयेनेव विरचितस्य चतुर्थलोकोदयसमानस्य कृतयुगशतैरिव निर्म्मितस्य यस्य यशसः पुंज इव विराजमानं ॥

प्रदग्धकाळागरुधूपधूमैः
प्रवर्द्धमानोपचयाःपयोदाः ।
यस्याजिरं स्वच्छसुगन्धतोयैः
सिञ्चन्ति सिद्धोदितकूटभागाः ॥ ३ ॥

न चेदृशं प्राप्यमिति प्रलोभा
द्भवोद्भवो भावियुगावतारे ।
अवैमि यस्य स्थितये स्वयन्तत्
कल्पान्तरं नैव च भाव्यतीति ॥ ४ ॥

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तारागणेपून्नतकूटकोटि

तटार्प्पितासूज्ज्वलदीपिकासु ।

मोमुह्यते रात्रिविभेदभावो

निशात्ययः पौरजनैर्निशायाम् ॥ ५ ॥

आधारभूताहमिदं व्यतीत्य

मां वर्द्धते चायमतिप्रसंगः ।

यस्यावकाशार्थमितीव पृथ्वी

पृथ्व्येव भूतेति च मे वितर्कः ॥ ६ ॥

विचित्रपताकासहस्रसंछादितं उपरिपरिचरणभयात् लोकैकचूडामणिना मणिकुट्टिमसंक्रान्तप्रतिबिंबव्याजेन स्वयमवतीर्य्य परमेश्वरभक्तियुक्तेन नमस्क्रियमाणमिव विराजमानं प्रहतपुष्करमन्द्रनिनादाकर्ण्णनोदितानुरागैः प्रावृडारंभकालजनितोत्सवारंभैः मयूरैः प्रारब्धनृत्तवृत्तान्तं धूमवेळालीलागतविलासिनीजनानां करतलकिसलयरसभावसद्भावप्रकटनकुशलशशिवदंगनानर्त्तनाहृतपौरयुवतीजनचित्तान्तरं समस्तसिद्धान्तसागरपारगमुनिशतसंकुलं देवकुलमासीत् कण्णेश्वरन्नाम स्वनामधेयांकितं असावकालवर्ष इति विख्यातः॥ तस्य सूनुः आनतनृपमकुटमणिगणकिरणजालरंजितपदयुगलनखमयूखप्रभाभासितसिंहासनोपान्तः कान्तजनकटकखचितपद्मरागदीधितिविसरशुंभत्कुसुंभरसरंजितनिजधवळवीज्यमानचारुचामरनिचयविख्यातप्राज्यराज्याभिषेकान्तरैकैश्वर्य्यसुखसमनुभवस्थितिः निजतुरंगमैकविजयानीतराजलक्ष्मीसनाथो महीनाथो यः कल्पांघ्रिपः सत्यमेव चिन्तामणिरिति ध्रुवं यं वदन्त्यर्थिनः नित्यं

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प्रीत्या प्राप्तार्थसंपदसौ प्रभूतवर्ष इति विख्यातो भूपचक्रचूडामणिः॥ तस्यानुजः धारावर्षश्रीपृथ्वीवल्लभमहाराजाधिराजपरमेश्वरः खण्डितारि मण्डलासिभासितदोर्द्दण्डः पुण्डरीकाक्ष इव बलिरिपुमर्द्दनाक्रान्तसकल भुवनतलः सुकृतानेकराज्यभारभारोद्वहनसमर्थः हिमशैलविशालोरस्थ लेन राजलक्ष्मीविहरणमणिकुट्टिमेन चतुरांगनालिंगनतुंगकुचसंगसुखो द्रेकोदितरोमाञ्चयोजितेन स्वभुजासिधारादलितमस्तमस्तगळितमुक्ताफल विसरविराजितारिबलहस्तिहस्तास्फालनदन्तकोटीघट्टितघनीकृतेन विराज मानः त्रिपुरहरवृषभककुदाकारोन्नतविकटांसतटनिकटदोधूयमानचारु चामरचयः फेनपिण्डपाण्डरप्रभावोदितच्छविना वृत्तेनापि चतुराकारेण सितातपत्रेणाच्छादितसमस्तदिग्विवरो रिपुजनहृदयविदारण दारुणेन सकलभूतलाधिपत्यलक्ष्मीलीलामुत्पादयता प्रहतपटहढक्कागंभीरध्वानेन घनाघनगर्ज्जनानुकारिणा अस्याचितो विनोद निर्ग्गमः स्वकीयं सञ्चलतां परनृपचेतोवृत्तिषु दातुमिवोच्चैराविलोलप्रकटितराज्यचिह्नः तुरंगमखर खुरोत्थितपांसुपटलमसृणितजलदसञ्चयः अनेकमत्तद्विपकरटतटगळित दानधाराप्रतानप्रशमितमहीपरागः॥

यस्य श्रीश्चपलोदया खरतरंगालीसमास्फालना
न्निर्भिन्नद्विपयानपात्रकतया यस्मिंश्चलच्चेतसः।
तस्मिन्नेव समेत्य सारविभवं संत्यज्य राज्यं रणे
भग्ना मोहवशात् स्वयं खलु दिशामन्तं भजन्तेरयः॥ ७॥

इदं कियद्भूतलमत्रसम्यक्
स्थातुम्महत्संकटमित्युदग्रम्।

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स्वस्यावकाशेन करोति यस्य

यशो दिशां भित्तिविभेदनानि ॥ ८ ॥

अनवरतदानधारावर्षागमेन तृप्तजनतायाः धारावर्ष इति जगति विख्यात स्सर्व्वलोकवल्लभतया वल्लभ इति ॥ तस्यात्मजो निजभुजबलसमानीत परनृपलक्ष्मीकरधृतधवळातपत्रनाळः प्रतिकूलरिपुकुलचरणनिबद्धखळ खळायमानधवळशृंखळरवबधिरीकृतपर्य्यन्तजनो निरुपमगुणगणा कर्ण्णनसमह्लादितमानसा साधुजनेन सदा संगीयमानशशिविशदय शोराशिराशावष्टब्धजनमनः परिकल्पनत्रिगुणीकृतस्वकीयानुष्ठानो निष्ठित कर्त्तव्यः प्रभूतवर्षश्रीपृथ्वीवल्लभराजाधिराजपरमेश्वरः तस्य प्रवर्द्धमान श्रीराज्य विजयसंवत्सरेषु वहत्सु। चारुचालुक्यान्वयगगनतलहरिण लाञ्छनाय मानश्रीबलवर्म्मनरेन्द्रस्य सूनु स्वविक्रमावर्जितसकल रिपुनृपशिरश्शेखरार्चितचरणयुगलो यशोवर्म्मनामधेयो राजा व्यराजत ॥ तस्य पुत्रस्सुपुत्रः कुलदीपक इति पुराणवचनमवितथमिह कुर्व्वन्नतितरां विराजमानो मनोजात इव मानिनीजनमनस्थलीसञ्चरणचतुरश्चतुरजना श्रयः श्रीसमालिंगितविशालवक्षस्स्थलो नितरामशोभत असौ महात्मा ॥

कमलोचितसद्भुजान्तर श्रीविमलादित्य इति प्रतीतनामा।

कमनीयवपुर्व्विलासिनीनां भ्रमदक्षिभ्रमराळिवक्त्रपद्मः ॥ ९ ॥

यःप्रचण्डतरकरवाळदळितरिपुनृपपरकरिघटाकुम्भमुक्ताफलविरचितरुचिर कण्ठिकातिरुचिरपरीतनिजकळत्रकण्ठः शितिकण्ठ इव महितमहिमामोद्य मानरुचितकीर्त्तिरशेषगंगमण्डलाधिराजश्रीचाकिराजस्य भागिनेयः भुवि प्राकाशत। यस्मिन् कुनुंगिल्नाम देशमयशःपराङ्मुखे मनुमार्ग्गेण पाल

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यति सति श्रीयापनीयनन्दिसंघपुन्नागवृक्षमूलगणे श्रीकीर्त्याचार्यान्वये बहुष्वाचार्य्येष्वतिक्रान्तेषु व्रतसमितिगुप्तिगुप्तमुनिवृन्दवन्दितचरणः कूलि आचार्य्यो नामासीत्॥ तस्यान्तेवासी समुपनतजनपरिश्रमहरः स्वदान सन्तर्प्पितसमस्तविद्वज्जनो जनितमहोदयः विजयकीर्त्तिर्नाम मुनिप्रभुर भवत्॥

अर्क्ककीर्त्तिरितिख्यातिमातन्वन्मुनिसत्तमः।

तस्य शिष्यत्वमायातो न यातो वशमेनसाम्॥ १०॥

तस्मै मुनिवराय तस्य विमळादित्यस्य शनैश्चरपीडापनोदाय मयूरखण्डी मधिवसति विजयस्कन्धावारे चाकिराजेन विज्ञापितो वल्लभेन्द्रः इडिगू - र्व्विषयमध्यवर्त्तिनं जालमंगलनामधेयग्रामं शकनृपसंवत्सरशतेषु शर शिखिमुनिषु व्यतीतेषु ज्येष्ठमासशुक्लपक्षदशम्यां पुष्यनक्षत्रे चन्द्रवारे मान्यपुरपुरवरापरदिग्विभागाळंकारभूतशिलाग्रामजिनेन्द्रभवनाय दत्त वान् ॥ तस्य पूर्व्वदक्षिणापरोत्तरदिग्विभागेषु स्वस्तिमंगलबेळ्ळिन्द गुड्डनूर्त्तरिपाळिति प्रसिद्धा ग्रामाः। एवं चतुर्ण्णां ग्रामाणाम्मध्ये व्यवस्थितस्य जालमंगलस्यायं चतुराघाटिक्रमः॥ पुनस्तस्य सीमा विभागः॥ ईशानतः मुकूडल् दक्षिणदिग्विभागमवलोक्य

Here follows description of boundaries in Kannada langauge.

अद्भिर्द्दत्तं त्रिभिर्भुक्तं षड्भिश्च परिपालितम्।

एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च॥ ११॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।

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दानं वा पालनं वेति दानाच्छ्रेयुनुपालनम्॥ १२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः॥ १३॥

देवस्वं हि विषं घोरं काळकूटसमप्रभम्।

विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रकम्॥ १४॥

Summary

This inscription, engraved on a set of five copper-plates, consists 103 lines of writing and the ring holding the plates together bears a figure of Garuḍa. It records the grant, by the king Prabhūtavarsha, of a village to a Jaina ascetic.

This inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is stated to be subject to a slight suspicion of being a forgery.

The Sanskrit portion of the inscription is composed in the *Champū* style, a mixture of prose and verse, and in an exceedingly rich and flowery language. This composition is quite original and has nothing in common with any of the other Rāshṭrakūṭa grants.

After the *Ōṁ* symbol and the auspicious word *svasti* the first part of the inscription (lines 1-64) sets forth a eulogy of the Rāshṭrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Karkka; his son Inda (Indra); his son Vairamēgha (Dantidurga); his paternal uncle Akālavarsha (Krishṇa I); his son Prabhūtavarsha (Gōvinda II); his younger brother Dhārāvarsha (Dhruva); and his son Prabhūtavarsha (Gōvinda III)

Akālavarsha Kṛishṇa is said to have erected a temple which was styled after his own name Kanṇēśvara.[1] The desription of the temple in lines 29-30, that the sun reflected in its jewel-paved floor seemed to have

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descended from heaven to show reverence to Paramēśvara, and its name ending with Īśvara (Kaṇṇēśvara) indicate that the temple was dedicated to Śiva. This excellent temple has been described in lines 19-21 as as if it was constructed by accumulating the quint essence of the three worlds (*jagatrayasārōchchchayēnēva*), it resembled the rising of a fourth world (*chaturtha-lōkōdayasamāna*) and seemed to have been created during hundreds of Kṛitayugas (*Kṛitayuga-śatairiva nirmmita*). It is suggested that the temple must have been an uncommonly magnificent building[2]; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author of the composition has thought worth mentioning. The building of the temple is almost the only historical event related in this portion of the inscription. King Dhruva Dhāravarsha is mentioned in verse 7 as having fought some battle on the bank of some river; but no particulars are given.

In lines 65-75 the inscription gives the genealogy of Vimalāditya. His father was the *rājan* Yaśōvarman, and his grandfather the prince (*narēndra*) Balavarman. The family claimed to belong to the Chālukyas.[3] Vimalāditya apparently was a petty chief under the Rāshṭrakūṭas and he governed the district (*dēśa*) called Kunuṅgil. He is stated to have been the sister's son of Chākirāja who is called the ruler of the entire province of the Gaṅgas (*aśēsha-Gaṅgamaṇḍal-ādhirāja*) and on whose application the grant contained in the present inscription was made.

In lines 75-80 the inscription gives a detailed account of the grantee. He was called Arkakīrti, and was the disciple of Vijayakīrti, who again was the disciple of Kūli-āchārya. This person is said to have belonged to the family (*anvaya*) of Śrīkīrti-āchārya in the Punnāga-vṛikshamūlagaṇa of the Nandisaṁgha of the venerable Yāpanīyas, and in line 77 praised as the one whose feet

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were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sin (*vrata-samiti-gupti-gupta-muni-vṛinda-vandita-charaṇa*).

The formal part of the inscriptiom (lines 80-92) records that the king Prabhūtavarsha (*i.e.*, Gōvinda III) residing in his victorious camp at Mayūrakhaṇḍī[4], on the application of Chākirāja, in Śaka-Saṁvat 735 presented the village of Jālamaṅgala, situated within the district (*vishaya*) of Iḍigūr, to the Jaina-*muni* Arkakīrti, on behalf of the temple of Jinēndra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn (*śanaiśchara-pīḍ-āpanōdāya*).

The boundaries of the grant village, on its east, south, west and north were (respectively) the well-known villages Svastimaṅgala, Beḷḷinda, Guḍḍanūr and Taṟipāḷ. Śilagrāma, the site of the Jinēndra temple, was situated on the western side of the excellent city (*puravara*) of Mānyapura.

Lines 88-98 contain in Kannaḍa language description of the boundaries of the grant village and names of the witnesses to the grant.

Certain tanks (*keṟe*), boundary stones (*elle-galle*) a brazier's stone (*kañchagāra-galle*) and certain trees are mentioned among the boundary marks.

Groups or guilds called 'the Seventy' (*Eḷpadiṁbar*) including certain Gāmuṇḍas, and 'the Five hundred' of Kuṇuṅgil (Kunuṁgil=Aynūrbaru) were the witnesses to the grant.

Lines 99-103 conclude the grant with four of the usual imprecatory and benedictory stanzas.

Notes

1. Kanṇēśvara is a misspelling or a clerical error for Kaṇhēśvara or Kannarēśvara (*EI.*, IV, p.337).

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2. This temple is supposed to be the famous Kailāsa at Ellōrā (*ibid.*, and n.2).

3. This is considered an independent Chālukya branch (*ibid.*).

4. Mayūrakhaṇḍī has been identified with the modern Mōrkhaṇḍ, a hill-fort in the Nasik territory (*ibid.* p.337).

Φ Φ Φ Φ

No. 18
LOHARA GRANT OF GOVINDA III

Location	: Sirso, Akola District, Maharashtra
Date	: Śaka 734 =812 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Gōvinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Mirashi, V.V., *EI.*, XXIII., pp.212-222

Text[1]

Metres: Vv. 1, 19-22 *Anushṭubh* ; 18 *Āryā* ;
23 *Pushpitāgrā*

ओम्। स वोव्याधसा धाम यन्नाभिकमलं कृतम्।

हरश्च यस्य कांतेंदुकलया कमलंकृतम्॥ १॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यः प्रवर्तितो ब्रह्मदायोयम्॥ १८॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीधारावर्षदेवपादानुध्यातपरम भट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्प्रभूतवर्ष्षपृथ्वीवल्लभश्रीवल्लभनरेन्द्र देवः कुशली सर्वानेव यथा संबध्यमानकान्राष्ट्रपतिविषयपतिग्रामकूटा

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युक्तकनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितम्। यथा मयूरखण्डीसमावासितेन मया श्रीमहादेव्या विज्ञप्तिकया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये धाराशिवास्तव्य तत्त्रैविद्यसामान्य काश्यपसगोत्रबह्वृचसब्रह्मचारिणे भट्टमासोपवासि पौत्राय अण्णमभट्टसुताय भट्टरिषिअप्पाय मुरुम्बविषयप्रतिबद्ध लोहा राग्रामः कीलद्रङ्गकरुरोकसमन्वितः तस्य चाघाटनानि पूर्वतः लघुलोहाराग्रामः दक्षिणतः मुदुपग्रामद्वयं पश्चिमतः पिप्परिकाग्रामः मारुरिकग्रामश्च उत्तरतः सामरिपल्लग्रामखेडग्रामौ। एवमयं चतुराघाटनोपलक्षितो ग्रामः रिषियप्पेनापि निवर्त्तनशतचतुष्टय मात्मनिमित्तं मान्यस्थित्या बहिष्कृत्य माधवश्रीधरदोधामाघकुटिदीक्षित प्रमुखानां षष्टिभागाः तथा लोकभट्टश्रीधरदीक्षितमधुकद्विवेदिपृथिविभट्ट प्रमुखानां षष्टिभागाः एवं विंशोत्तरशतं महाजनस्याहरणीकृतः सोद्रंगः सपरिकरः सदण्डदशापराधः सभूतोपात्तप्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रावेश्यः सर्वराजकीयानामहस्त प्रक्षेपणीयः आचंद्रार्क्कार्णवक्षितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वय क्रमोपभोग्यः पूर्वप्रदत्तदेवब्राह्मदायरहितोभ्यंतरसिद्धया भूमिच्छिद्र न्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु चतुस्त्रिंशदधिकेषु मार्गशिरः शुद्धप्रतिपदि सूर्यग्रहणमहापर्वणि बलिचरुवैश्वदेवाग्निहोत्रा तिथिपञ्चमहायज्ञक्रियोत्सर्पणार्त्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितः यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या। तथागामिभद्रनृपतिभि

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रस्मद्वंश्यैरन्यर्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रलग्नजलबिंदुचञ्चलं च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मद्वा योनुमन्तव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिं द्यादाच्छिद्यमानकं वानुमोदेत स पंचभिर्महापातकैः संयुक्तः स्यात्। उक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १९॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदानं हरंति ये॥ २०॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २१॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ २२॥
इति कमलदलांबुबिंदुलोलां
श्रियमनुचिंत्य मनुष्यजीवितं च।
अतिविमलमनोभिरात्मनीनै
र्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ २३॥

लिखितं च श्री अरुणादित्येन वत्सराजसूनुना। चंदियम्मवयमौ दूतकौ॥

Summary

This charter is engraved on three copper-plates and the seal attached to it contains a worn out figure of Garuda. It

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registers the grant of the village Lōhārā to a Brāhmaṇa by the Rāshṭrakūṭa king Gōvinda III. All the sixteen verses (2-17) in the eulogistic portion of this grant occur in the Maṇṇe plates of Śaka 724 (No.2 above).

The opening verse invokes the protection of the god Hari, the waterlily in whose navel is made a habitation by Vēdhas (Brahman); and Hara whose head is adorned by the lovely crescent-moon. Verses 2 and 3 introduce the truthful king Kṛishṇarāja who was favoured by the goddess of fortune and who wrested with ease the regal fortune from the Chālukyas. Verses 4-8 describe his son Dhōra (Dhruva), rich in fortitude (*dhairyadhana*), very liberal, who with his pure actions drove away Kali and established the golden age (Kṛita-yuga). He subdued the Gaṅga and Vatsarāja. Verses 9-17 extol Dhruva's son Gōvinda III, referring to his appointment as *yuvarāja*, his victory over the confederacy of the twelve kings, reimprisonment of the Gaṅga and his triumph over the Gūrjara, Pallava and Vēṅgī rulers. Verse 18 states that seeing the transient and insubstantial nature of life he devised this meritorious gift of land to a Brāhmaṇa (*brahmadāya*).

The formal portion of this royal grant, which is in prose, states that *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrimat-Prabhūtavarsha, *Pṛithvīvallabha* Śrī-Vallabhanarēndradēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrī-Dhārāvarshadēva, being in good health, ordered all the concerned officers, *viz.*, *Rāshṭrapati*, *Vishayapati*, *Grāmakūṭa*, *Āyuktaka*, *Niyuktaka*, *Ādhikārika*, *Mahattara* and others, that while camping at Mayūrakhaṇḍī, being requested by Śrī-Mahādēvī, for the purpose of increasing the religious merit and glory of his parents and himself, in this world and the next, he granted the village Lōhārā included in the Murumba-*vishaya*.

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The donee was Bhaṭṭa Rishiyappa[2] of the Kāśyapa-*gōtra*, who was a religious student of the *Ṛigvēda,* the son of Aṇṇamabhaṭṭa and the grandson of Bhaṭṭa Māsōpavāsin.[3] He is described as residing at Dhārāśiva and belonging to the community of the *Traividyas* of that place.

The donated village was bounded on the east by the smaller Lōhārā village (laghu - Lōhāragrāma)[4], on the south by two villages named Mudupa, on the west by the villages Pipparikā and Mārurika and on the north also by two villages Sāmaripalla and Khēḍa. It is stated here that the donee, Rishiyappa, reserving 400 *nivartanas* of land in the afore-mentioned village for himself, divided (the revenue of the remaining land) into 120 parts of which he assigned sixty to Mādhava and others and the remaining sixty to Lōkabhaṭṭa and others, the Brāhmaṇa residents of the village (*mahājanasyāharaṇīkṛitaḥ*).

This grant included the usual privileges of the donee like *udraṅga*, *uparikara*, etc. and the village granted was neither to be entered by the *Chāṭa* and *Bhaṭa*, nor was it to be pointed at by the royal officers (for appropriation). It was to be enjoyed hereditarily by the sons and grandsons of the donee. Further, it was given as per the custom of *abhyantarasiddhi* and the rule of *bhūmichhidranyāya*, and excluded the lands given earlier to the gods and Brāmaṇas.

The king, having bathed, with the libation of water, made this grant on the occasion of the solar eclipse on the first *tithi*[4] of the bright fortnight of Mārgaśīrsha in the expired Śaka year 734.

This record concludes with the usual appeal and admonition to the future rulers for the protection of the grant and five of the imprecatory verses.

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Writer of this grant was Aruṇāditya, son of Vatsarāja and its *dūtakas* were Chandiyamma and Vayama.

Notes

1. Vv.2-17 of this inscription also occur in the Maṇṇe 3 plates of Śaka 724 (No.2 above) and hence omitted here.

2. The donee of the present grant is, inspite of slight discrepancies in his description, is identical with that of the Sîsavai grant. (See *EI.*, XXIII, p.214 and n.2).

3. The name of the donee's grandfather, *viz.*, Māsōpavāsin, which means 'one who fasts for a month' (MW. *SED.*, p.815, col.1) is quite interesting. *Māsōpavāsin* is an epithet of Vishṇu, the grandfather of the donee of the present grant as known from the Sîsavai grant (*ibid.*, p.205). Here this epithet has been used as a personal name.

4. Here the adjective *laghu* separates this village from the village granted, Lōhāragrāma. The two villages, both known by the name Mudupa, situated in the southern direction of the village granted, were probably differentiated in the same way (*ibid.*, p.213).

5. For the exact date of this charter see *ibid.*, pp.213-14 and *n.1* on p.214.

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No. 19
BARODA GRANT OF KARKA SUVARNAVARSHA, SAKA 734

Location	: Baroda, Baroda District, Gujarat
Date	: Śaka 734=812-13 A.D.
Script	: Southern alphabet
Language	: Sanskrit
King	: Karka Suvarṇavarsha
Dynasty	: Rāshṭrakūṭa of Gujarat
Reference	: Fleet, J.F., *IA.*, XII, pp.156-165

Text

Metre: Vv. 1, 28, 29, 31, 33 *Anushṭbh* ; 17, 24, 26 *Śārdūlavikrīḍita* ; 2, 5-11, 15, 18, 19, 22, 30, 32 *Indravajrā* ; 3, 4, 12-14, 16, 20, 21, 23, 25, 27 *Vasantatilakā* ; 34 *Pushpitāgrā* ; 35 *Śālinī*

स वोव्याधसा धाम यन्नाभिकमलङ्कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलङ्कृतम् ॥ १ ॥

स्वस्ति स्वकीयान्वयवंशकर्त्ता श्रीराष्ट्रकूटामलवंशजन्मा ।

प्रदानशूरः समरैकवीरो गोविन्दराजः क्षितिपो बभूव ॥ २ ॥

यस्याङ्गमात्रजयिनः प्रियसाहसस्य

क्ष्मापालवेषफलमेव बभूव सैन्यम् ।

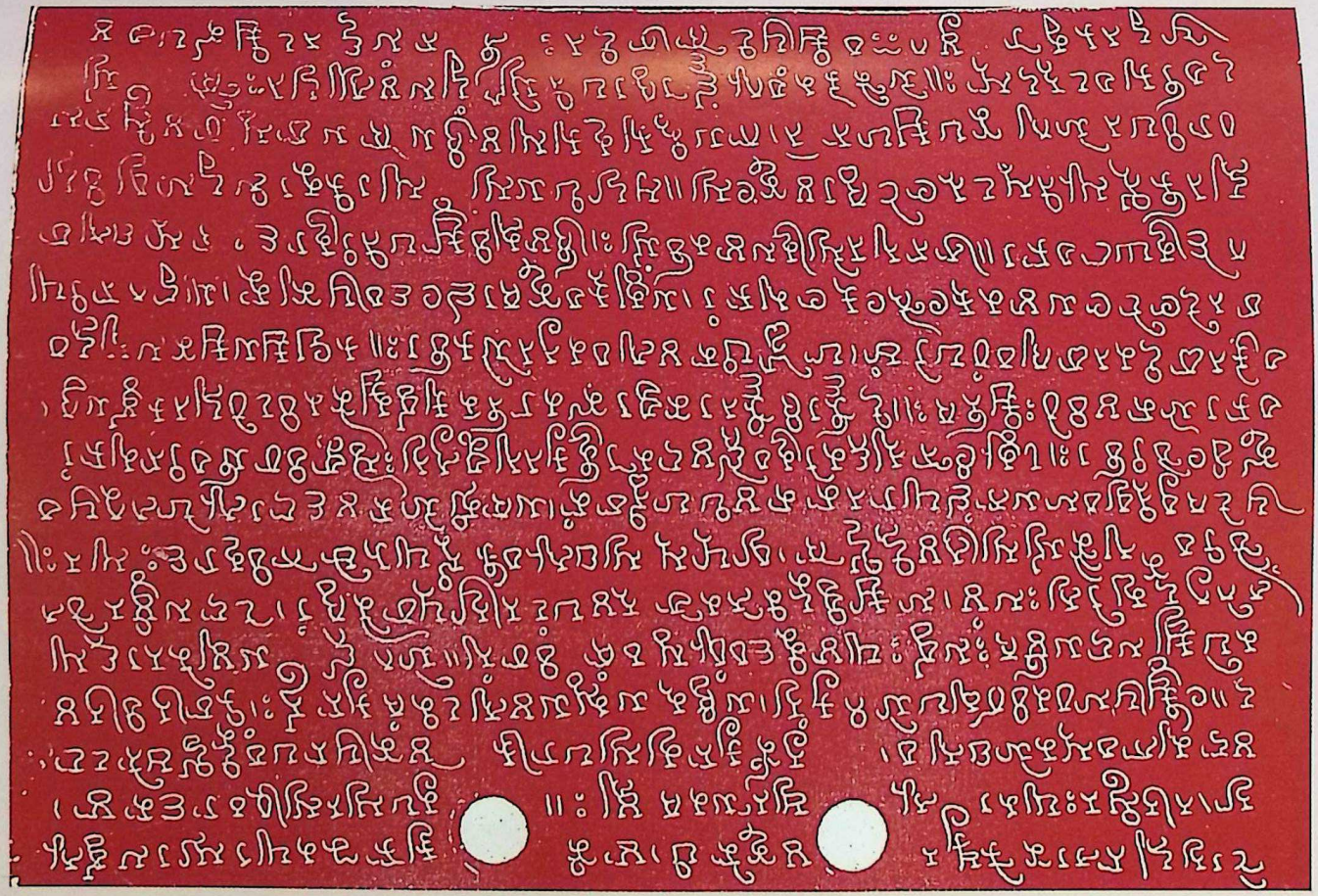
मुक्त्वा च शङ्करमधीश्वरमीश्वराणाम्

नावन्दतान्यममरेष्वपि यो मनस्वी ॥ ३ ॥

पुत्रीयतश्च खलु तस्य भवप्रसादा

त्सूनुर्ब्बभूव गुणराशिरुदारकीर्त्तिः ।

Inscription No 19



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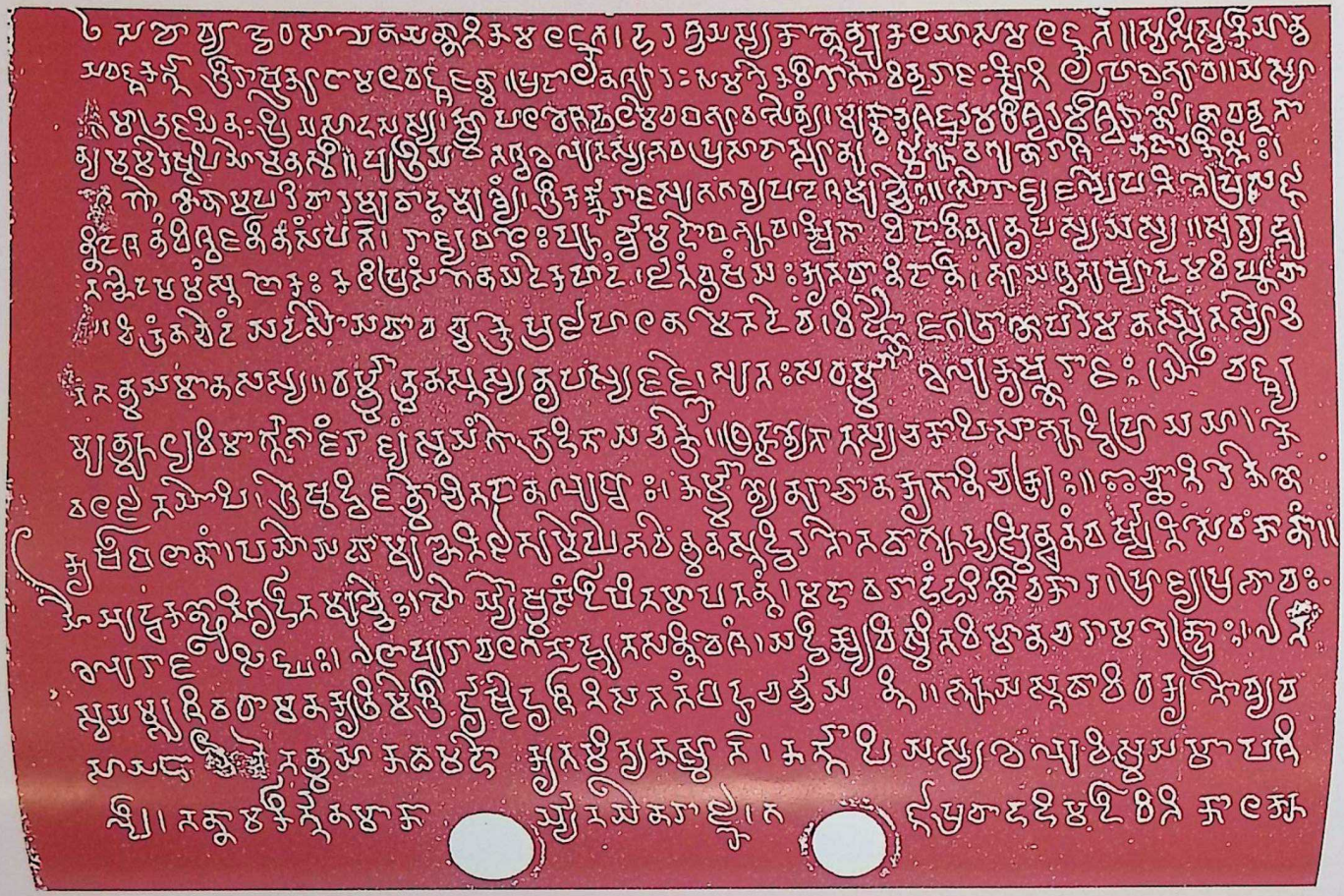

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यो गौणनामपरिवारमुवाह मुख्यं
श्रीकर्क्कराजसुभगव्यपदेशमुच्चैः ॥ ४ ॥
सौराज्यजल्पे पतिते प्रसङ्गा
न्निदर्शनं विश्वजनीनसंपत् ।
राज्यं बलेः पूर्व्वमहो बभूव ।
क्षिताविदानीन्तु नृपस्य यस्य ॥ ५ ॥
अत्यद्भुतञ्चेदममंस्तलोकः
कलिप्रसंगेन यदेकपादम् ।
जातं वृषं यः कृतवानिदानीम्
भूयश्चतुष्पादमविघ्नचारम् ॥ ६ ॥
चित्रं न चेदं यदसौ यथाव
च्चक्रे प्रजापालनमेतदेव ।
विष्णौ जगत्त्राणपरे मनस्स्थे
तस्योचितं तन्मयमानसस्य ॥ ७ ॥
धर्म्मात्मनस्तस्य नृपस्य जज्ञे
सुतः सुधर्म्मा खलु कृष्णराजः ।
यो वंश्यमुन्मूल्य विमार्ग्गभाजम्
राज्यं स्वयं गोत्रहिताय चक्रे ॥ ८ ॥
ब्राह्मण्यता तस्य च कापि साभू
द्विप्रा यया केवलजातयोपि
श्रेष्ठद्विजन्मोचितदानलुब्धाः ।

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कर्म्माण्यनूचानकृतानि चक्रुः ॥ ९ ॥

इच्छातिरेकेण कृषीवलानां

पयो यथा मुञ्चति जातु मेघे ।

भवेन्मनस्तद्विरतौ तथाभू

द्यस्मिन्धनं वर्षति सेवकानाम् ॥ १० ॥

यो युद्धकण्डूतिगृहीतमुच्चैः

शौर्य्योष्मसंदीपितमापतन्तम् ।

महावराहं हरिणीचकार

प्राज्यप्रभावः खलु राजसिंहः ॥ ११ ॥

एलापुराचलगताद्भुतसन्निवेशं

यद्वीक्ष्य विस्मितविमानचरामरेन्द्राः

एतत् स्वयम्भुशिवधाम न कृत्रिमं श्री

दृष्टेदृशीति सततं बहुचर्च्चयन्ति ॥ १२ ॥

भूयस्तथाविधकृतौ व्यवसायहानि

रेतन्मया कथमहो कृतमित्यकस्मात् ।

कर्त्तापि यस्य खलु विस्मयमाप शिल्पी

तन्नामकीर्त्तनमकार्य्यत येन राज्ञा ॥ १३ ॥

गङ्गाप्रवाहहिमदीधितिकालकूटै

रत्यद्भुताभरणकैष्कृतमण्डनोपि ।

माणिक्यकाञ्चनपुरस्सरसर्व्वभूत्या ।

तत्र स्थितः पुनरभूष्यत येन शम्भुः ॥ १४ ॥

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नृपस्य तस्य ध्रुवराजनामा

महानुभावस्तनयो बभूव ।

तृणिकृतान्यस्य पराक्रमेण

प्रतापवह्निर्द्विषतो ददाह ॥ १५ ॥

लक्ष्मीप्रसाधनविधावुपयोगी कृत्यं

यश्चिन्तयन्स्वयमभूदनिशं कृतार्त्थः ।

किं वात्र चित्रमनपेक्ष्य सहायमीशः

सर्व्वः पुमान्निजवधूं स्ववशां विधातुम् ॥ १६ ॥

यो गङ्गायमुने तरङ्गसुभगे गृह्णन्परेभ्यः समं

साक्षाच्चिह्ननिभेन चोत्तमपदं तत्प्राप्तवानैश्वरम् ।

देहासम्मितवैभवैरिव गुणैर्य्यस्य भ्रमद्भिर्द्दिशो

व्याप्तास्तस्य बभूव कीर्त्तिपुरुषो गोविन्दराजः सुतः ॥ १७ ॥

प्रदेशवृत्तिव्यवसायभाजां

पुरातनानामपि पार्त्थिवानाम् ।

यशांसि यो नाम जहार भूपो

भग्नप्रचण्डाखिलवैरिवीरः ॥ १८ ॥

उन्मूलितोत्तुङ्गनरेन्द्रवंशो

महानरेन्द्रीकृततुच्छभृत्यः

स्वेच्छाविधायी चरितानुकारं

चकार यो नाम विधेः क्षितीशः ॥ १९ ॥

हिङ्गीरशिङ्गितरणच्चरणानरातिन्

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कुर्व्वन्क्षणेन विदधेद्भुतकर्म्म यश्च ।

चक्रे तथा हि न तथाशु वधं परेषाम्

पार्थोपि नाम भुवनत्रितयैकवीरः ॥ २० ॥

कल्पक्षयक्षणसमुद्भववातहेला

दोलायमानकुलशैलकुलानुकारम् ।

यन्मुक्तचण्डशरजालजवप्रणुन्ना

युद्धागता रिपुगजेन्द्रघटा चकार ॥ २१ ॥

भ्राता तु तस्येन्द्रसमानवीर्य्यः

श्रीमान्भुवि क्ष्मापतिरिन्द्रराजः ।

शास्ता बभूवाद्भुतकीर्त्तिसूति

स्तद्दत्तलाटेश्वरमण्डलस्य ॥ २२ ॥

अद्यापि यस्य सुरकिन्नरसिद्धसाध्य

विद्याधराधिपतयो गुणपक्षपातात् ।

गायन्ति कुन्दकुसुमश्रि यशो यथा स्व

धामस्थिताः सहचरीकुचदत्तहस्ताः ॥ २३ ॥

येनैकेन च गूर्जरेश्वरपतिर्य्योद्धुं समभ्युद्यतः

शौर्य्यप्रोद्धतकन्धरो मृग इव क्षिप्रं दिशो ग्राहितः

भीतासंहतदक्षिणापथमहासामन्तचक्रं यतो

रक्षामाप विलुण्ठ्यमानविभवं श्रीवल्लभेनादरात् ॥ २४ ॥

तस्यात्मजःप्रथितविक्रमवैरिवर्ग्ग

लक्ष्मीहठाहरणसन्ततलब्धकीर्त्तिः ।

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श्रीकर्क्कराज इति संश्रितपूरिताशः

शास्त्रार्त्थबोधपरिपालितसर्व्वलोकः ॥ २५ ॥

राज्ये यस्य न तस्करस्य वसतिर्व्याधिः प्रसूतिर्मृता

दुर्भिक्षं न च विभ्रमस्य महिमा नैवोपसर्ग्गोद्भवः ।

क्षीणो दोषगणः प्रतापविनतोशेषारिवर्ग्गस्तथा

नो विद्वत्परिपन्थिनी प्रभवति क्रूरा खलानां मतिः ॥ २६ ॥

गौडेन्द्रवङ्गपतिनिर्ज्जयदुर्व्विदग्ध

सद्भूर्ज्जरेश्वरदिगर्ग्गलतां च यस्य ।

नीत्वा भुजं विहतमालवरक्षणार्त्थं

स्वामी तथान्यमपि राज्यफलानि भुङ्क्ते ॥ २७ ॥

तेनेदं विद्युच्चञ्चलमालोक्य जीवितं क्षितिदानञ्च परमपुण्यं प्रवर्त्तितोयं धर्म्मदायः ॥ स च लाटेश्वरः समधिगताशेषमहाशब्दमहासामन्ताधिपति सुवर्ण्णवर्षश्रीकर्क्कराजदेवो यथासम्बध्यमानकान् राष्ट्रपतिविषयपतिग्राम कूटाधिकारिकमहत्तरादीन्समनुबोधयत्यस्तु वः संविदितं। यथा मया श्रीसिद्धशमीसमावासितेन मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभि वृद्धये श्रीवलभीविनिर्ग्गततच्चातुर्व्विद्यसामान्य वात्स्यायनसगोत्रमाध्य न्दिनब्रह्मचारिब्राह्मणभानवे भट्टसोमादित्यपुत्रायाङ्कोट्टकचतुरशीत्यन्तर्ग्ग तवडपद्रकाभिधानग्रामः यस्याघाटनानि पूर्व्वतो जम्बुवाविकाग्रामस्तथा दक्षिणतो महासेनकाख्यं तडागम्। तथा पश्चिमतोङ्कोट्टकम् तथोत्तरतो वग्घाच्छग्राम एवमसौ चतुराघाटनोपलक्षितः सोद्रङ्गः सोपरिकरः सभूत वातप्रत्यायः सदण्डदशापराधः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः

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सर्व्वराजकीयानामहस्तप्रक्षेपणीय आचन्द्रार्क्कार्णवसरित्पर्व्वतसमकाली नः पुत्रपौत्रान्वयभोग्यः पूर्व्वप्रदत्तदेवदायब्रह्मदायरहितो भूमिच्छिद्र न्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु चतुस्त्रिंशदधिकेषु महावैशाख्यां स्नात्वोदकातिसर्ग्गेण बलिचरुवैश्वदेवाग्निहोत्रातिथि पञ्चमहायज्ञक्रतुक्रियाद्युत्सर्प्पणार्त्थं प्रतिपादितः। यतोस्योचितया ब्रह्मदायस्थित्या भुञ्जतो भोजयतः प्रतिदिशतो वा कृषतः कर्षयतश्च न केनचित्परिपन्थना कार्य्या तथागामिनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवगच्छद्भिर्विद्युल्लोलान्यनित्यान्यैश्वर्य्याणि तृणाग्रलग्नजल बिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानञ्चानु मोदेत स पञ्चभिर्म्महापातकैरुपपातकैश्च युक्तस्यादित्युक्तं च। भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २८॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदायापहारिणः॥ २९॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवीसूर्य्यसुताश्च गावः।
लोकत्रयं तेन भवेच्च दत्तं
यः काञ्चनं गाञ्च महीञ्च दद्यात्॥ ३०॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।

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यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३१॥

यानीह दत्तानि पुरानरेंद्रै

र्द्दानानि धर्म्मार्त्थयशस्कराणि।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत॥ ३२॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ३३॥

इति कमलदलांबुबिंदुलोलां

श्रियमनुचिंत्य मनुष्यजीवितं च।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ३४॥

उक्तञ्च भगवता रामभद्रेण॥

सर्व्वानितान्भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः॥ ३५॥

दूतकश्चात्र राजपुत्रश्रीदन्तिवर्म्मा॥ स्वहस्तोयं मम श्रीकक्कराजस्य श्रीमदिन्द्रराजसुतस्य॥ लिखितश्चैतन्मया महासन्धिविग्रहाधिकृतकुल पुत्रकदुर्ग्गभटसूनुना नेमादित्येनेति॥ अयं च ग्रामोतीतनरपतिपरीक्षिणां कोट्टकश्रीचातुर्व्विद्याय दत्तोभूत्। तेनापि कुराजजनितविलोपविच्छिन्न परिभोगं विज्ञानवरमन्यस्य वा विशिष्टस्य कस्यचिद्भवतु द्विजन्मन इति

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निश्चित्य सुवर्ण्णवर्षदीयमानं वटपुरवासिने भानुभट्टायानुमोदितः। शालाताप्यं गृहीत्वा तालावारिकादिगणञ्चोद्दिश्य ताम्बूलप्रदानपूर्व्वकं यथालोभसेवनं चा भाष्यादिश्य प्राकृतिकमपि पुरं इति तथा त्रियागेश्वरपरमाधीशपादमूलं जानातीति ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 74 lines of writing and the seal fixed to the ring holding the plates together bears the figure of god Śiva. It records the grant, by the king Karkarāja, of a village to a Bāhmaṇa.

After the auspicious symbol for *Siddham* this charter opens with the usual prayer to Hari and Hara (v.1) occurring in the Rāshṭrakūṭa grants. The next 26 verses (vv.2-27) give the Rāshṭrakūṭa genealogy of the main branch from Gōvinda I to Gōvinda III and of the Gujarat branch upto Karka Suvarṇavarsha, the donor of the present grant.

Vv.2-3 introduce Gōvinda I as born in the spotless Rāshṭrakūṭa family and praise him in a conventional manner. So is the case with his son Karka who is extolled in vv.4-7. His good government is stated to have become a model as that of the Puranic demon king Bali. He is also described as a staunch supporter of *dharma* and as an accomplished protector of his subjects. His son Krishṇa I is eulogised in vv.8-14. He is spoken of as ousting his relative (*vaṅśya i.e.*, his nephew Dantidurga) in conseqence of the latter having fallen into evil course (*vimārgga*), and then appropriating the sovereignty to himself.[1] And an allusion to his coming into hostile contact with the Chālukyas is made in the statement that he turned into a deer, *i.e.*, repulsed and put to flight, the *Mahāvarāha* or 'the great boar', which was the family

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emblem of the Chālukyas (v.11). It is also said that he establshed himself at the hill or hill fort of Ēlāpura[2], his settlement (*sannivēśa*) on which is compared with the abode of the god Svayaṁbhu-Śiva. It is further stated that the god Śaṁbhu who dwelt there, - though already decorated with the ornaments of the torrent of the Gaṅgā and the rays of the moon and the *Kālakūṭa*-poison, - was still further decorated with rubies and gold and all other wealth. Vv.15-16 praise Kṛishṇa I's son Dhruva in a purely conventional fashion. The next five verses (vv.17-21) are in praise of Gōvinda III, son of Dhruva. V.17 refers to the fondness of Gōvinda III for invading distant countries, and speaks of him as taking away from his enemies the rivers Gaṅgā and Yamunā, - which statement must be taken to indicate his conquest of the countries in that direction, - and also acquiring *insignia* of royalty in the form of those two rivers. Rest of his praise is purely conventional again.

V.22 introduces Gōvinda III's younger brother Indrarāja who beame the ruler of the province of the lord of Lāṭa (*Lāṭēśvara-maṇḍala*) which was given to him by Gōvinda III. The next verse (v.23) states that Indrarāja's fame was sung by Kinnaras and other semi-divine beings. In v.24 he is said to have himself, alone and unaided, defeated the Gurjara king, and to have entered into some alliance, protective or defensive, if not offensive,with the *Mahāsāmantas* of the south against Śrīvallabha, (i.e., Gōvinda III), who was then in the course of subduing them.

Vv.25-26 praise Karkarāja, son of Indrarāja as having acquired fame by violently defeating his powerful enemies, as having fulfilled the desires of those who resorted to him, and as having protected all mankind by his knowledge of the sacred writings. It is further stated

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that his kingdom was free from thiefs, diseases, famine, excess of perturbation (*vibhama*) and evil portents (*upasarga*); that all his enemies were reduced by his prowess, and that the wicked could not distress the learned. V.27 states that Karka's *svāmī* or master (*i.e.* Gōvinda III) made use of his (*i.e.*, Karka's) arm, for the protection of the king of Mālava, as a door-bar (*arggala*) to prevent an invasion by the king of Gurjara who had puffed up by conquering the lords of Gauḍa and Vaṅga.

Then follows the formal portion of the charter preceded by a statement that the religious gift of land was effected by him (*i.e.* Karkarāja), having seen that life is unstable as the lightening.

The object of the inscription is to record that Lāṭēśvara Suvarṇavarsha-Śrī-Karkarājadēva, the *Mahāsāmantādhipati* (great lord of feudatories) who had attained all the *mahāśabdas*, while staying at the city of Śrī-Siddhaśamī, in order to increase the religious merit and fame, both in this world and the next, of his parents and himself, in the Śaka year (expired) 734, on the full-moon day of the month of Vaiśākha, granted the village Vaḍapadraka included in the Aṅkoṭṭaka[3] Eighty four (villages) to the Brāhmaṇa Bhānu, the son of *Bhaṭṭa* Sōmāditya, who belonged to the society of the *Chaturvēdīs* that started from the city of Śrī-Valabhī, who was of the Vātsyāyana-*gōtra* and who was a student of the Mādhyandina-*śākhā* (of the Śukla Yajurvēda).

The boundaries of the grant village were, on the east the village of Jambuvāvikā;[3] on the south, the tank named Mahāsēnaka; on the west, the village of Aṅkoṭṭaka; and on the north, the village of Vagghāchchha.

The royal order regarding the grant of the said village was addressed to the *Rāshṭrapatis*, *Vishayapatis*, *Grāmakūṭas*, *Ādhikārikas*, *Mahattaras*, etc., according as

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they were concerned.

The grant carried with it the usual privileges like *udraṅga*, *uparikara*, etc., excluded grants previously made to gods and Brāhmaṇas, and was subject to usual conditions applicable to such land grants. The purpose of the grant was to keep up the sacrificial rites of the *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*.

This is followed by the usual admonition not to disturb the enjoyment of the grant and an appeal to future rulers to protect it, in support of which as many as eight of the customary imprecatory and benedictive stanzas are quoted.

After the mention of the *Dūtaka* of the grant, viz., *Rājaputra* Śrī-Dantivarmā, the charter bears the signature of Śrī-Kakkarāja, the son of the glorious Indrarāja.

The charter was written by Nēmāditya, the son of Durgabhaṭa, the *Mahāsāndhivigrahādhikṛita* (minister of peace and war).

Lines 70-74 contain a kind of postscript to the effect that this same village had been given by an 'Examiner' (*parīkshī*) of a former king to the society of the *Chaturvēdīs* of Aṅkoṭṭaka, - that the enjoyment of it had been interrupted by some evil king or kings, - and that Suvarṇavarsha Karka, wishing to allot it again to any excellent Brāhmaṇa, as the reward of learning, selected Bhānubhaṭṭa, and gave it to him.

Notes

1. Altekar thinks that the view that Dantidurga was deposed by his uncle Kṛishṇa for oppressing his subject cannot be upheld (*The Age of Imperial Kanauj*, p.18, n.13).

2. Burges identified Ēlāpura with modern Ellōrā in the Aurangabad District of Maharashtra (*IA.*, XII, pp.156-57).

3. Aṅkoṭṭaka and Jambuvāvikā have been identified with modern Aṅkhūṭ and Jāmbava, five or six miles to the south of Baroda (*ibid.*, p.158).

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No. 20
DABOK INSCRIPTION OF THE TIME OF DHAVALAPPADEVA

Location : Ḍabōk, Udaipur District, Rajasthan

Date : [Harsha] Saṁvat 207=813 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Dhavalappadēva

Dynasty : . . .

Reference : Halder, R.R., *EI.*, XX, pp.122-125

Text

Metre: Vv. 1 *Indravajrā*; 2 *Anushṭubh*

ओं नमः शिवाय॥ सं २०० ७ भाद्रपदशुदि ८ अस्मिन्दिवसे परम भट्टारकमहाराजाधिराजपरमेश्वरश्रीधवलप्पदेवप्रवर्द्धमानराज्ये। गुहिल पुत्त्राणां श्रीधनिकस्योपभुज्यमानायां धवगर्त्तायां वास्तव्यवैद्यगीयक नागदामपुत्त्रनैगमजात्यः श्रीमद्वणिक्पौरसामान्यदेवदायत्वेन अक्षयनीवीं प्रयच्छति आत्मीयस्वकारितदेवद्रोणीप्रतिष्ठापितस्य देवाधिदेवमहा महेश्वरस्य। तथा च पूर्व्वतरवैद्ययशोदेवकारितदेवद्रोणीप्रतिष्ठापिताया घट्टवासिनीनामश्रीदुग्गादिव्या अर्द्धार्द्धतः। आत्मीयस्ववीर्योत्पन्ना शार द्यग्रैष्मिकक्षेत्रादि पूर्व्वभुक्तभुज्यमाना अचाटभटप्रवेश्या स्वपुत्त्राणां श्रीच च्चदाया। धवगर्त्तापूर्व्वतः शारद्यग्रैष्मिकक्षेत्रं। यस्याघाटनानि पूर्व्वतः साबटक्षेत्रं वकटा च। दक्षिणतो राजकीयक्षेत्रं। पश्चिमतः पहुणप्प कपाली। उत्तरतो वर्त्म। तथा नागादित्यभटस्य चाग्रतः शारद्यग्रैष्मिक क्षेत्रं। पूर्व्वतो ब्रह्मसोमबाउटकक्षेत्रं वकटा च॥ दक्षिणतः तटाकोदकं॥

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उत्तरतो भर्म्मकभवकक्षेत्रं ॥ तथा धवगवर्त्ता दक्षिणतो वाहियालीनाम अरहट्टक्षेत्रं। पूर्व्वतो गर्त्ता वर्त्मा च। दक्षिणतो राजकीयक्षेत्रं। पश्चिमतः पुष्करिणीघाली ॥ उत्तरतो वर्त्म ॥ तथा कर्क्कतटाकस्य चाद्यतोऽरहट्ट क्षेत्रं। पूर्व्वतो गर्त्ता। दक्षिणतो राजकीया अरहट्टकुल्या। पश्चिमतो वकटा। उत्तरतो राजकीयक्षेत्रं। तथा अगारघट्टवकटाकस्य पृष्ठतः काश्य पेयक्षेत्रं। पूर्व्वतो। विष्णुसोमक्षेत्रं। दक्षिणतः पश्चिमतो राजकीयक्षेत्रं। उत्तरतो गोग्मक्षेत्रं ॥ तथा हट्टमध्ये वीथी द्वे दक्षिणाभिमुखे ॥ पूर्व्वतः पश्चिमतः सा उल्लवीथी। दक्षिणतो हट्टमार्ग्गः। उत्तरतः प्रणाली . . . . ॥ एवं चतुराघाटनोपलक्षितं। तथापरमपि शारद्यक्षेत्रादि यत्किमपि तत्समस्तमत्र गुग्गुलदीपतैलार्थे खण्डस्फुटितसमारोपणार्थे च माता पित्रोरात्मनश्च पुण्ययशोभिवृद्ध्यर्थमाचंद्रार्क्कार्ण्णवग्रहनक्षत्रक्षितिस्थिति समकालीनतया पुत्रपौत्रान्वयक्रमभोग्यतया च देवदायत्वेन अक्षयनीवि काचारेण प्रतिष्ठापितं ॥ अनाधेयविधया ममपुत्रपौत्रात्मजैः ग्रैष्मिक क्षेत्रादिः सप्तमविभागेन कर्षणीयः ॥ शारद्यक्षेत्रादिः सप्तद्रमीणकहलकुट केनकर्षणीयः। द्वावपि . . . . . चतुर्द्रम्मको मासिदातव्यः ॥ अपर कृषकैः यथोपरिलिखितभागो दातव्य इति ॥ मदीयगोत्रजैरन्यतरैर्व्वा कालान्तरेष्वपि न कैश्चित् प्रतिषेध्यो न च . . . . व्यः।

यानीहसंसारभयान्नरेन्द्रै
र्द्धनानि धर्म्मायतनीकृतानि।
निर्म्माल्यवान्तप्रतिमानि तानि
को नाम साधुःपुनराददीत ॥ १ ॥

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विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।

कृष्णसर्पा हि जायन्ते देवदायं हरन्ति ये ॥ २ ॥

उत्कीर्णेयं भिषग्गीयकसूनुना वृद्धिनागेन प्रशस्तिरिति ॥

Summary

This inscription, engraved on a large stone lying in a field at the village Ḍabōk, registers the grant of some fields to two temples. It is written in prose throughout except for the two imprecatory verses.

After making an obeisance to the god Śiva and giving the date, *viz.*, eighth day of the bright fortnight of Bhādrapada of the [Harsha] Saṁvat 207, this inscsription refers to the reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrī-Dhavalappadēva. Then we are informed that Vaidya Gīyaka of the *Naigamajāti* (merchant class), and a member of a town of merchants, (*śrīmadvaṇikpaurasāmānya*), son of Nāgadāman and an inhabitant of Dhavagartā, which was being ruled by Dhanika, a Guhilot, made permanent endowments (*akshayanīvī*) of some *śāradyagraishmika*[1] fields (the fields that could be tilled in autumn as well in summer) to two temples - one of Mahāmahēśvara established by him (Gīyaka) and the other of Durgādēvī (called Ghaṭṭavāsinī) previously established by Vaidya Yaśōdēva in equal proportion (*arddhārddhataḥ*). The two shops (*vīthī*) situated in the market place, figuring in lines 9-10, were also given along with fields.

Among the boundaries of the land granted there is the mention of *rājakīyakshētra* (land belonging to the State) and *arahaṭṭakshētra* which means, in all probability, a field irrigated by a well with a waterwheel. Meaning of another term occurring here, *viz.*, *vakaṭā* cannot be made out.

This grant was made on the date mentioned above for the increase in the religious merit and glory of the parents

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of Gīyaka and that of himself. It was given as a *dēvadāya* and as per the conditions of *akshayanīvī* for the purpose of burning incense (called *guggula*) and providing oil for lamps (*dīpataila*) in the temples and for the repairs of the temple-buildings (*khaṇḍasphuṭitasamārōpaṇa*).

The land thus granted was in the share or inheritance of Chachcha (probably a son of the donor). In lines 12-13, the allotment of the fields and the share of their produce, obviously as part of the system of managing the fields donated to the temples, are specified. But these details are not clear.

This inscription closes with two of the customary imprecatory verses. It was engraved by Vṛiddhināga, son of Bhishag (Vaidya) Gīyaka.

Notes

1. The fields donated have been qualified by the expression *śāradyagraishmika* translated by the editor as 'the fields that can be tilled in autumn as well as in summer'. It is difficult to accept this interpretation since the expressions *śāradyakshētra* and *graishmika-kshētra* occur independently in line 12 of this inscription. It is, therefore, better to understand that the fields donated included both the types and there was no third type of fields which could be tilled both in autumn and summer.

☼☼☼☼

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No. 21
BUCHKALA INSCRIPTION OF NAGABHATA

Location : Buchkalā, Bilada District, former Jodhpur State, Rajasthan

Date : Saṁvat 872=815 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Nāgabhaṭṭa (II)

Dynasty : Pratīhāra

Reference : Bhandarkar, D.R., *EI.*, IX, pp.198-200

Text

ओं। संवत्सरशते ८७२ चैत्रस्य सितपक्षस्य पंचम्यां निवेशिता॥ महाराजाधिराजपरमेश्वरश्रीवत्सराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीनागभट्टदेवस्वविषये प्रवर्द्धमानराज्ये राज्यघङ्गकग्रामे राज्ञी जायावली प्रतीहारसगोत्रश्रीबपुकपुत्त्रश्रीजज्जकदुहिता ताकुङ्गुवोत्पन्नावाङ्गानकस गोत्त्र श्रीहरगुप्तपुत्त्रभुंभुवकपत्नी अत्र च परमेश्वरो निद्धीं कृत्वा अनेक जन्मान्तरेष्वनिवर्तिसंसारदुःखावहरस्य परमेश्वरस्य पादौ पूजयित्वा देवगृहं कारयित्वा पुनस्तस्य उपलेपने देइआसुत पञ्चहरिः सूत्रधारः॥

Summary

This inscription, engraved on a pilaster in the temple of Pārvatī at Buchkalā, contains twenty lines of well-preserved writing in prose. Its purport is not quite clear.

After the auspicious syllable *Ōṁ*, this inscription records the date, *viz.*, the fifth day of the bright fortnight of Chaitra in the Saṁvat 892, and refers itself to the reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara,*

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Śri-Nāgabhaṭṭādēva, meditating on the feet of the *Mahārājādhirāja Paramēśvara*, Śrī-Vatsarāja. Then we are introduced to the queen Jāyāvalī, the daughter of Jajjaka, who himself was a son of the Pratīhāra Bapuka, and wife of Bhuṁbhuvaka[1], the son of Haragupta of the family called Avāṅgānaka. This queen Jāyāvalī is stated to have set up (*nivēśitā*) something, on the date given above, after building the temple (*dēvagṛiha*) and worshipping the feet of Paramēśvara[2] in the village of Rājyaghaṅgakaṁ. The *sūtradhāra* or mason was Pañchahari,the son of Dēïā.

Notes

1. As Jayāvalī has been spoken of as queen (*rājñī*), her husband Bhuṁbhuvaka must have been some kind of ruler, most probably a chieftain, feudatory to Nāgabhaṭṭa (*EI.*, IX, p.199).

2. Basing on a figure with four hands, representing some form of Vishṇu, seen on the dedicatory block on the shrine door (*lalāṭa-biṁba*) and in the principal niche at the back, Bhandarkar holds that the temple was a Vaishṇava structure, taking the word *paramēśvara* in its ordinary sense as referring to Vishṇu (*ibid.*).

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No. 22
PERJJARANGI GRANT OF RAJAMALLA YEAR 1

Location : Not known

Date : Śaka 741, Regnal year 1 = 819-20 A.D.

Script : Early Kannaḍa

Language : Sanskṛit

King : Rājamalla I

Dynasty : Western Gaṅga

Reference : Ramesh, K.V., *I.W.G.*, pp. 282-292, No. 90

Text

Metre: Vv. 1, 4, 8, 10 *Sragdharā*; 2, 5, 9 *Vasantatilkā*; 3 Śārdūlavikrīḍita; 6, 13-16 *Anushṭubh*; 7 *Śikhariṇī*; 11 *Indravajrā*; 12 *Pṛithvī*

स्वस्ति। जितम्भगवतागतघनगगनाभेन पद्मनाभेन। श्रीमज्जाह्नवेयकुला मलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भ लब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाराजस्तस्य पुत्रः पितु रन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृ प्रयोक्तृकुशलो दत्तकसूत्रवृत्तेःप्रणेता श्रीमान्माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचातुर्द्दन्तयुद्धावाप्त चतुरुदधिसलिलास्वादित यशाः श्रीमद्धरिवर्ममहाधिराजः तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायण चरणनिहितभक्तिः श्रीमद्विष्णुगोपमहाधिराजः तत्पुत्रः त्र्यम्बकचर-णाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः

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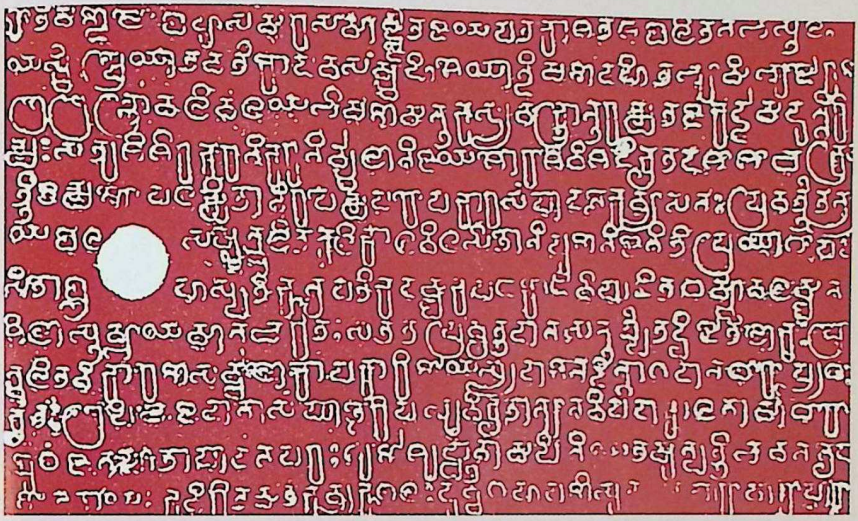
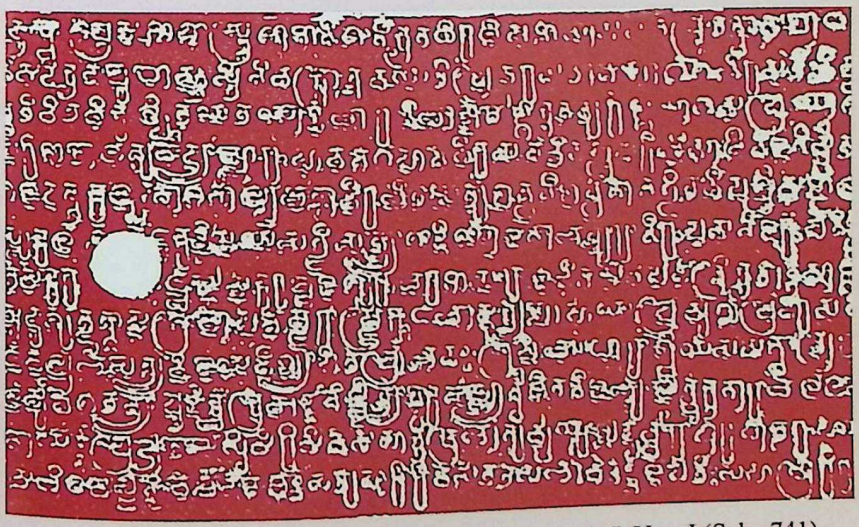
Inscription No 22





Perjjarangi Grant of western Ganga King Rajamalla I, Year I (Saka 741)

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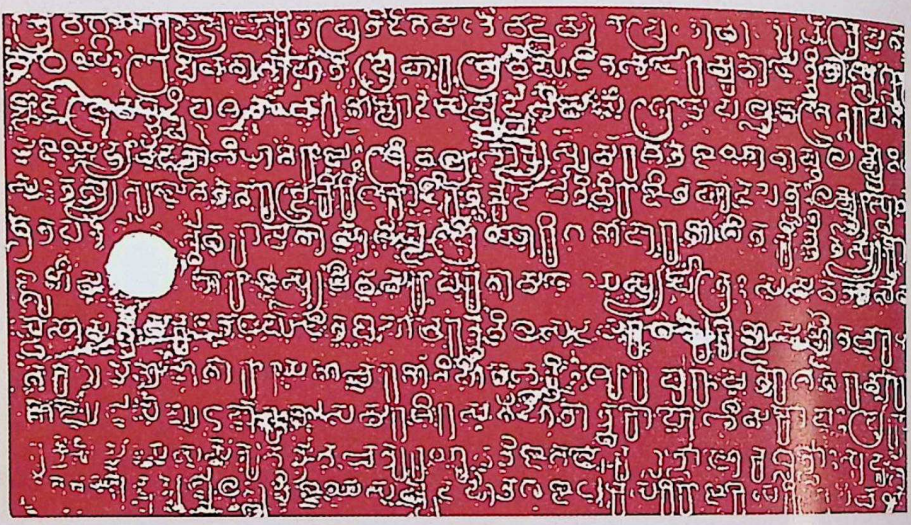

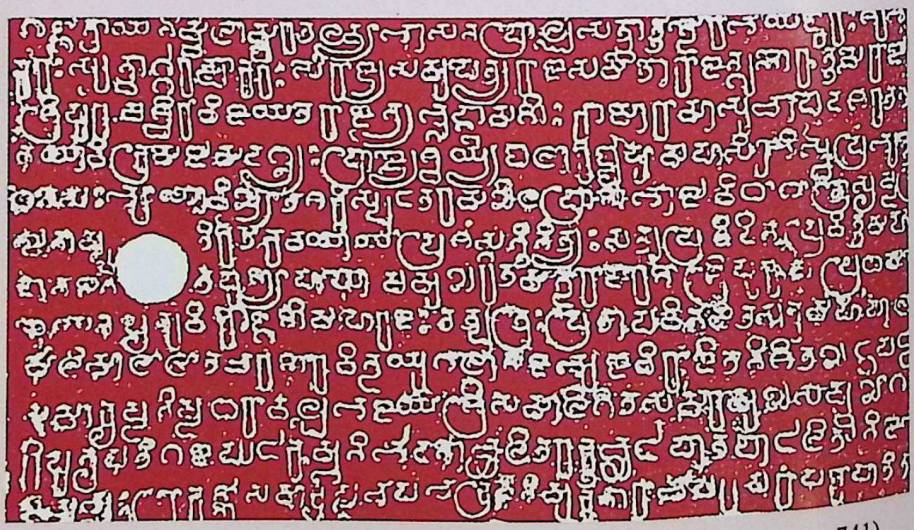

Perjjarangi Grant of western Ganga King Rajamalla I, Year I (Saka 741)

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कलियुगवलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्माधवमहाधि राजः तत्पुत्रः श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्णवर्म्ममहाधि राजस्य प्रियभागिनेय्यो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः श्रीमान्कोङ्गणिमहाधिराजः अविनीत नामा तत्पुत्रो विजृम्भमाणशक्तित्रयः अन्दरि आलत्तूर्प्पोरुळरे पेळ् नगराद्यनेक समरमुखमखहुतप्रहतशूरपुरुषपशूपहारविघस विहस्तीकृत कृतान्ताग्निमुखः किरातार्जुनीयपञ्चदशस्सर्ग्गटीकाकारो दुर्व्विनीतनाम धेयः तस्य पुत्रो दुर्द्दन्तिविमर्द्दविमृदितविश्वम्भराधिपमौलिमालामकरन्द पुञ्जपिञ्जरीक्रियमाण चरणयुगलनलिनो मुष्करनामधेयः तस्य पुत्रश्च दुर्द्दशविद्यास्थानाधिगतविमलमतिः विशेषतोऽनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोकृकुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः श्रीविक्रमप्रथित नामधेयः तस्य पुत्रः अनेक समरसम्पादित विजृम्भित द्विरदरदनकुलि शाभिघातव्रणसंरूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः समधि गतसकलशास्त्रार्थतत्वस्समाराधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभि वर्द्धमानप्रभावो भूविक्रमनामधेयः। अपि च।

नाना हेतिप्रहार प्रतिविघटित भटोरःकवाटोत्थिततासृ
ग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्योविळन्दाभिधाने
राजाश्रीवल्लभाख्यस्समरशतजयावाप्त लक्ष्मीविलासः॥ १॥

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः।

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लक्ष्म्या स्वयं वृतपतिर्नवकामनामा

शिष्टप्रियोऽरिगणदारण गीतकीर्त्तिः ॥ २ ॥

तस्य कोङ्गुणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनतसमस्त सामन्तमकुटतटघटितबहलरत्नविलसदमरधनुष्खण्डमण्डित चरणनखम ण्डलो नारायणचरणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुण समरशिरसिविहितात्मकोपोभीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुर युवतिजनलोकधूर्तोलोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्ध्नलब्धविजयसम्पदहित गजघटाकेसरी राजकेसरी। अपि च।

यो गङ्गान्वयनिर्म्मलाम्बरतलव्याभासनप्रोल्लस

न्मार्तण्डोऽरिभयङ्करः शुभकरस्सन्मार्ग्गरक्षाकरः।

सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै

राजाश्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः ॥ ३ ॥

कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः

प्राज्यैश्वैर्य्ये बलारिर्ब्बहुमहसिरविः स्व प्रभुत्वे धनेशः।

भूयो विख्यातशक्तिस्फुटतरमखिलप्राणभाजां विधाता

धात्रा सृष्टः प्रजानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यम् ॥ ४ ॥

स तु प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरः श्रीपुरुष प्रथमनामधेयः पृथिवीकोङ्गणिमहाराजः तत्पुत्रः प्रातापविनमितसकल महीपालमौलिमालालाळितचरणारविन्दयुगलो निजभुजविराजितनिशित खड्गपट्टसमाकृष्टानिष्टधरावल्लभजयश्रीसमालिंगित समरमुखसम्मुखागत रिपुनृपतिगलघटाकुम्भनिर्भेदनोच्छालितरक्तच्छटापातपाटलितनिजभुज

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स्तम्भः आकर्ण्णसमाकृष्टचापचक्रविनिर्म्मुक्त नाराचपरम्परापातितारातिमण्डलो बहुसमरसमार्ज्जितजयपताकाशतशबलितनभस्थलः।

यस्मिन्प्रयातवतिकोपवशम्महीशे
यान्तिक्षणादहितभूमिभुजो रणाग्रे।
अन्त्रावलीवलयभीषणमन्तकस्य
वक्रान्तरं क्षतजकर्द्दमदुर्न्निरीक्षम्॥ ५॥

स तु शिशिरकरनिकरनिर्म्मलनिजयशोराशिविशदीकृतदशाशाचक्रस्समस्तचक्रवर्त्तिलक्षणोपलक्षितो निरपेक्षपरोपकारसंपादनैकव्यसनः प्रवर्त्तितन्यायबलसमुन्मूलितकलिकालविलसितोनिपुणनिजनीतिप्रयोगापहसितबृहस्पतिःकुनृपतिकदम्बकपटकोटिविघटित
धर्म्मावलम्बनशिलास्तम्भायमानचरितः
सततप्रवृत्तदानसन्तर्प्पितद्विजातिलोकः।

प्रोन्मूलितविकारेणसर्व्वलोकोपकारिणा।
यस्य दानेन दिङ्नागदानधाराप्यधः कृता॥ ६॥

अपि च।

जटानां संघातैरिहभुवि कृतानून विपदां
कलानामाधारो बुधजनहितापादनपरः।
गुणानांशुद्धानामपि नियतमुत्पत्तिभवनं
नृपाणान्नेता यः कविरितिमतः काव्यकुशलैः॥ ७॥

दुर्व्विगाहफणिसुतमतपारावारपरदृश्वाप्रमाणशास्त्रशाणनिशातीकृतधीरधिषणः सामजतन्त्रतत्वावबोधविमळीकृतबुधो हस्तिनीवक्रोद्भवयति प्रवर

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मतावबोधगभीरमतिः विद्वन्मतिविततिविकल्पितयातायातविचारविचक्षणोऽङ्गीकृततुरङ्गमागमप्रयोगपरिणतो धनुर्विद्याम्भोरुहवनगहनविकासनविदग्धमरीचिमालीनिजनिर्म्मितगजदन्तकल्पनामानल्पचेता विरचित सेतुबन्धनिबन्धनानन्दितविपश्चिन्मण्डलस्सकलनाटकविषयसन्धिसन्ध्यंगादियोजनाचतुरो निरुपमनिजरूपनिर्ज्जितमकरध्वजो मकरध्वजगुरुचरणसरोजविनमन पवित्रीकृतोत्तमाङ्गः मुदुगुन्दूर्न्नाम ग्रामोपविष्टराष्ट्रकूटचालुक्यहैहयप्रमुखप्रवीरसनाथवल्लभसैन्यविजयविख्यापित प्रभावः। अपि च॥

धोराश्वीयं समन्तात्प्रबलमुपगतं व्याप्तदिक्चक्रवाळं
निर्ज्जित्यानेकसंख्यैर्न्निशितनिजभुजोन्मुक्तनाराचजालैः।
देवो यः प्राज्यतेजास्तिमिरमिवमहत्तीव्रभानुर्म्मयूखैः
दुर्व्वारोदारापातैरुदयमभिलषत्स्वर्न्निवेशं विवेश॥ ८॥

स तु हरिरिव सततसंभावितद्विजपतिः सहस्रकिरण इव प्रतिदिवसोचितोदयो भुजंगलोक इव विगतभयो रत्नाकर इवास्पृष्टकलंको दुर्य्योधनोऽप्यभिनन्दितार्ज्जुनगुणो वाहिनीपतिरप्यजडाशयः शीतकरोऽप्यनालिंगितमलिनभावो राष्ट्रकूटपल्लवान्वयतिलकाभ्यां मूर्ध्नाभिषिक्त गोविन्दराजनन्दिवर्म्माभिधेयाभ्यां समनुष्ठित राज्याभिषेकाभ्यां निजकरघटितपट्टविभूषित ललाटपट्टोविख्यात विमलगंगान्वय नभस्तलगभस्तिमालीकोंगणिमहाराजाधिराजपरमेश्वरश्रीशिवमारदेवः

तस्यानुजस्य तनयः प्रतिपक्षलक्ष्मी
विध्वंसकर्म्मठभुजोऽजनिराजमल्लः।

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राजन्यचक्रमकुटस्फुटपत्रभंग

वैडूर्य्यकोटिमसृणीकृत पादपीठः ॥ ९ ॥

स्वराष्ट्रे राष्ट्रकूटैस्तगितमिव नभोर्य्यामिनीजैस्तमोभि

स्तेजस्वीस्पष्टयित्वा शिशिरतरकरः कान्तमूर्त्तिः कळावान् ।

राजेवोदीयमानो रिपुगृहनिलयामूर्ज्जितो राजलक्ष्मीं

सत्कीर्त्यसद्वितीयां निजभुजविजयी यो जवादाचकर्ष ॥ १० ॥

स तु जळधरसमयविशमस्फुटतरविभासमानाम्बरतलविसारिशशधर किरणावळीकान्तकीर्त्तिप्रवाहशुभ्रीकृत सकलकाष्ठापर्य्यन्तः दुर्ग्गमतर दौर्ग्गत्य महाटवीप्रयाण निस्तरणसार्त्थवाहः समदगजघटासंकटविद्विड् वरूथिबन्धाम्भोनिधिविलोळनामन्दरः गंगान्वयगगनगभस्तिमाली शौर्य्यराशिः तथाहि ।

तत्खड्गधारा परिलूनमूर्ध्न

कस्यापि सङ्गे भटपुङ्गवस्य ।

उत्पीपतन्त्यो बहळास्त्रधाराः

कोपानलोत्सेकिशिखा इवासन् ॥ ११ ॥

यश्च संपूर्णगुणकदम्बकानुरक्तयेव निर्भरमवगूळितो राजलक्ष्म्या चण्ड प्रतापभीतयेवानवलोकितस्तृष्णया स तु ब्रह्मेवाध्यासितकमलोऽहर्प्पति रिव प्रतिदिवसमुपजायमानोदयश्चण्डप्रतापतापितविपक्षभूभृन्मण्डलश्च लक्ष्मण इवाभिवन्दित सुमित्रो रामानुवृत्ति चतुरश्च भरत इव शत्रुघ्न सचिवो अभिमन्युरिव सुभद्राभिनन्दनः निदाघसमय इव प्रक्षीणदोषः जलधरागम इव रजोविकार प्रशमहेतुः शरत्काल इव प्रोद्भासमान

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राजहंसमण्डलः। यस्य च॥

समुन्नति विशालिनो विपुल मण्डलाभोगिन

स्सुसङ्गतिभृतः परैरमृदितश्रियः कर्क्कशाः।

हठेन विषयीकृता नववधूकुचाभोगव

त्करग्रहकदर्थनामनुबभूवुरुग्रारयः॥ १२॥

स च शङ्करोऽप्यदक्षाध्वरक्रियाविध्वंसी भूनन्दनोप्यक्रूरग्रहः राजर्षिरपि विजितविश्वामित्रः स तु विपुल महिमारत्नावासः कथन्न विषोदरः पूरितसुमहा तेजोराशिः कुतः कमलाकरः नयसुभगः कान्तश्चण्ड प्रताप निधिः कथं सुमनसि पराप्रीतिकर्त्तामहत्खलु कौतुकं तेनावगाहित चाणाक्यवाक्येनसत्यवाक्येन नीतिशास्त्र चक्षुषा त्रैकाल्यदर्शिना कौस्तुभा भरणचरणस्मरणपवित्रीकृतात्मना कोङ्गुणिवर्म्मधर्म्ममहाराजाधिराज परमेश्वर पेर्म्मानडिना भारद्वाजकुलप्रदीपभूतस्य भट्ट विनयडि नामधेयस्य नप्त्रे अखिलमखप्रचारचतुरतरमतेरसकृदास्वादित सोमकषा यितमुखस्य तदङ्गुट्टि सोमयाजि भट्टस्य पुत्राय ऋग्वेद पारगाय परोपकारप्रवणैकमतये देवब्राह्मण चरणशुश्रूषाकरणरतये श्रीमन्नागदेव भट्टाय एकचत्वारिंशदुत्तरेषु सप्तशतेषु अतीतेषु आत्मनः प्रवर्धमान विजय संवत्सरे प्रथमे सकल कलिकलुषपटलपाटवपटीयसि सूर्यग्रहणे मरुगरे विषय एडदिण्डेसप्तति प्रतिबद्धः पेर्ज्जरङ्गि नाम ग्रामस्सर्व्वबाधा परिहारसमेतो मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये दत्तः तस्य सीमा व्यवस्था ईशान्यदिक्सीमा गामगुड्ड तटाकस्य दक्षिणान्तमाभागः अथपूर्व्वदिक्सीमा सुवर्ण्णकार तटाकस्य पश्चिमान्तभागः ततः किञ्चिद

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न्तरेण सीगेगेरेनाम तटाकपूर्व्वान्तभागः ततः रजकतटाकस्य पाळि ततोऽनन्तरं वटवृक्षः माहकारतटाकस्यकुल्यासततवैक्कोन्ततटाकस्य पश्चिमान्तभागः ततः तोण्डिगेरे दक्षिणान्तभागः ततः किञ्चिदन्तरेनिदुगट्टिनो दक्षिणान्त भागः सिन्नपाषाणनिकटे महावटवृक्षः ततः नोक्किगेरे दक्षिणान्तभागः ततः तेनन्दाकगेरेदक्षिणान्तभागः ततः पीलियालु ततः सिरिक्किगरेगतटाकपश्चिम भागः ततः ग्रामत्रय सीमाश्वत्थः ततः नल्लूर्तटाकस्य दक्षिणान्त भागः ततः मदवदि तटाकस्य दक्षिणभागः ततः कोमट तटाकस्य दक्षिणभागः ततः महामधु नाम तिन्त्रिणीकनाम वृक्षौ एवंभूतसीमोपलक्षितः अस्य दानस्य साक्षिणः षण्णवतिसहस्र विषय प्रकृतयः। योऽस्यापहर्त्ता लोभान्मोहान्प्रमादेन वा सपञ्चभिः महद्भिः पातकैः संयुक्तो भवति यो रक्षति स पुण्यभाग्भवति। अपिचात्रमनुगीताः श्लोकाः।

स्वदत्तांपरदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्टायां जायतेक्रिमिः॥ १३॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम्॥ १४॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम्॥ १५॥
ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम्॥ १६॥

चतुष्कण्डुक व्रीहि बीजावाप क्षेत्रं द्विखण्डुककङ्गुक्षेत्रं तदपि ब्रह्मदेय इव

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रक्षणीयम्। सर्व्वकलाधारभूत चित्रकलाभिज्ञेन विश्वकर्म्माचार्य्येणेदं शासनं लिखितम्॥

Summary

This inscription, engraved on a set of seven copper-plates, consists 130 lines, and the seal attached to the ring holding the plates together bears the figure of an elephant. It records the grant, by the king Rājamalla I, of a village to a Brāhmaṇa.

The inscription commences with the usual invocation to the god Padmanābha and introduces the rulers of the Jāhnavēyakula from the progenitor Koṅgaṇivarma-Dharma-Mahādhirāja, to Śivamāra II in the same fashion as in the Maṇṇe plates of Śaka 719 of Mārasiṁha (*USVAE.*, Vol. V, No. 94). Lines 1-66 of the Maṇṇe plates corespond to lines 1-78 of the present inscription, of course, with some insignificant changes in certain words.

The genealogy of the Western Gaṅga family given in the corresponding portions of the texts of these two records is as follows: Koṅgaṇivarmman, his son Mādhava (I); his son Harivarmman; his son Vishṇugōpa; his son Mādhava (III); his son Avinīta; his son Durvinīta; his son Mushkara; his son Śrīvikrama; his son Bhūvikrama; his younger brother Śivamāra (also called Navakāma); his grndson Śrīpususha; his son Śivamāra (II).

Lines 78 (only the last part reading *tasyānujasya*) to 103 of the present inscription contain conventional eulogy of Rājamalla I who was Śivamāra II's younger brother's son. In v.10 Rājamalla I is stated to have freed his kingdom of the occupation of the Rāshṭrakūṭas. This is the only historical information found in his eulogy. He is described as the Sun of the firmament of the Gaṅga family who routed the armies of his enemies which were rendered strong by herds of rutting elephants. With the

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help of *double entendres* he is compared to Brahma, the Sun, Lakshmaṇa, Bharata and Abhimanyu. In the same strain, with the help of a figure of speech called *Viśēshōkti*, he is described as Śaṅkara, the planet Mars, sage Viśvāmitra and the ocean. He is also praised as one who had studied in depth the teaching of Chāṇakya, who had an eye for the science of polity, who could see thtrough the past, present and future, and whose soul was purified by constant devotion to god Vishṇu (*kaustubhābharaṇa*).

The formal portion of the inscription introduces the king Rājamalla I as Koṅguṇivarma-Dharma-mahārājā-dhirāja-Paramānaḍi the great lord, who had the epithet of *Satyavākya* and states that in the Śaka year 741, in the first year of his victorious reign, on the occasion of solar eclipse, he granted the village of Perjjaraṅgi included in the Eḍadiṇḍe-70 in Maṟugare-*vishaya* to the Brāhmaṇa Nāgadēva-bhaṭṭa, the son of Tadaṅguṭṭi-Sōmayāji, who was skilled in the performance of all sacrifices (*akhilamakhaprachārachaturamati*) and who was ever tasting the Sōma juice, and grandson of Bhaṭṭa Vinayaḍi of the Bhāradvāja lineage. The donee Nāgadēva-bhaṭṭa was well-versed in the Ṛigvēda, was ever bent on helping others (*parōpakārapravaṇaikamati*) and was engaged in serving the gods and the Brāhmaṇas.

The hindrance-free gift was given by the king for the augmentation of his own and his parents' merit and fame.

Mention of as many as 13 tanks (*taṭākas*) among the boundary marks of the grant village is a noteworthy point, which makes it obvious that the village was well-irrigated, and, as such prosperous.

The subjects of 96000 vishaya were witnesses to the grant.

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After quoting an imprecatory passage and four of the usual imprecatory stanzas, the inscription states that four *khaṇḍukas* of corn-fields and two *khaṇḍukas* of *kaṅgu-kshētra* were to be protected as *brahmadēya*. They were probably granted to the writer (engraver?) of the charter who is mentioned towards the end as Viśvakarm-āchārya, skilled in all the fine arts.

Φ Φ Φ Φ

No. 23
JAVAKHEDA PLATES OF AMOGHAVARSHA I

Location : Javakhēḍa, Dhulia District, Maharashtra

Date : Śaka 742=820 A.D.

Script : Nāgarī

Language : Sanskrit

King : Amōghavarsha I

Reference : Bhat, D.R., *EI.,* XXXII, pp.129-134

Text[1]

Metre: Vv.1, 22, 26,-27, 29, 31 *Anushṭubh*; 23-25 *Āryā*; 32, *Pushpitāgrā*; 21 *Vasantatilakā*; 28, 30 *Upajāti*

सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतम्।

हरश्च यस्य कांतेंदुकलया कमलंकृतम्॥ १॥

तस्यानताखिलनरेन्द्रकिरीटकोटि

संघृष्टपादनखदर्पणदृष्टदेहः।

दुर्वारवैरिवरवारणदारणस्य

पुत्रोभवद्गुह इवाप्रतिवार्यशक्तिः॥ २१॥

यो महाराजशर्व्वाख्यः ख्यातिं यातो महीतले।

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बालोपि दिङ्मुखाकीर्णभूरिधामांशुमानिव ॥ २२ ॥

त्रिभुवनवल्लभ इत्यपि येनोक्त्या निजगुणैरसामान्यैः।

नीतो नीतिविदोपि यस्य गुरुः पराक्रमो जातः ॥ २३ ॥

वर्षत्यमोघवर्ष्षे धीरं धाराभिरसरसां पयसः।

लोकः कपिशविहीनो नाभूदुपमा च भूपालैः ॥ २४ ॥

तेनेदमनिलविद्युच्चंचलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यं प्रवर्तितो ब्रह्मदायोयं ॥ २५ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्प्रभूतवर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीत्रिभुवनवल्लभश्रीमदमोघवर्षदेवश्री वल्लभनरेन्द्रदेवः कुशली सर्व्वानेव यथासंबध्यमानपूर्वकान् राष्ट्रपति विषयपतिग्रामकूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितं यथा श्रीनिस्वपुरकग्रामवासितेन मया मातापित्रोरात्मनश्चै हिकामुष्मिकपुण्ययशोभिवृद्धये कांचीनगरविनिर्गतकौण्डिन्यसगोत्र तैत्तिरीयसब्रह्मचारिजोगड्डीभट्टाय रेवड्डीभट्टसूनवे एकाशायान्तर्गत वोयिपद्रकनामाग्रामः। यस्य चाघाटनानि पूर्व्वतो लघुमोयिपद्रकः। दक्षिणतः उम्बरोपिको ग्रामः। अपरतश्च सैव ग्रामसीमा। उत्तरतः विन्ध्याद्रिः॥ एवमयं चतुराघाटनोपलक्षितो ग्रामः सोद्रंगः सोपरिकरः सदण्डदशापराधः सभूतोपात्तप्रत्यायसोत्पद्यमानविष्टिकः सधान्यहिरण्या देयोचाटभटप्रावेश्यः॥ सर्वराजकीयानामहस्तप्रक्षेपणियाचन्द्रार्कार्णव क्षितिसरित्पर्वतसमकालीनपुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रदत्तदेवब्रह्म दायरहितोभ्यंतरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सर

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शतेषु सप्तसु द्विचत्वारिंशदधिकेषु ७४२ आषाढशुद्धाष्टम्यां दक्षिणायन संक्रान्तौ महापर्व्वणि गंगाजाह्नवीभ्यामिव पवित्रीकृतशरीरया श्रीमदसगव्वाभट्टारिकया विज्ञप्तेन स्नात्वा नद्युदकातिसर्ग्गेण बलिचरु वैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रियोत्सर्पणार्थं प्रतिपादितो यतः अस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कर्षतः कर्षयतः प्रतिदिशतो वा न केनापि परिपन्थना कार्या। तथागामिभद्रनृपति भिरस्मद्वंश्यैरन्यैर्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्य नित्यैश्वर्याणि तृणाग्रलग्नजलविन्दुचंचलं जीवितमाकलय्य स्वदाय निर्व्विशेषोयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत सपञ्चभिर्महापातकै श्चोपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन॥

षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २६॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायंते भूमिदानं हरंति ये॥ २७॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।
लोकत्रयं तेन भवेद्धि दत्तं
यः काञ्चनं गां च महीं च दद्यात्॥ २८॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २९॥

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यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्म्माय यशस्कराणि।

निर्म्माल्यवांतप्रतिमानि तानि

को नाम साधुः पुनराददीत॥ ३०॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।

महीम्महीभृतां श्रेष्ठ दानाच्छ्रेनुपालनम्॥ ३१॥

इति कमलदलांबुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च।

अतिविमलमनोभिरात्मलीनै

र्न्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ३२॥

लिखितं चेदम्मया लेखकरुद्रेण श्रीशङ्करगणसूनुना परमेश्वराज्ञया इति॥

Summary

This chartrer is engraved on a set of three copper-plates and its seal bears the figure of Garuḍa[2]. All the nineteen stanzas (2-20) in the eulogistic portion of this charter occur in the same order in the Maṇṇe plates of Stambha of Śaka 720 (No.4 above), of course, with slight changes of some words here and there. This charter registers the royal grant of a village made by the Rāshṭrakūṭa king Amōghavarsha I to a Brāhmaṇa.

As usual, this charter begins with the invocation to the gods Hari and Hara in the first verse and then furnishes in verses 2-20 the genealogy of the Rāshṭrakūṭa kings, *viz.*, Kṛishṇarāja, his son Dhruva, his son Gōvinda III. All these kings are eulogised in the same way as in the Rādhanpur plates referred to above.

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Verses 21-24 extol Amōghavarsha I, son of Gōvinda III. He was like Guha (Kārttikēya) in his irresistable prowess. He was well-known in the world by his name Maharāja-Śarvva and, though young, he spread his great splendour in the quarters like the rising sun (spreading its rays). He was also known as Tribhuvana-vallabha. He possessed extraordinary virtues and great valour and was well-versed in Political science. This Amōghavarsha I was not to be compared with other kings.

Verse 25 states that seeing the transitory and insubstantial nature of life he (*i.e.* Amōghavarsha I) had devised the meritorious gift of land to a Brāhmaṇa.

The formal portion of this charter informs that *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrī-Tribhuvanavallabha, Śrīmad-Amōghavarshadēva-Śrī-vallabha-narēndradēva, meditating on the feet of Śrīmat-Prabhūtavarshadēva, being in good health, ordered the concerned *Rāshṭrapati*, *Vishayapati*, *Grāmakūṭa*, *Āyuktaka*, *Niyuktaka*, *Ādhikārika*, *Mahattara* and others, that while residing at the village Nisvapuraka, he granted the vllage Vōyipadraka to Brāhmaṇa Jōgaḍḍi-bhaṭṭa.

The donee, Jōgaḍḍi-bhaṭṭa was the son of Rēvaḍḍi-bhaṭṭa and belonged to the Kauṇḍinya *gōtra* and Taittirīya *śākhā*.

The village granted was situated in the Ēkāśāya (division) and was bounded on the east by Laghu-Mōyipadraka; on the south by Umbarōpika; on the west by the boundary of the same village; and on the north by the Vindhya mountain. The grant included the usual privileges, such as *udraṅga*, *uparikara*, excluded the lands granted earlier to the gods and Brāhmaṇas, and was to be enjoyed by the sons and grandsons of the donee.

This grant was made by the king for the religious merit and glory of his parents and of himself,in this and the next

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world, on the eighth day of the bright fortnight of the month of Āshāḍha in the Śaka year 742, on the occasion of the Dakshiṇāyana-saṅkrānti, at the request of his queen Śrīmad-Asagavvā-bhaṭṭārikā[3], for the purpose of keeping up the rites of the *pañchamahāyajña*, *viz.*, *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*.

The charter concludes with the usual instructions not to disturb the enjoyment of the grant by the donee as per the conditions of *brahmadāya*, appeal to future rulers to protect it and warning against its interruption in which context as many as seven benedictory/imprecatory stanzas, ascribed to Vyāsa, have been cited.

This charter was written on the orders of the king by the writer (*lēkhaka*) Rudra, son of Śaṅkaragana.

Notes

1. Vv.2-20 of this inscription also occur in the same order in the Maṇṇe plates of Stambha of Śaka 724 (No.2 above, and hence omitted here.

2. See *EI.*, XXXII, p.129, n.1.

3. See *ibid.*, p.130, n.2.

Φ Φ Φ Φ

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No. 24
SURAT PLATES OF KARKKARAJA SUVARNAVARSHA OF THE GUJARAT RASHTRAKUTA BRANCH

Location : Surat, Surat District, Gujarat

Date : Śaka 743=821 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Karkkarāja Suvarṇavarsha

Dynasty : Rāshṭrakūṭa of Gujarat

Reference : Altekar A.S., *E.I.*, . XXI, pp.133-147

Text

Metre: Vv. 1 *Vaṁśasthavila* ; 2, 24, 32, 41-45 and 49 *Anushṭubh* ; 3, 4, 6, 7, 9, 10, 16, 25, 26, 30, 36-39 *Vasantatilakā* ; 5, 20 *Upajāti* ; 8 *Gīti* ; 11, 18, 21, 31 *Śārdūlavikrīḍita* ; 12-15, 22, 27-29, 33, 40, 50 *Āryā* ; 17, 19, 34, 35 *Sragdharā* ; 23 *Indravajrā*

ओं । श्रियःपदं नित्यमशेषगोचरं

नयप्रमाणं प्रतिषिद्धदुष्पथम् ।

जनस्य भव्यञ्च समाहितात्मनो

जयत्यनुग्राहि जिनेन्द्रशासनम् ॥ १ ॥

स वोव्याधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम् ॥ २ ॥

आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो

ध्वस्तिन्नयन्नभिमुखो रणशर्वरीषु ॥ ३ ॥

दृष्टा चमूमभिमुखो सुभटाट्टहासा

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मुन्नामितं सपदि येन रणेषु नित्यम्।

दष्टाधरेण दधता भ्रुकुटिं ललाटे

खड्गं कुलं च हृदयञ्च निजञ्च सत्वम्॥ ४॥

खड्गं कराग्रान्मुखतश्च शोभा

मानो मनस्तस्सममेव यस्य।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकाण्डे॥ ५॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ते

रार्त्तार्त्तिहारिहरिविक्रमधामधारी।

भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः

श्रीकर्क्कराज इति गोत्रमणिर्ब्बभूव॥ ६॥

तस्य प्रभिन्नकरटच्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांसपीठः।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः॥ ७॥

तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः।

भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत्॥ ८॥

काञ्चीशकेरलनराधिपचोलपाण्ड्य

श्रीमौर्य्यवज्रटविभेदविधानदक्षम्।

काण्णाटकम् बलमनन्तमजेयमन्यै

र्भृत्यैः कियद्भिरपि यस्सहसा जिगाय॥ ९॥

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अभ्रूविभंगमगृहीतनिशातशस्त्र

मश्रान्तमप्रतिहताज्ञमपेतयत्नम् ।

यो वल्लभं सपदि दण्डबलेन जित्वा

राजाधिराजपरमेश्वरतामवाप ॥ १० ॥

आसेतोर्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला

दाप्रालेयकलङ्कितामलशिलाजालात्तुषाराचलात् ।

आपूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे

र्येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता ॥ ११ ॥

तस्मिन् दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।

श्रीकर्क्कराजसूनुर्महीपतिः कृष्णराजोभूत् ॥ १२ ॥

यस्य स्वभुजपराक्रमनिश्शेषोत्सादितारिदिक्क्रम् ।

कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १३ ॥

शुभतुंगतुंगतुरगप्रवृद्धरेणूर्ध्वरुद्धरविकिरणम् ।

ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टम् ॥ १४ ॥

दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रम् ।

तत्क्षणमकालवर्षे वर्षति सर्व्वार्त्तिनिर्व्वपणम् ॥ १५ ॥

राहप्पमात्मभुजजातबलावलेपम्

आजौ विजित्य निशितासिलताप्रहारैः ।

पालिध्वजावलि शुभामचिरेण यो हि

राजधिराजपरमेश्वरतां अवाप ॥ १६ ॥

क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानां समन्ता

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दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षम्।
शौर्यं त्यक्तवारिवर्गो भयचकितवपुः क्वापिदृष्ट्वैव सद्यो
दर्प्पाध्मातारिचक्रक्षयकरमगमद्यस्य दोर्दण्डरूपम्॥ १७॥
पातायश्चतुरम्बुराशिरशनालंकारभाजो भुव
स्त्रैय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः।
दातामानभृदग्रणीर्गुणवतां यो सौ श्रियो वल्लभो
भोक्तुं स्वर्गफलानि भूरितपसा स्थानं जगामामरम्॥ १८॥
येन श्वेतातपत्रप्रहतरिपुकरव्राततापात्सलीलं
जग्मे नासीरधूलीधवलितवपुषा वल्लभाख्यः सदाजौ।
श्रीमद्गोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु
स्तस्यासीत्सूनुरनेकक्षरणदलितारातिमत्तेभकुम्भः॥ १९॥
तस्यानुजः श्रीध्रुवराजनामा
महानुभावः प्रथितप्रतापः।
प्रसाधिताशेषनरेन्द्रचक्रः
क्रमेणबालार्कवपुर्ब्बभूव॥ २०॥
जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ
गुर्व्वी तुष्टिरथाखिलस्य जगतः सुस्वामिनि प्रत्यहम्।
सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रान्तिका
मासीद्धर्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते॥ २१॥
शशधरकिरणनिकरनिभं यस्य यशस्सुरनगाग्रसानुस्थैः।
परिगीयतेनुरक्तैर्व्विद्याधरसुन्दरीनिवहैः॥ २२॥

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दृष्टोन्वहं योर्थिजनाय नित्यं

सर्व्वस्वमानन्दितबन्धुवर्ग्गः ।

प्रादात्प्ररुष्टो हरति स्म वेगात्

प्राणान्यमस्यापि नितान्तवीर्य्यः ॥ २३ ॥

रक्षता येन निश्शेषं चतुरम्भोधिसंयुतम् ।

राज्यं धर्म्मेण लोकानां कृता हृष्टिःपरा हृदि ॥ २४ ॥

योसौ प्रसाधितसमुन्नतसारदुर्ग्गो

गांगौघसन्ततिनिरोधविवृद्धकीर्त्तिः ।

आत्मीकृतोन्नतवृषांकविभूतिरुच्चै

र्व्यक्तं ततान परमेश्वरतामिहैकः ॥ २५ ॥

तस्यात्मजो जगति सत्प्रथितोरुकीर्त्ति

र्ग्गोविन्दराज इति गोत्रललामभूतः ।

त्यागी पराक्रमधनः प्रकटप्रताप

स्सन्तापिताहितजनो जनवल्लभोभूत् ॥ २६ ॥

पृथ्वीवल्लभ इति च प्रथितं यस्यापरं जगति नाम ।

यश्चतुरुदधिसीमामेको वसुधां वशे चक्रे ॥ २७ ॥

एकोप्यनेकरूपो यो ददृशे भेदवादिभिरिवात्मा ।

परबलजलधिमपरं तरन्स्वदोर्भ्यां रणे रिपुभिः ॥ २८ ॥

एको निर्हेतिरहं गृहीतशस्त्रा मे परे बहवः ।

यो नैवंविधमकरोच्चित्तं स्वप्नेति किमुताजौ ॥ २९ ॥

राज्याभिषेककलशैरभिषिच्य दत्तां

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राजाधिराजपरमेश्वरतां स्वपित्रा।
अन्यैर्म्महानृपतिभिर्ब्बहुभिस्समेत्य
स्तम्भादिभिर्भुजबलादवलुप्यमानाम्॥ ३०॥
एकोनेकनरेन्द्रवृन्दसहितान्यस्तान्समस्तानपि
प्रोत्खातासिलताप्रहारविधुरान् बध्वामहासंयुगे।
लक्ष्मीमप्यचलां चकार विलसत्सच्चामरग्राहिणीम्॥
संसीदद्गुरुविप्रसज्जनसुहृद्बन्धूपभोग्यां भुवि॥ ३१॥
तत्पुत्त्रोत्र गते नाकमाकम्पितरिपुप्रजे।
श्रीमहाराजशर्व्वाख्यः ख्यातो राजाभवद्गुणैः॥ ३२॥
अर्थिषु यथार्थतां यस्समभीष्टफलाप्तिलब्धतोषेषु।
वृद्धिन्निनाय परमाममोघवर्षोभिधानस्य॥ ३३॥
राजाभूत्तत्पितृव्यो रिपुभवविभवोद्भूत्यभावैकहेतु
र्ल्लक्ष्मीवानिन्द्रराजो गुणिजननिकरान्तश्चमत्कारकारी।
रागादन्यान्युदस्य प्रकटितविनया यं नृपं सेवमाना
राजश्रीरेव चक्रे सकलकविजनोगीततथ्यस्वभावम्॥ ३४॥
निर्व्वाणावाप्तिवानासहितहितजनोपास्यमाना सुवृत्तं
वृत्तं जित्वान्यराज्ञां चरितमुदयवान्सर्व्वतो हिंसकेभ्यः॥
एकाकी दृप्तवैरिस्खलनकृतिसहप्रातिराज्ये शशङ्कु
र्ल्लाटीयम्मण्डलं यस्तपन इव निजस्वामिदत्तं ररक्ष॥ ३५॥
यस्यांगमात्रजयिनः प्रियसाहसस्य
क्ष्मापालवेषफलमेव बभूव सैन्यम्।

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मुत्तवा च सर्व्वभुवनेश्वरमादिदेवम्

नावन्दतान्यममरेष्वपि यो मनस्वी ॥ ३६ ॥

श्रीकर्क्कराज इति रक्षितराज्यभार

स्सारःकुलस्य तनयो नयशालिशौर्यः ।

तस्याभवद्विभवनन्दितबन्धुसार्थः

पार्थःसदैव धनुषि प्रथमश्शुचीनाम् ॥ ३७ ॥

दानेन मानेन सदाज्ञया वा

शौर्य्येण वीर्य्येण च कोपि भूपः ।

एतेन साम्योस्ति न वेति कीर्त्ति

स्सकौतुका भ्राम्यति यस्य लोके ॥ ३८ ॥

खेच्छागृहीतविषयान् दृढसङ्घभाजः

प्रोद्वृत्तदृप्ततरशोल्किकराष्ट्रकूटान् ।

उत्खातखड्गनिजबाहुबलेन जित्वा

योमोघवर्षमचिरात्स्वपदे व्यधत्ते ॥ ३९ ॥

तेनेदमनिलविद्युच्चंचलमालोक्य जीवितमसारम् ।

क्षितिदानपरमपुण्यःप्रवर्त्तितो धर्म्मदायोयम् ॥ ४० ॥

स च समधिगताशेषमहाशब्दमहासामन्ताधिपतिस्सुवर्ण्णवर्षश्रीकर्क्कराज देवः कुशली सर्व्वानेव यथासंबध्यमानान्राष्ट्रपतिविषयपतिग्रामपतिग्राम कूटयुक्तनियुक्तवासावकाधिकारिकमहत्तरादिकान् समनुदर्शयत्यस्तु वस्सं विदितं यथा मया श्रीवङ्किकातटस्थावासितविजयस्कन्धावारस्थितेन मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये श्रीनागसारिकास्वत

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लसन्निविष्टार्हच्चैत्यालयायतननिबद्धसम्बपुराभ्यमण्डितवसतिकायाः खण्ड स्फुटितनवकर्म्मचरुबलिदानपूजार्थं तथा निबध्यमानचातुष्टयमूलसंघोद यान्वयसेनसंघमल्लवादिगुरोश्शिष्यश्रीसुमतिपूज्यपादस्तच्छिष्यश्रीमदपरा जितगुरवे श्रीनागसारिकाप्रतिबद्धाम्बापाटकग्रामस्य उत्तरदिशि हिरण्य योगाभिधाना ढाषुवापी यस्या आघाटनानि पूर्व्वतः श्रीधरवापिका दक्षिणतो वहोपरतः पूरावी महानद्युत्तरतसम्बपुरवापिका। एवमियं चतुराघाटोपलक्षिता सधान्यहिरण्यादेयाचाटभटप्रवेश्यासर्वराजकीया नामहस्तप्रक्षेपणीयाचन्द्रार्काण्र्णवक्षितिसरित्पर्व्वतसमकालीना शिष्य-प्रशिष्यान्वय क्रमोपभोग्या शकनृपकालातीतसंवत्सरशतेषु सप्तसु त्रिचत्वारिंशदधिकेष्वतीतेषु वैशाखपौर्णमास्यां स्नात्वोदकातिसर्ग्गेण प्रतिपादिता। अस्या उचित आचार्य्यस्थित्या भुंजतो भोजयतःकर्षतः कर्षयतः प्रतिदिशतो वा न केनचित्परिपन्थना करणीया॥ तथागामि नृपतिभिरस्मद्वं श्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्य नित्यान्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदायनिर्व्विशेषो यमनुमन्तव्यः परिपालयितव्यश्च॥ यश्चाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पंचभिर्म्महापात-कैरुपपातकैश्च संयुक्त स्स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे थिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ४१॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदानं हरन्ति ये॥ ४२॥

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सर्व्वेषामेव दानानामेकजन्मानुगं फलम् ।

हाटकक्षितिगौरीणां नैकजन्मात्मकं फलम् ॥ ४३ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ४४ ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ४५ ॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं

भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।

लोकत्रयं तेन भवेद्धि दत्तं

यःकाञ्चनं गाञ्च महीं च दद्यात् ॥ ४६ ॥

यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्म्मार्थयशस्कराणि ।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुःपुनराददीत ॥ ४७ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैःपरकीर्त्तयो विलोप्याः ॥ ४८ ॥

यथा चैतदेवं तथा शासनदाता लिपिज्ञस्वहस्तेन स्वमतमारोपयति ॥ स्वहस्तोयं मम श्रीकर्क्कराजस्य श्रीमदिन्द्रराजसुतस्य ॥ लिखितं चैतन्म या महासन्धिविग्रहाधिपतिना नारायणेन कुलपुत्रकश्रीदुर्ग्गभट्टसूनुना ॥

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जीयाद्दुरितविद्वेषि शासनं जिनशासनम्।

यदन्यमतशैलानां भेदने कुलिशायते ॥ ४९ ॥

जयति जिनोक्तो धर्म्मर्षड्जीवनिकायवत्सलो नित्यम्।

चूडामणिरिव लोके विभाति यस्सर्व्वधर्म्माणाम् ॥ ५० ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 62 lines of writing and the seal holding the plates together bears the figure of Garuḍa in human form. It records the grant, by the king Karkkarāja, of some land to a Jaina teacher.

After the auspicious syllable *Ōṁ* which is expressed by a symbol, this charter opens with a homage to the gospel of Jinēndra (*Jinēndraśāsana*) in v.1. This is followed by the usual prayer to Hari and Hara (v.2) occurring in the Rāshṭrakūṭa grants. The next 37 versers give the Rāshṭrakūṭa genealogy of the main branch upto Amōghavarsha I and of the Gujarat branch upto Karkka Suvarṇavarsha. All these verses except vv.22, 25 and 39 are met with in the same order in the Brāhmaṇapalli grant of Śaka 746 of the grantor of the present charter himself (No.25 below). The genealogy mentions Gōvinda I; his son Karkka I; his son Indra; his son Dantidurga; his uncle Krishṇa, son of Karkka I; his son Gōvinda II; his younger brother Dhruva; his son Gōvinda III and his son Amōghavarsha, all of them rulers of the main branch, and Indrarāja and his son Karkkarāja of the Gujarat branch.

Gōvinda I, Karkka and Indra are described in the conventional manner in vv.3-7. The next ruler Dantidurga is credited with the overthrow of the Chālukyas[1]. The bravery of the next ruler Kṛishṇa I is described in vv.12-18, but here again the description is all conventional, his only achievement mentioned here being the overthrow of

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Rāhappa. Verse 19 mentions Gōvinda II, the son and successor of Kṛishṇa I. The next 6 verses (20-25) describe the career of Dhruva, the younger brother of Gōvinda II. These verses, with the exception of v.25 contain only conventional eulogy and occur in several other grants of this dynasty. V.25 appearing for the first time in this grant is said to be historically important. The expression '*Gāṅghaugha-santati-nirōdha-vivṛiddha-kīrtiḥ*' used in this verse to describe both Śiva and Dhruva, it is stated, clearly refers to Dhruva's victories over the Western Gaṅgas and possibly also over the Pālas and Gurjara Pratīhāras[2]. The next 6 verses (26-31) describe the exploits of the next ruler Gōvinda III, but the desription is all conventional. The only historical event referred to is his crushing of the rebellion led by (his elder brother) Stambha. The expression *rājyābhishēkakalaśairabhishichya dattāṁ rājādhirājaparamēśvaratāṁ svapitrā* occurring in v.30 states that Gōvinda III obtained the kingdom from his father at a formal coronation. Vv.32-39 refer to Amōghavarsha I, his uncle Indra and the latter's son Karkka, the donor of the present grant. Amōghavarsha I was also called *Mahārāja* Śarvva. Vv.34-36 extol the virtues and valour of his uncle Indrarāja who became the king (of Lāṭa region) and describe how he successfully protected the Lāṭīya-maṇḍala, which was given to him by his master (i.e., Gōvinda III), from the invasions of the enemies. He is further described as a mightly king who loved heroic exploits and a high-souled person who never saluted anyone except the Primeval God, the creator of the whole universe, even among the gods. V.37 introduces Karkkarāja, son of Indra, who is described as politic and heroic, as one who gladdened his numerous relatives by making them wealthy and as one who resembled Pārtha (Arjuna) in the skilful use of the bow, and as the first among the pure men. V.38 fancifully states that his fame

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wanders through the world, curious (as it were to learn), if there is any prince equal to him in liberality (*dāna*), proper pride (*māna*), just rule (*sadājñā*) and heroism and valour (*śaurya* and *vīrya*). V.39 tells us-

that Amōghavarsha I was reinstated on the throne by Karkka (*yōmōghavarshamachirātsvapadē vyadhatta*), when a number of Rāshṭrakūṭa feudatories had rebelled against him. V.40 states that considering the transitory and insubstantial nature of life he (Karkkarāja) had devised this meritorious gift of land.

The formal portion of the charter states that the illustrious Karkkarājadēva Suvarṇavarsha, the lord of great vassals (*mahāsāmantādhipati*), being in good health and while camping on the bank of the river Vaṅkikā[3], for the increase of the religious merit and glory of his parents and of his own self, here in this world and the next, granted a field called Hiraṇyayōgā irrigated by a well belonging to or constructed by a person named Ḍhāshu (*Ḍhāshu-vāpī*), situated to the north of the village Ambāpāṭaka[4] and attached to Nāgasārikā, to the Jaina teacher Aparājita, who was a disciple of the most revered Sumati who in turn was a pupil of Mallavādin belonging to the Sēna-saṅgha which is a branch of the fourfold Mūla-saṅgha. The purpose of the grant was to make provision for the repair of and the performance of *charu*, *bali*, *dāna* and worship in the monastery (*vasatikā*) situated at Sambapura and attached to (*nibaddha*) the Jaina temple (*arhachchaityālayāyatana*) located at Nāgasārikā or modern Nausārī. The grant carried with it the usual privileges and conditions and was enjoyable by the disciples and disciples' disciples in their order of succcession (*śishyapraśishyānvayakramōpabhōgya*). It was given on the full moon day of Vaiśākha of the Śaka year 743.

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River Pūrāvī[5] and Sambapura are mentioned among the boundaries of the land granted.

The royal order regarding the grant was addressed to the *Rāshṭrapati*, *Vishayapati*, *Grāmapati*, *Grāmakūṭa*, *Yukta*, *Niyukta*, *Vāsāvaka*, *Ādhikārika*, *Mahattara*, etc.

After the usual entreaty to future rulers to protect the grant, there are eight imprecatory and benedictory stanzas ascribed to Vyāsa, the codifier of the Vēdas, followed by the concluding part of the charter.

The charter bears the sign-manual of the donor, Karkkarāja, son of Indrarāja in ll.59-60. It was drafted by Nārāyaṇa, the son of Durgabaṭṭa, who was the principal foreign minister (*Mahāsāndhivigrahādhipati*). The charter concludes with two stanzas in praise of the Jaina gospel.[6]

Notes

1. This achievement is ascribed to Krishṇa I in the Wāṇī and Rādhanpur plates of Gōvinda III (Nos.9 and 12 above respectively).

2. The editor of the *EI.*, Vol.XXI does not accept this view (*EI.*, XXI, p.137, n.4).

3. The river Vaṅkikā has been identified with the Vanki creek about 30 miles to the south of Nausārī (*ibid.*).

4. This place has been identified with Āmaḍpur, situated on the Pūrāvī or Pūrṇā and about 5 miles from Nausārī (*ibid.*, p.139).

5. Pūrvāvī is the river Pūrṇā on the bank of which Nausārī is situated (*ibid.*).

6. At the end of the record are engraved, nearly at the middle of the last two lines, two *pāda-chihnas* intended to symbolise the foot-prints of Mahāvīra (*ibid.*, p.134).

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No. 25
BRAHMANAPALLI GRANT OF KARKKA SUVARNAVARSHA

Location	: Baroda, Baroda District, Gujarat
Date	: Śaka 746=824 A.D.
Script	: Western variety of the Southern characters
Language	: Sanskrit
King	: Karkka Suvarṇavarsha
Dynasty	: Rāshṭrakūṭa of Gujarat
Reference	: Bhattacharyya, B., *EI.*, XXII, pp.77-85

Text[1]

Metre: Vv. 1, 37, 38, 40, 42 *Anushṭubh* ; 36 *Āryā* ; 39, 41 *Indravajrā* ; 43 *Pushpitāgrā*

ओं

सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतम्।

हरश्च यस्य कांतेंदुकलया कमलङ्कृतम्॥ १॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यं प्रवर्तितो ब्रह्मदायोयं॥ ३६॥

स च समधिगताशेषमहाशब्दमहासामन्ताधिपतिसुवर्ण्णवर्षश्रीकर्क्क राजदेवः सव्वानिव यथासंबद्धयमानकान्राष्ट्रपतिविषयपतिग्रामकूटायुक्त नियुक्तकाधिकारिकमहंत्तरादीन्समनुदर्शयत्यस्तु वः संविदितं। यथा मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये। कड्डिभरवास्तव्य कौण्डिन्यसगोत्र वाजिसनेयसब्रह्मचारिभट्टदामोदरसुतनागकुमाराय माहिषकद्विचत्वारिङ्शत्प्रतिबद्धब्राह्मणपल्लिकाभिधानग्रामो यस्याघाट-

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नानि पूर्व्वतो नावडग्रामो दक्षिणतो लिक्क्रवल्लीनामाऽपरतो धाडियप्पनामा ग्रामः। उत्तरतः कवलोइकाभिधानग्रामः। एवमयं चतुराघाटनोपलक्षितः सोद्रंगः सपरिकरः सदण्डदशापराधः सभूतवात प्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयोचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसम कालीनः पुत्रपौत्रान्वयक्रमोपभोग्यःपूर्व्वप्रदत्तदेवब्रह्मदायरहितोभ्यन्तर सिद्धया शकनृपकालातीतसंवत्सरशतेषु सप्तसु षट्चत्वारिङ्शदधिकेषु वैशाखशुद्धपञ्चदश्यां महावैशाखपर्व्वणि स्नात्वाद्योदकातिसर्ग्गेण बलिचरुवैश्वदेवाग्निहोत्रातिथिपंचमहायज्ञक्रियोत्सर्प्पणार्थं प्रतिपादितो यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न केनचित् परिपन्थना करणीया। तथागामि नृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यभूमिदानफलमवेत्य विद्युल्लोलान्य नित्यैश्वर्य्याणि तृणावग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदाय निर्व्विशेषोयमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्च यश्चाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पंचभिर्म्महा पातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३७॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदानं हरन्ति ये॥ ३८॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं

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भूर्व्वैष्णवी सूर्यसुताश्च गावः।

लोकत्रयं तेन भवेद्धि दत्तं

यः काङ्चनं गां च महीं च दद्यात्॥ ३९॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४०॥

यानीह दत्तानि पुरा नरेन्द्रै र्दानानि धर्म्मार्त्थयशस्करणि।

निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुःपुनराददीत॥ ४१॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।

महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ४२॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च।

अतिविमलमनोभिरात्मनीनै

र्न्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ४३॥

इति दूतकोत्र श्रीदुर्ग्गराजः। लिखितं त्र। सान्धिविग्रहिकश्री-नारायणेन॥ मतम्मम श्रीजगत्तुङ्गदेवसुतस्य श्रीमदमोघवर्षदेवस्य यदुपरि लिखितम्॥ मतम्मम श्रीमदिन्द्रराजसुतस्य श्रीकर्क्कराजदेवस्य। यदुपरि लिखितमिति॥

Summary

This inscription, engraved on a set of three copper-plates, consists 80 lines of writing and the seal attached to the ring holding the plates together bears the figure of Garuḍa. It records the grant, by king Karkka, of a village to a Brāhmaṇa.

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After the auspicious syllable *Ōm* expressed by a symbol, this charter begins with the usual stanza invoking Hari (Vishṇu) and Hara (Śiva), which occurs in almost all Rāshṭrakūṭa grants, followed by the Rāshṭrakūṭa genealogy in vv.2-35. All these stanzas occur in the Surat plates of Karkka (same as the donor of the present grant) of Śaka 743 (No.24 above). Genealogy of the main branch beginning with Gōvinda I upto Amōghavarsha I, and of the Gujarat branch, from Indra to his son Karkka, the donor of the present grant, is furnished in these verses. The eulogy of the individual rulers of both the branches, as found in the present grant is the same as described in the corresponding stanzas of the Surat plates referred to above, the only difference being that, in the latter grant there are three additional stanzas which are absent in the former. Even the formal introduction of the donor and the list of the officers to whom the order regarding the grant was addressed, as found in these two charters exactly tally with each other.

The formal portion of the present charter states that *Mahāsāmantādhipati* Suvarṇavarsha Karkkarāja, for the increase in the religious merit and glory of his parents and of his own self, granted the village Brāhmaṇapallikā[2] in the Māhishaka-*vishaya* of forty-two villages to Nāgakumāra, son of Bhaṭṭa Dāmōdara, who was a resident of Kaḍḍibhara, belonged to the Kauṇḍinyasa-*gōtra* and a student of the Vājasanēyi school (of Yajurvēda). The grant was endowed with the privileges, *undraṅga, uparikara, daṇḍaśāparādha, bhūtavātapratyāya, utpadyamānavishṭi* and *dhānyahiraṇyādēya*. The *Chāṭas* and *Bhaṭas* were not to enter the grant village, and the royal officers were not to cause any obstruction (in the enjoyment of the grant). The grant, which was enjoyable by the sons and grandsons of the donee, excluded the lands given previously to gods and Brāhmaṇas and was given as per the condition of *abhyantarasiddhi* on the full

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moon day of Vaiśākha of the Śaka year 746, on the occasion of Mahāvaiśākha-parvan.

The grant village was bounded on the east by Nāvaḍagrāma; on the south by the village Likkavalli; on the west by the village Dhāḍiyappa; and on the north by the village Kavalōikā.[3]

The object of the grant was to provide for the performance of the five great sacrifices (*pañchamahāyajñas*), *viz.*, *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*.

Then follow the usual exhortation to the general public not to hinder the enjoyment of the grant by the donee as per the conditions of *brahmadāya*, and an appeal to the future kings to protect the grant, in support of which as many as seven imprecatory and benedictory stanzas, ascribed to Vyāsa the codifier of the Vēdas, are cited.

The *Dūtaka* of the grant was Durgarāja and it was drafted by Nārāyaṇa, the *Sāndhivigrahika*. The grant was ratified by the emperor Śrīmad-Amōghavarshadēva, son of Śrī-Jagattuṅgadēva. At the end of the inscription are given the sign-manual of Karkkarāja, the donor, as well as that of his overlord Amōghavarsha.[4]

Notes

1. Vv. 2-35 of this inscription also occur in the Surat plates of Karka of Śaka 743 (No.24 aboe) and hence omittred here.

2. Brāhmaṇapallikā, the grant village, seems to be represented by a modern village named Bāmangām (*EI.*, XXII, p.80).

3. The village Kavalōikā has been identified with the modern village Kōilī or Kōyalī in the Baroda *tālukā*. (*ibid.*).

4. These signatures are in distinctly different characters which are more akin to the Southern script than the Norhern. (*ibid.*, p.77).

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No. 26
KAVI PLATES OF GOVINDARAJA, SAKA 749

Location : Kāvī, Broach District, Gujarat

Date : Śaka 749= 827 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Gōvindarāja

Dynasty : Rāshṭrakūṭa of Gujarat

Reference : Bühler, G., *IA.*, Vol.V, pp.144-152

Text[1]

Metre: Vv. 1, 37, 38, 40, 41, 43, 45 *Anushṭubh* ; 32, 33, 42, 44 *Indravajrā* ; 34 *Vasantatilakā* ; 35 *Sragdharā* ; 36 *Śārdūlavikrīḍita* ; 39 *Āryā*

स वोव्याद्वेधसो धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम् ॥ १ ॥

सौराज्यजल्पे चतिते प्रसङ्गा

न्निदर्शनं विश्वजनीनसंप ।

द्राज्यं बलेः पूर्व्वमहो बभूव

क्षिताविदानीन्तु नृपस्य यस्य ॥ ३२ ॥

इच्छातिरेकेण कृषीवलानां

पयो यथा मुञ्चति जातु मेघे ।

भवेद्घनस्तद्विरतौ तथाभू

द्यस्मिन्धनं वर्षति सेवकानाम् ॥ ३३ ॥

कल्पक्षयक्षणसमुद्भववातहेला

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दोलायमानकुलशैलकुलानुकारम् ।

यन्मुक्तचण्डशरजालजवप्रणुन्ना

युद्धागता रिपुगजेन्द्रघटा चकार ॥ ३४ ॥

तस्य भ्राता कनीयान्प्रथितपृथुयशा निर्ज्जितारातिचक्रः

श्रीमान्गोविन्दराजः पतिरवनिभुजां ख्यातकीर्त्तिर्ब्बभूव ।

नानाद्वीपार्ण्णवाद्रिद्रुमगहनमहासन्निवेशामपीमां

प्रादेशाल्पप्रमाणाममनुत पृथिवीं यः प्रदाने जये च ॥ ३५ ॥

कः प्रत्यर्थिषु दानमाप न यतः को वार्त्थिषु प्रत्यहं

जग्मुर्न्नापचितिञ्च के च न सतां मध्येसतां वा भृशम् ।

नार्य्यः काश्च न भूषिताः स्वपरयोर्य्यत्र प्रभौ पक्षयोः

सर्व्वाकारकृतार्त्थमित्थमभवद्यस्योर्ज्जितं चेष्टितम् ॥ ३६ ॥

विशुद्धात्मभिरत्यन्तमलब्धगणनैरपि ।

दारैरिव गुणैर्य्यस्य नेक्षितोप्यपराश्रयः ॥ ३७ ॥

यद्विक्रमस्य परिमाणविदः किमन्य

दाजाविमास्तुलितरामपराक्रमस्य ।

सर्व्वप्रतीपदमनक्षमबाहुदण्ड

लीलाजयाधिकरणं ककुभो बभूवुः ॥ ३८ ॥

तेनेदमखिलं विद्युच्चञ्चलमालोक्य जीवितमसारं

क्षितिदानपरमपुण्यः प्रवर्त्तितो धर्म्मदायोयम् ॥ ३९ ॥

स च समधिगताशेषमहाशब्दमहासामन्ताधिपतिप्रभूतवर्षश्रीगोविन्द राजदेवः सव्वानिवयथासंबध्यमानकात्राष्ट्रपतिविषयपतिग्रामकूटायुक्तक

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नियुक्तकाधिकारिमहत्तरादीन्समनुदर्शयत्यस्तु वः संविदितं यथा मया श्रीभरुकच्छनिवासिना मातापित्रोरात्मनश्चैहिकामुष्मिकफलाप्तये धर्म्म-यशोभिवृद्ध्यर्थं कापिकान्तर्व्वर्त्तिभूते कोटिपुरे भगवत्तिग्मरश्मये श्रीमज्जयादित्याभिधानाय खण्डस्फुटितसंस्कारार्त्थं गन्धपुष्पधूपदीप नैवेद्यार्त्थं थूर्णविनामा ग्रामो यस्याघाटनानि पूर्व्वतो वटपद्रकं दक्षिणतो जद्राणग्रामस्तथा पश्चिमतः . . . मङ्गनकालीयरग्रामौ उत्तरतो रुह्लाडनामा ग्रामः। एवं चतुरघाटनोपलक्षितः सोद्रङ्गः सोपरिकरः सभूतवातप्रत्याय स्सदण्डदशापराधः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयो अचाट भटप्रवेशः समस्तराजकीयानामहस्तप्रक्षेपणीयो भूमिच्छिद्रन्यायेनाचन्द्रा र्क्कार्ण्णवक्षितिसरित्पर्व्वतकालीनः पूर्व्वदत्तदेवदायब्रह्मदायरहितोऽभ्य न्तरसिद्ध्या शकनृपकालातीतसंवत्सरसप्तशतेष्वेकान्नपंचाशत्समधिकेषु महावैशाख्यां नर्म्मदासरिति स्नात्वोदकातिसर्ग्गेण प्रतिपादितः। यतोस्योचितया देवदायस्थित्या भुंजतो भोजयतः कर्षयतः प्रतिदिशतो वा न कैश्चित्परिपन्थना कार्य्या। तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्य्याणि तृणत्रसनजल बिन्दुचञ्चलं च जीवितमाकलय्य स्वदायनिर्व्विशेषोऽयमस्मद्दायोनु मन्तव्यः परिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृमतिराच्छिन्द्यादा च्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यादिति। उक्तं च। भगवता वेदव्यासेन व्यासेन

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ४०॥

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विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।

कृष्णाहयो हि जायन्ते भूमिदायापहारिणः॥ ४१॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं

भूर्व्वैष्णवी सूर्यसुताश्च गावः।

लोकत्रयं तेन भवेद्धि दत्तं

यः काञ्चनं गां च महीं च दद्यात्॥ ४२॥

वहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४३॥

यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्म्मार्त्थयशस्कराणि।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुरराददीत॥ ४४॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ४५॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च।

अतिविमलमनोभिरात्मनीनै

र्न्न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ४६॥

स्वहस्तोयं श्रीगोविन्दराजस्य लिखितं चैतन्मया श्रीगोविन्दराजस्यादेशा न्महासन्धिविग्रहाधिकृतकुलपुत्रश्रीमदवलोकितसूनुना श्रीयोगेश्वरेण दूत कोत्र भट्टश्रीकुमुद इति॥

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Summary

This inscription, engraved on a set of three copper-plates which have suffered damage, consists 38 stanzas in its genealogical portion followed by the formal portion in prose, which in turn is followed by some imprecatory and benedictory stanzas. It records the grant, by Gōvinda-rāja, of the Gujarat branch of the Rāshṭrakūṭas, of a village to a temple of the Sun-god.

The charter begins with the well-known stanza invoking Hari and Hara, which is found in almost all the Rāshṭrakūṭa grants, followed by the genealogial account of both the main branch and the Gujarat branch of the Rāshṭrakūṭas in vv. 2-38. Verses 1-28 and 29-31 of the present grant are met with in the Surat plates of Śaka 743 of Karkka (No.24) and the Prince of Wales Museum Plates of Śaka 732 (No. 14 above) of Gōvindarāja (same as the donor of the present grant, respectively. The genealogy mentions Gōvinda I; his son Karkka I; his son Indra; his son Ḍantidurga; his uncle Kṛishṇa, son of Karkka I; his son Gōvinda II; his younger brother Dhruva; and his son Gōvinda III – all of them rulers of the main branch – and Indrarāja; his son Karkkarāja; and his younger brother Gōvindarāja of the Gujarat branch.

Verses 31-34 eulogise Karkka, son of Indra as rejoicing with the knowledge of the meaning of the Śāstras, as a ruler who provided a good and prosperous government (*saurājya*) to his subjects like the Puranic demon king Bali, as the one who showered wealth on his servants like the cloud showering water to the heart's content of the farmers, and as an excellent archer, the numerous arrows shot by whom caused the hostile elephants in the battle-field to rock to and fro imitating the great mountains that swing in consequence of the fury of the storms that arise at the moment when a *kalpa* expires (*kalpakshayakshaṇa*).

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Next four stanzas (vv.35-38) extol the valour and virtues of Gōvindarāja, the younger brother of Karkka. He was well-known and was such a liberal donor and such a brave conqueror as he considered this earth, though it includes many continents,oceans, mountains, forests and large towns, diminitive (*alpaparamāṇā*) like the span of his thumb and forefinger (*prādēśa*) for the purposes of gifts and conquest (v.35). In v.36, with the help of *double entendres*, he is described to have destroyed his enemies and gave gifts to supplients daily; to have honoured good men and injured bad men; and to have adorned the wives of his adherents with ornaments and made the wives of his enemies to couch on the ground (because of their widowhood). V.37 states that just as his pure and numerous wives, his countless and pure virtues never knew any other resting place (*āśraya*) than him. And in v.38 his prowess is equated to the valour of Rāma.

After v.39, describing the worthlessness of the whole life and the sanctity of the propsed gift of land, the formal portion of the charter states that the *Mahāsāmntādhipati* Prabhūtavarsha Śrī-Gōvindarājadēva, who possessed all the great titles (*samadhigatāśēshamahāśabda*), while dwelling in Bharukachchha[2], for the increase in the religious merit of his parents and himself, in this life and the next, after bathng in the river Narmadā, granted the village called Thūrṇavī[3] to the (temple of the) divine Sun (*Bhagavat-Tigmaraśmi*) called Jayāditya and situated in Kōṭipura which was included in (the territorial division of) Kāpikā[3]. The grant was made on the full-moon day of Vaiśākha when the Śaka year 749 had passed, for defraying the expenses of repairs to the said temple and for perfumes, flowers, incense, lamps and food-offerings.

The grant village was bounded on the east by Vaṭapadraka[3]; on the south by the village Jadrāṇa[3]; on the west by the villages . . . maṅgana and Kālīyara[3]; and on

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the north by the village Ruhṇāḍa[3]. The grant carried with it the usual privileges of *udraṅga*, *uparikara*, etc. The village was not to be entered by the *Chāṭas* and *Bhaṭas* and not to be meddled with by any royal officers. The lands gifted previously to the gods and Brāhmaṇas were excluded from the grant.

The royal order was addressed to the officers *Rāshṭrapati*, *Vishayapati*, etc., who generally figure in the Rāshṭrakūṭa grants.

The charter concludes with the usual exhortation to the future kings to protect the grant followed by seven of the imprecatory and benedictory stanzas ascribed to Vyāsa, the codifier of the Vēdas.

The charter bears the sign-manual of Śrī-Gōvindarāja. It was drafted by Yōgēśvara, the son of *Mahāsandhivigrahādhikṛita* Avalōkita and Bhaṭṭa Śrī-Kumuda was the executor (*dūtaka*) of the grant.

Notes

1. Vv.1-28 and 29-31 of this inscription also occur in the Surat plates of Karka of Śaka 743 (No.24 above) and the Prince of Wales Museum plates of Gōvindarāja of Śaka 732 (No.14 above) respectively and hence omitted.

2. Bharukachchha is the modern Broach (*IA.*, V, p.145).

3. Thūrṇavī, Kāpikā, Vaṭapadraka, Jadrāṇa, Kālīyara and Rhuṇāḍa have been identified respectively with the modern villages Thanavi, Kāvī, Wardha, Jantrāṇ, Kalier and Ruṇād, all situated in the Jambusar Taluk of the Broach District. (*ibid.*).

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No. 27
GRANT OF THE TIME OF SAINDHAVA KING AGGUKA II

Location : Ghumli, Jamnagar District, Gujarat

Date : [Gupta] Saṁvat 513=832 A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Agguka II

Dynasty : Saindhava

Reference : Altekar, A.S., *EI.*, XXVI, pp.197-203

Text

Metre: Vv.1-3, 5 *Anushṭubh* ; 4 *Upajāti*

ॐ स्वस्ति। स्वस्तिलकामरावतीसम्भवर्द्धिस्पर्द्धिभूताम्बिलिकाभिधान नगरीगरीयोपरसुराष्ट्रामण्डल मण्डनोपरसमुद्राधिपतिरासीत्संपूर्ण्णप्रकाश शरन्निशाकररश्मिप्रतानविशदनिजयशोराशिश्यामलित सगर्व्वशत्रुसाम न्तसीमन्तिनीवदनारविन्दद्युतिः प्रलयकालविजृम्भितज्वलनज्वालावली कल्पानल्पप्रसरत्प्रतापः स्वहृदयसमीहितहितविभवदानहेलासमाह्लादित सकलसुहृल्लोकः समररसभरधरोद्धुरोर्ज्जितजितप्रणतवैरिशिरोरत्नघृष्यमाण स्फुरच्चरणनखमयूखखचितपादपीठप्रान्तः करवालइवापवर्ज्जितसहज कलङ्कशङ्कः परिवाररक्षानपेक्षितस्पष्टदृष्टशक्तिरनष्टाभिमुखापतद्विपक्षक्षति ष्विहामूलप्रणतोत्तरोत्तरप्रवृद्धाग्रशालिश्रीमत्सैन्धववंशशेखरः समधिगता शेषमहाशब्दमहासामन्तश्रीमदग्गुकः। तस्य जननमस्यचरितवन्द्या निन्द्यद्विजसमूहमोहहारिहारिवृत्तपालितप्रजासमुद्भवच्छरच्छशधरकरनिक रधवलयशोराशिराशिषां परमविसंवादि स्थानमास्थाननिविष्टेष्टसामन्त

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चक्रक्रमरक्षादाक्ष्योदद्व्यापिकीर्त्यमानकीर्तिः साक्षादिवधर्म्मः मूर्त्तिमानिव निजजनपदपुण्यसम्भारः सकललोकपरिशुद्धिहेतुस्थिरसरस्वतीसङ्गति सेव्यतया सुचिरमचलितमर्यादो नतिजलोपिलोपितदुष्टचेष्टितः समुद्र करणिमुद्वहन्त्रणेषु च चापघटितरटदटनिनियतगुणसङ्गिमार्ग्गणगणप्रोत्सा रितारातिरुन्मीलितमलमूलदुश्चरितपरिणामो रणरणकदानदक्षचक्षुर्व्विक्षेपो विपक्षनारीणां श्रीराणकस्सुतोभवत् तस्यापि चापिरिपुसार्थकदर्थना समर्थप्रोत्सर्प्पदुत्साहभरो भरत इवाचलदुचितसमाराधितरामो भारत मल्लतृतीयपार्थ इवापार्थकीकृतजगदुदितकीर्त्तिदुर्द्धरधनुर्द्धरो वृकोदर इव सततरुधिरपानकरणास्फुरणीकृतदुश्शासनो सकृदुपहसितदुर्योधनश्च सर्व्वतः स्वगर्व्वतः समुत्सारितरिपुतिमिरनिकरो दिनकर इव वर्द्धमान तेजोराशिरशिशिरप्रतापसन्तापितातिदृप्तसपत्नयत्नः शार्ङ्गधन्वेव प्रिय सत्योतिदूरविक्षिप्तनरकोपद्रवाशङ्कः शङ्कर इवाभिनन्दितपार्व्वतीयजनो जनोदितसहजपुरुषकारातिरेककरदीकृतप्रातिराज्यभूभृदुत्कर ऐक्षिकृपाण पाणिरपि रिपुभिरभिभवोद्भूतभयसंभ्रान्तनयनैर्न्नयनैपुणसाफल्यप्रकटी भवत्पुण्यसम्भारो भारतीमाधुर्यसमानन्दितसकलप्रणयिजनो जननी चरणारविन्दवन्दनसंवर्द्धितकीर्त्तिप्रतानोतनुतनुशोभाभाविततरुणीजनमनः प्रसरः श्रीकृष्णराजाभिधानोतिधन्यस्तनयोभूत् तस्य भ्राता वैमात्रो ज्येष्ठं तत्सुतमुचितकुलक्रमागताक्रान्तसिंहासनमपि परित्यज्य श्रीमदग्गुकाख्यं ख्यातपौरुषपुरुषजयिसत्वधामवक्षस्थली लीलालालसया कमलया निश्शङ्कमालिङ्गितोयमेव निजपितृप्रवर्द्धित मदीय लालनपालनयोग्य इति समरशतशातितशत्रुशौटीर्यो धैर्यनिधिरधीराणां रणेषु रक्षिताक्षत

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कलिकलङ्कोकृत्रिमदानाभ्यासाभ्यर्ण्णीकृतकर्ण्णवर्ण्णनः स्ववपुषि पूषेव विकसितपद्माकरः सत्क्रियाप्रवर्त्तितसकललोकश्च कश्चनापरोप्येतत्स मोस्ति नास्तीति कौतूहलिन्या यत्कीर्त्या जगद्भ्म्यते स समधि गताशेषमहाशब्दमहासामन्तश्रीजाईकस्सर्व्वानेवात्मीयान्मन्त्रिपुरोहितामा त्यजनपदयुवराराजस्थानीयप्रमातृबलाधिकृतोपरिक विषयपतिशौल्किकदु स्साधसाधनिकचोरोद्धरणिकवैक्षेपिकचारभटादि समस्तराजपुरुषांस्तन्नि वासिब्राह्मणोत्तरान्वणिङ्महत्तरकुटुम्बिनस्समनुबोधयत्यस्तु वः संविदितं यथा मया स्वभुज्यमानपच्छत्रीप्रावेशिक ढङ्कतीर्थाभिधानग्रामस्स्व सीमापर्यन्तो गुलमिकाभिधानग्रामस्य दशांशेन सहितः सोमेश्वर वास्तव्यचातुर्व्वैद्यसामान्यसांकृत्यसगोत्रबह्वृचसब्रह्मचारि ब्राह्मणचतुर्व्वेद माधवाय कल्याणपुत्त्रायोदकातिसर्ग्गेण द्वादश्या मुदगयने दत्तो बलिचरुवैश्वदेवाग्निहोत्रब्रह्मक्रियोत्सर्प्पणार्थं मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धये। अतोस्यैनं भुञ्जतो न केनचित्परिपन्थना कार्या। भाविभिरपि नृपतिभिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदानफलमभि वाञ्छद्भिरनित्यान्यैश्वर्याणि मानुष्यकमपि प्रबलमारुताहतपद्मिनीपत्र निहितजललवलोलमाकलय्यदुःपरिहरभ्रंशक्षणिकञ्च जीवितमालोक्याति प्रचुरकदर्थनासञ्चितमर्थजातमनिलसङ्गिदीपशिखाचञ्चलमालोच्य वाच्य ताच्युतिकामैरमलमण्डलशरदिन्दुद्युति धवलयशोवितानच्छन्ननभोभाग मात्मानमिच्छद्भिरतिस्वच्छमनोभिरात्मच्छन्दतोयमयमस्मद्धर्म्मदायोनुम न्तव्यः। व्यासादि मुनिनिगदितभूमिहरणपापपरिपाकजनिताश्च यामी र्यातना मनसि निधाय पूर्व्वधार्म्मिकनृपपरिकल्पितपञ्चमहापातक

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समयश्रावणाञ्च चिन्तयित्वा भूयो भूयो याच्यमानैरिदं न प्रस्मर्त्तव्यं स्मृतिकारोपदिष्टम्।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम्॥ २॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३॥
यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्थयशस्कराणि।
निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत॥ ४॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते ब्रह्मदायापहारकाः॥ ५॥

स्वहस्तोयं समधिगताशेषमहाशब्दमहासामन्तश्रीजाईकस्य श्रीराणक पुत्रस्य। दूतकोत्र महत्तमबालकविः। श्रीजाइकेमलयशःप्रसराप्तविश्वे विश्वासिताप्तगुरुबन्धुजने स्वराज्यम्। भुञ्जत्यदोलिखदिह स्वधिया प्रसूतो यो विक्कटात्स कपिलस्तिलकः शकानाम्॥ श्रीजयसेनो मह्यं ग्राममदाड्ढङ्कतीर्थनामानम्। गुलमयिकाग्रामदशांशसहितमतिभक्तिरुद गयने॥ संव ५०० १० ३

Summary

This grant has been engraved on a set of three copper-plates and the seal attached to it bears the figure of a fish which was the emblem of the Saindhavas. Except the two imprecatory verses and the two verses occuring at its

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fag end, this record is in prose. The Sanskrit language of the record is very florid and abounds in long compounds. Besides alliteration, similies, metaphors, several expressions with a *double entendre* are met with in this composition. This compsition may be cited as a good example of poetic prose. This style of courtly poetry, harnessed here in this and some other inscriptions of this family, suggests that the Saindhava rulers were great patrons of Sanskrit literature.[1]

This charter records a grant of a village made in the reign of the Saindhava king Agguka II, son of Kṛishṇarāja. The actual grantor was, however, Jāīka, the uncle of the ruling king who was a minor when the grant was made.

After the sacred syllable *Ōṁ* and the benedictory expression *svasti*, this inscription commences with a description of the capital town Bhūtāmbilikā, vying with the prosperity of the heavenly city of Amarāvatī, followed by a description of the *Mahāsāmanta* Agguka I, referring to his bravery in general without mentioning any specific achievement on his part. He is extolled as *Aparasu-rāshṭra-maṇḍala-maṇḍana* (an ornament of western Surāshṭra) and *Apara-samudrādhipati* (lord of western ocean). His son and successor Rāṇaka is introduced next. Here, again, his valour, glory and virtues are depicted in a conventional fashion. *Sākshādiva Dharmaḥ* (Dharmarāja himself or righteousness itself) is one of his epithets. Then two sons of king Rāṇaka are mentioned. Of these Kṛishṇarāja II was the elder and Jāīka I was the younger. They were half-brothers for Jāīka is expressly described as a *vaimātrō bhrātā* in line 22. Kṛishṇarāja II succeeded his father in due course. His glory and valour are described in a large number of florid epithets. He is called an irresistable archer like Arjuna. The compound *jananī charaṇāravinda*, etc., shows how much he was

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devoted to his mother. He is described as full of enthusiasm in troubling the host of his enemies, the Chāpins (*chāpirīpu . . . . dutsāhabharō*, line 15), which seems to indicate that he was at war with the Chāpins or Chāpas, a ruling family in Northern Kāthiawār.

Lines 23-24 state that though embraced by the goddess Kamalā (Lakshmī), Jāīka I thought that his nephew Agguka ought to be protected and reared by him. Hence it becomes clear that at the time of the issue of this charter Jāīka was a mere regent, admninistering the government on behalf of his minor nephew Agguka.

Here follows the formal portion of the grant issuing the royal order of *Mahāsāmant* Jāīka I, vested with all the *mahāśabdas.* This order was addressed to *Mantrī*, *Purōhita*, *Amātya, Janapada*, *Yuvarāja*, *Rājasthānīya*, *Pramātṛi*, *Balādhikṛita*, *Uparika*, *Vishyapati*, *Śaulkika*, *Dussādhasādhanika*, *Chāroddharaṇika*, *Vaikshēkpika*, *Chāra* and *Bhaṭa.* Brāhmaṇas. traders (*vaṇik*), village headmen (*mahattara*) and cultivators (*kuṭumbin*) were included among the commoners to whom the grant was announced.

This order stated that *Mahāsāmanta* Jāīka, for the increase of the religious merit of his parents and himself, granted the village Ḍhaṅkatīrtha and one tenth of the village of Gulamikā, both villages situated in the Pachchhatrī *prāvēśa* (district), to Brāhmaṇa Mādhava, a *Chaturvvēda*, who was a Ṛigvedin (*Bahvṛicha*), who belonged to the Sāṁkṛitya *gōtra*, who was the son of Kalyāṇa and a resident of Sōmēśvara. This grant was made on the occasion of Uttarāyaṇa on the 12th day (month not specified) in Saṁvat 513 for keeping up the daily sacrificial rites, *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and other Brahmanical rites.

This is followed by the usual appeal and admonition to

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the future rulers to protect the grant in which context two of the customary imprecatory verses are cited. Lines 43-44 contain the sign manual of the grantor. The *dūtaka* of the grant was *Mahattama* Bālakavi. Of the two verses occurring at the fag end of the record, the first one informs that this record was composed by Kapila, son of Vikkaṭa, who was a Śaka, and the second one summarises the contents of the grant by mentioning once more the name of the grantor, the grantee, the village granted and the time of the grant. The donee speaks of himself in the first person in this verse.[2]

Notes

1. For further details see *EI.*, XXVI, pp.197-98.

2. This is a rare phenomenon. Probably the donee himself composed this verse and added in the available space. (*ibid.*, p.197).

Φ Φ Φ Φ

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No. 28
GRANT OF SAINDHAVA KING JAIKA I

Location : Ghumli, Jamnagar District, Gujarat

Date : C. [Gupta] Saṁvat 515=834-35 A.D.[1]

Script : Proto-Nāgarī

Language : Sanskrit

King : Jāika I

Dynasty : Saindhava

Reference : Altekar, A.S., *EI.*, XXVI, pp.203-207

Text

Metre: Vv. 1-2 *Anushṭubh* ; 3 *Vasantatilakā*

ॐ स्वस्ति। स्वस्तिलकामरावतीसम्भवर्द्धिस्पर्द्धिभूताम्बिलिकाभिधान नगरीगरीयोपरसुराष्ट्रामण्डलमण्डनोपरसमुद्राधिपतिरासीत्सम्पूर्णप्रकाश शरन्निशाकररश्मिप्रतानविशदनिजयशोराशिश्यामलितसगर्व्वशत्रुसामन्त सीमन्तिनीवदनारविन्दद्युतिः प्रलयकालविजृम्भितज्वलनज्वालावलीक ल्पानल्पप्रसरत्प्रतापः स्वहृदयसमीहितहितविभवदानहेलासमाह्लादित सकलसुहृल्लोकः समररसभरधरोद्धुरोर्ज्जितजितप्रणतवैरिशिरोरत्नघृष्यमाण स्फुरच्चरणनखमयूखखचितपादपीठप्रान्तः करवाल इवापवर्ज्जितसहज कलङ्कशङ्कः परिवाररक्षानपेक्षितस्पष्टदृष्टशक्तिरनष्टाभिमुखापतद्विपक्षक्षति ष्विहामूलप्रणतोत्तरोत्तरप्रवृद्धाग्रशालिश्रीमत्सैन्धववंशशेखरः स समधिग ताशेषमहाशब्दमहासामन्तश्रीमदग्गुकः। तस्य जनमनस्य चरितवन्द्या निन्द्यद्विजसमूहमोहहारिहारिवृत्तपालितप्रजासमुद्भवच्छरच्छशधरकरनिक रधवलयशोराशिराशिषाम् परमविसंवादिस्थानमास्थाननिविष्टेष्टसामन्त चक्रक्रमरक्षादाक्ष्योदद्यापिकीर्त्यमानकीर्तिः साक्षादिवधर्म्मो मूर्ति

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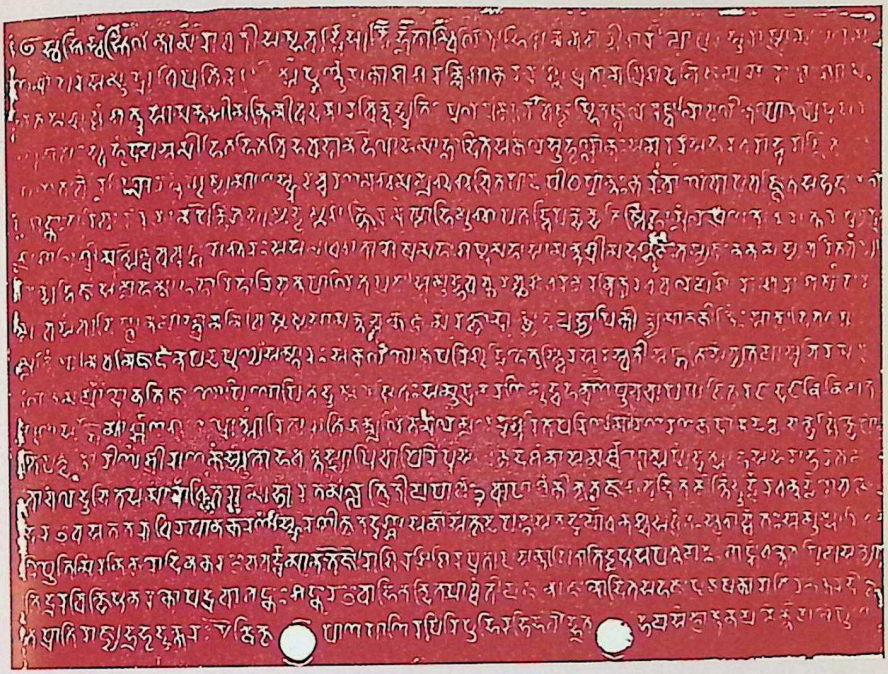

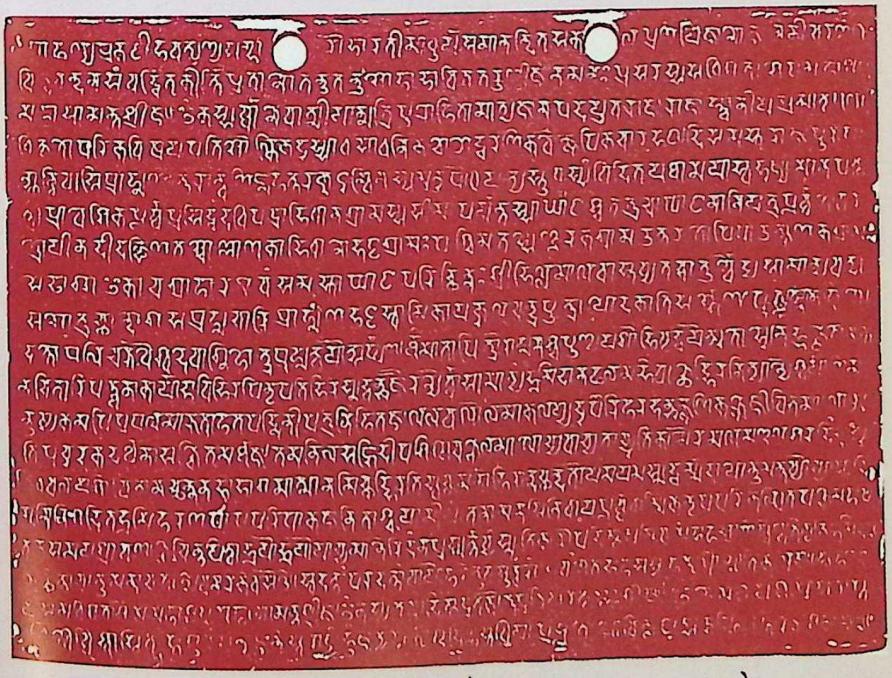

Grant of Saindhara King Jaika I

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मानिव निजजनपदपुण्यसम्भारः सकललोकपरिशुद्धिहेतुस्थिरसरस्वती सङ्गतिसेव्यतया सुचिरमचलितमर्यादो नतिजलोपिलोपितदुष्टचेष्टितः समुद्रकरणिमुद्वहन्त्रणेषु च चापघटितरटदटनिनियतगुणसङ्गिमार्ग्गण गणप्रोत्सारितारातिरुन्मीलितमलमूलदुश्चरितपरिणामो रणरणकदानदक्ष चक्षुर्व्विक्षेपो विपक्षनारीणां श्रीराणकस्सुतोभवत्तस्यापि चापिरिपुसार्त्थ कदर्थनासमर्थप्रोत्सर्प्पदुत्साहभरो भरत इवाचलदुचितसमाराधितरामो भारतमल्लतृतीयपार्थ इवापार्थकीकृतजगदुदितकीर्त्तिदुर्द्धरधनुर्द्धरो वृकोदर इव सततरुधिरपानकरणास्फुरणीकृतदुश्शासनोसकृदुपहसितदुर्योधनश्च सर्व्वतः स्वगर्व्वतः समुत्सारितरिपुतिमिरनिकरो दिनकर इव वर्द्धमानतेजोराशिरशिशिरप्रतापसन्तापितातिदृप्तसपत्नयत्नः शार्ङ्गधन्वेव प्रियसत्योतिदूरनिक्षिप्तनरकोपद्रवाशङ्कः शङ्कर इवाभिनन्दितपार्व्वतीय जनो जनोदितसहजपुरुषाकारातिरेककरदीकृतप्रातिराज्यभूभृदुत्कर ऐक्षि कृपाणपाणिरपि रिपुभिरभिभवोद्भूतभयसम्भ्रान्तनयनैर्न्नयनैपुणसाफल्य प्रकटीभवत्पुण्यसम्भारो भारतीमाधुर्यसमानन्दितसकलप्रणयिजनो जन नीचरणारविन्दवन्दनसंवर्द्धित कीर्त्तिप्रतानोतनुतनुशोभाभाविततरुणीजन मनः प्रसरसमधिगताशेषमहाशब्दमहासामन्तश्रीजाईकस्सव्वानिवात्मी-यान्मन्त्रिपुरोहितामात्यजनपदयुवराजराजस्थानीयप्रमातृबलाधिकृतोपरिक विषयपतिशौल्किकदुस्साधसाधनिकचोरोद्धरणिकवैक्षेपिकचारभटाधिसम-स्तराजपुरुषांस्तन्निवासिब्राह्मणोत्तरान्वणिङ्महत्तरकुटुम्बिनस्समनुबोधय त्यस्तु वस्संविदितं यथा मया स्वभुज्यमानपच्छत्रीप्रावेशिकपूर्व्व प्रसिद्धदधिपद्राभिधानग्रामस्स्वसीमापर्यन्तस्साघाटश्च तत्र चाघाटनानि।

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यत्र पूर्व्वतो वरत्रोयी नदी दक्षिणतश्चोण्णाणकाभिधानो भट्टग्रामः पश्चिमतस्सेण्टूरकग्राम उत्तरतोपि बाडआणकग्रामः सेढाखाइका चाग्रहारः। एवं समस्ताघाटपरिच्छिन्नः श्रीभिल्लमालवास्तव्य तच्चातुर्व्वैद्यसामान्यवत्ससगोत्रच्छान्दोगसब्रह्मचारिब्राह्मणभट्टस्वामिकाय कुलचन्द्रपुत्रायोदकातिसर्ग्गेण पुष्यस्नानविधौ दत्तो बलिचरुवैश्व देवाग्निहोत्रब्रह्मक्रियोत्सर्प्पणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये। अतोस्यैनं भुञ्जतो न केनचित्परिपन्थना कार्या। भाविभिरपि नृपतिभिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदानफलमभिवाञ्छद्भिरनित्या न्यैश्वर्याणि मानुष्यकमपि प्रबलमारुताहतपद्मिनीपत्रनिहितजललवलोल माकलय्य दुःपरिहरभ्रंशक्षणिकञ्च जीवितमालोक्यातिप्रचुरकदर्थनास ञ्चितमर्थजातमनिलसङ्गिदीपशिखाचञ्चलमालोच्य वाच्यताच्युतिकामैर मलमण्डलशरदिन्दुद्युतिधवलयशोवितानच्छन्ननभोभागमात्मानमिच्छद्भि रतिस्वच्छमनोभिरात्मच्छन्दतोयमस्मद्धर्म्मदायोनुमन्तव्यः। व्यासादि मुनिनिगदितभूमिहरणपापपरिपाकजनिताश्च यामीर्यातना मनसि निधाय पूर्व्वधार्म्मिकनृपपरिकल्पितपञ्चमहापातकसमयश्रावणाञ्च चिन्तयित्वा भूयो भूयो याच्यमानैरिदं न प्रस्मर्त्तव्यं स्मृतिकारोपदिष्टम्।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत्तु वसुन्धराम्।
गवां शतसहस्रस्य हन्तुःप्रप्नोति किल्बिषम्॥ २॥

स्वहस्तोयं समधिगताशेषमहाशब्दमहासामन्तश्रीजाईकस्य। तदादिष्ट

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दूतकोत्र प्रतिहारकृष्णः।

श्रीजइकेमलयशःप्रसराप्तविश्वे

विश्वासिताप्तगुरुबन्धुजने स्वराज्यम्।

भुञ्जत्यदोलिखदिह स्वधिया प्रसूतो

यो विक्कटात्स कपिलस्तिलकः शकानाम्॥ ३॥

Summary

This grant has been written on a set of two copper-plates and the seal attached to it contains the figure of a fish which was the emblem of the Saindhavas. The record is in prose with the exception of the imprecatory stanzas and the concluding verse. The characters and language of this charter are similar to those of the previous charter (Grant of Agguka II, No.27 above), both of them having been composed by the same poet, *viz.*, Śaka Kapila, son of Vikkaṭa.

After the auspicious syllable *Ōṁ* and the benedictory expression *svasti* this inscription describes the capital town Bhūtāmbilikā and furnishes the genealogy of Jāīka I as follows; Agguka I; his son Rāṇaka; and his son Jāīka I.

Description of these three rulers, as given in the present charter, is exactly the same as the one given in the previous charter of Aggaka II referred to above. To cite a few epithets of these rulers, Agguka I is extolled as pleasing his friends by liberally giving away his riches (*sahṛidya . . . . . .suhṛillōka,* line 4). Rāṇaka is praised as if he was the personification of the mass of religious merit of his subjects (*mūrttimāniva nija janapada puṇya sambhā raḥ*, line 10) And Jāīka I is described as pleasing those who were affectionate to him with his sweet speech (*bhā ratīmādhuryasamānanditasakalapraṇayijanō*, line 19).

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But what is to be noted about this genealogical account is the fact that neither Agguka II nor his father Kṛishṇarāja who was the brother of Jāīka, the donor of the present grant, find a place in it. This clearly indicates that Jāīka I, who was a regent, administering the government on behalf of his nephew Agguka II at the time of the latter's grant of 832 A.D. (referred to above), had, by the time of the present charter, occupied the Saindhava throne himself dethroning its legitimate incumbent.

The formal portion of this charter records the grant of the village Dadhipadraka made by *Mahāsāmanta* Jāīka I, son of king Rāṇaka. He is identical with the same person who had issued the previous charter (of Agguka II) referred to above as regent for his nephew, who was then *de jure* king. His order was addressed to all the officers beginning with *Mantri* and commoners beginning with Brāhmaṇas, all of whom figure in the previous grant.

This grant-village Dadhipadraka, situated in the Pachchhatrī *prāvēśa*, was bounded on the east by the river Varatrōyī; on the south by Chōṇṇāṇaka; which was a *Bhaṭṭa-grāma*; on the west by the village Sēṇṭūraka; and on the north by the village Bāḍaāṇaka and Sēḍhākhāikā which was an *agrahāra*.

This grant was made by Jāīka I on the occasion of his performance of the *Pushyasnāna*[2] ceremony. The donee was a *Sāmavēdin* (*Chhandōga-sabrahmachārī*) Brāhmaṇa of the Vatsa *gōtra*, Bhaṭṭasvāmika by name, who was a son of Kulachandra. His original place of residence was Bhillamāla and he was a member of the community of *Chaturvēdins* of that place. Keeping up of *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and other Brahmanical rites was the purpose of this grant.

This record concludes with the usual appeal and admonition to future rulers to protect this grant followed by two of the imprecatory verses.

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Dūtaka of this grant was Pratihāra Kṛishṇa and its composer, Kapila, mentioned in the last verse.

Notes

1. For this date see the genealogical table (*EI.*, XXVI., p.196).

2. This ritual was recommended to kings by astrologers of old for the purpose of averting disaster and promoting prosperity, both of themselves and their kingdoms (*ibid.*, p.204).

Φ Φ Φ Φ

No. 29
BARAH COPPER-PLATE OF BHOJADEVA

Location	: Barah, Kanpur District, Uttar Pradesh
Date	: Saṁvat 893= 836 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Bhōjadēva
Dynasty	: Gurjara Pratihāra
Reference	: Sastri Hirananda, *EI.*, XIX, pp.15-19

Text

ओं स्वस्ति। श्रीमहोदयसमावासितानेकनौहस्त्यश्वरथपत्तिसम्पन्न स्कन्धावारात्परमवैष्णवो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्तत्पादा नुध्यातः श्रीभूयिकादेव्यामुत्पन्नः परममाहेश्वरो महाराजश्रीवत्सराज देवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीसुन्दरीदेव्यामुत्पन्नः परमगवतीभक्तो महाराजश्री नागभटदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदीसटादेव्या मुत्पन्नः परमादित्यभक्तो महाराजश्रीरामभद्रदेवस्तस्य पुत्रस्तत्पादानु ध्यातः श्रीमदप्पादेव्यामुत्पन्नः परमभगवतीभक्तो महाराजश्रीभोजदेवः॥

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श्रीकन्यकुब्जभुक्तौ। श्रीकालञ्जारमण्डलान्तःपाति उदुम्बरविषयसम्बद्ध वलाकाग्रहारे समुपगतान्सर्व्वानेव यथास्थाननियुक्तान्प्रतिवासिनश्च समाज्ञापयति। उपरिलिखिताग्रहारस्सर्व्वायसमेत आचन्द्रार्क्कक्षिति कालम्पूर्व्वदत्तदेवब्रह्मदेयवर्ज्जितः परमेश्वरश्रीशर्व्ववम्मदेवशासनं। महा राजश्रीनागभटदेवानुमतिश्च दृष्ट्वा भागञ्च महाराजश्रीरामभद्रदेव राज्ये व्यवहारिणो वैगुण्यात्किञ्चित्कालम्विहतं ज्ञात्वा मया पित्रोः पुण्या भिवृद्धये। भरद्वाजसगोत्रवाजसनेयसब्रह्मचारिभट्टकाचरस्वाम्यन्वयज ब्राह्मणानामन्तरा विच्छेदमप्रमाणीकृत्य प्राग्भागक्रमेणैवोत्सङ्कलित इति विदित्वा भवद्भिस्समनुमन्तव्यः प्रतिवासिभिरप्याज्ञाश्रवणविधेयै र्भूत्वा सर्व्वाया एषां समुपनेया इति॥ रुद्रटेन प्रयुक्तस्य शासनस्य स्थिरायतेः। दूतको बालादित्योत्र राज्यभट्टारिकासुतः॥ सम्वत् १०० (x) ८ (८००) ९० ३ (८९३) कार्तिक शुदि ५ निबद्धं।

Summary

This charter has been engraved on a single copper-plate. Excepting a *ślōka* at the end giving the name of the *Dūtaka*, it is written in Sanskrit prose. It records the grant of Valākāgrahāra by Bhōjadēva.

After the sacred syllable *Ōṁ*, expressed by a symbol, and the benedictory expression *svasti*, this inscription mentions the (military) camp of Mahōdaya whence this charter was issued. This camp is described as furnished with a number of ships, elephants, horses, chariots and foot soldiers. The genealogical portion that follows furnishes the genealogy of the donor as follows; *Mahārāja* Śrī-Dēvaśaktidēva, a most devout worshipper of God Vishṇu (*Paramavaishṇava*)[1]; his son born of Bhūyikādēvī

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was *Mahārāja* Śrī-Vatsarājadēva, who meditated on his (father's) feet and was a most devout worshipper of Mahēśvara (*Paramamāhēśvara*)[1]; his son, born of Sundarīdēvī, was *Mahārāja* Śri-Nāgabhaṭadēva who was greatly devoted to (the Goddess) Bhagavatī (*Paramabhagavatībhakta*)[1] and a meditator on the feet of his (father); his son who meditated on his feet was *Mahārāja* Śrī-Rāmabhadradēva born of Īsaṭādēvī and much devoted to the Sun-god (*Paramādityabhakta*)[1] and his son born of Appādēvī, was *Mahārāja* Śrī-Bhōjadēva, who, a meditator on his (father's) feet, was the great worshipper of (the Goddess) Bhagavatī.[1]

The formal portion of this charter informs that *Mahārāja* Śrī-Bhōjadēva ordered all the residents and officers appointed to their respective posts, that had assembled at the *agrahāra* of Valākā (or Balākā) attached to the district (*vishaya*) of Udumbara which was included in the subdivision (*maṇḍala*) of Kālañjara in the division (*bhukti*) of Kanyakubja, that, for the increase in the religious merit of his parents, he granted the said *agrahāra* (of Valākā) together with all the income, and exclusive of all the gifts already granted for gods and Brāhmaṇas. to the Brāhmaṇas born of the family of Bhaṭṭa-kācharasvāmin of the Bharadvāja-*gōtra* and the Vājasanēya-*śākhā.*

It is stated, in connection with this grant, that the original grant was issued by Śrī-Śarvvavarmmadēva[2] and sanctioned by *Mahārāja* Nāgabhaṭadēva. Owing to the incapacity of the controlling officer (*Vyavahāriṇōvaiguṇyāt*) in the reign of Rāmabhadradēva, it was disturbed for some time and Bhōjadēva, the grandson of Nāgabhaṭadēva, revived it on the old terms (*prāgbhāgakramēṇaiva*) after having rejected the obstruction (*vichchēdamapramāṇīkṛitya*), in the [Vikrama] Saṁvat 893 on the fifth day of the bright fortnight of Kārtika.

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This charter concludes with the instructions that this grant should be approved by all and the residents of the village should obediently take all the dues to the donees.

Bālāditya, the son of Rājyabhaṭṭārikā, was the *Dūtaka* of this grant which was directed (*prayukta*)[3] by Rudraṭa.

Notes

1. The fact that four different kings of this family worshipped three different deities is an instance of freedom of choice in religious matters prevailing in the contemporary society.

2. This Śarvvavarmmadēva has been identified with *Mahārāja* Śarvan figuring in the Sanjān plates of the Rāshṭrakūṭa king Amōghavarsha. He is said to have held sway over the tract around Kālañjara as a tributary of Nāgabhaṭa. (*EI.*, XIX, pp.16-17). But other scholrs take him to be the Maukhari king of that name. (cf. *EI.*, XXIII, p.243 and n.2).

3. This term (*prayukta*) is not met usually in land grants. Since *Dūtaka* was the executor of grants the term *prayukta* has to be interpreted to denote some function other than the execution of a grant. Sircar (*IEG.*, p.264) gives the meaning of 'drawn up' for this term. The meaning of this term given above is based on that of the word *prayōktṛi*, *viz.*, 'one who performs or directs' (Apte *SED.*, 367, col.1).

Φ Φ Φ Φ

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No. 30
JODHPUR INSCRIPTION OF PRATIHARA BAUKA

Location	: Jodhpur, Jodhpur District, Rajasthan
Date	: V.S. 894=837 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Bāuka
Dynasty	: Pratīhāra
Reference	: Majumdar, R.C., *EI.*, XVIII, pp.87-99

Text

Meter: Vv. 1-26 *Anushṭubh* ; 27, 28 *Sragdharā* ; 29 *Āryā* ; 30 *Śārdūlavikrīḍita* ; 31 *Mālinī*

ओं नमो विष्णवे ॥

यस्मिन्विशन्ति भूतानि यतस्सर्ग्गस्थिती मते ।

स वःपायाद्धृषीकेशो निर्ग्गुणस्सगुणश्च यः ॥ १ ॥

गुणाःपूर्व्वं पूरुषाणां कीर्त्त्यन्तेन पण्डितैः ।

गुणकीर्त्तिरनश्यन्ती स्वर्ग्गवासकरी यतः ॥ २ ॥

अतः श्रीबावुको धीमान् स्वप्रतीहार वंशजान् ।

प्रशस्तौ लेखयामास श्रीयशोविक्रमान्वितान् ॥ ३ ॥

स्वभ्रात्त्रा रामभद्रस्य प्रातिहार्यं कृतं यतः ।

श्रीप्रत्तिहार वंशोयमतश्चोन्नतिमाप्नुयात् ॥ ४ ॥

विप्रः श्रीहरिचन्द्राख्यःपत्नी भद्रा च क्षत्रिया ।

ताभ्यान्तु ये सुता जाताः प्रतीहारांश्च तान्विदुः ॥ ५ ॥

बभूव रोहिल्लद्धयङ्को वेदशास्त्रार्त्थपारगः ।

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द्विजः श्रीहरिचन्द्राख्यः प्रजापतिसमो गुरुः ॥ ६ ॥

तेन श्रीहरिचन्द्रेण परिणीता द्विजात्मजा ।

द्वितीया क्षत्रिया भद्रा महाकुलगुणान्विता ॥ ७ ॥

प्रतीहारा द्विजा भूता ब्राह्मण्यां येभवन्त्सुताः ।

राज्ञी भद्रा च यांत्सूते ते भूता मधुपायिनः ॥ ८ ॥

चत्वारश्चात्मजास्तस्यां जाता भूधरणक्षमाः ।

श्रीमान्भोगभटः कक्को रज्जिलो दद्द एव च ॥ ९ ॥

माण्डव्यपुरदुर्ग्गेस्मिन्नेभिर्न्निजभुजार्ज्जिते ।

प्राकारः कारितस्तुङ्गो विद्विषां भीतिवर्द्धनः ॥ १० ॥

अमीषां रज्जिलाज्जातः श्रीमान्नरभटः सुतः ।

पेल्लापेल्लीति नामाभूद्वितीयं तस्य विक्रमैः ॥ ११ ॥

तस्मान्नरभटाज्जातः श्रीमान्नागभटः सुतः ।

राजधानी स्थिरा यस्य महन्मेडन्तकं पुरम् ॥ १२ ॥

राज्ञ्यां श्रीजज्जिकादेव्यांस्ततो जातौ महागुणौ ।

द्वौ सुतौ तातभोजाख्यौ सोदर्यौ रिपुमर्द्दनौ ॥ १३ ॥

तातेन तेन लोकस्य विद्युच्चंचलजीवितम् ।

बुद्ध्वा राज्यं लघोर्भ्रातुः श्रीभोजस्य समर्पितम् ॥ १४ ॥

स्वयं च संस्थितस्तातः शुद्धं धर्म्मं समाचरन् ।

माण्डव्याश्रमे पुण्ये नदीनिर्झरशोभिते ॥ १५ ॥

श्रीयशोवर्द्धनस्तस्मात्पुत्रो विख्यातपौरुषः ।

भूतो निजभुजख्यातिः समस्तोद्धृतकण्टकः ॥ १६ ॥

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तस्माच्च चन्दुकः श्रीमान्पुत्रोभूत्पृथुविक्रमः।

तेजस्वी त्यागशीलश्च विद्विषां युधि दुर्द्धरः॥ १७॥

ततः श्रीशिलुको जातः पुत्रो दुर्व्वारविक्रमः।

येन सीमा कृता नित्या स्त्रवणीवल्लदेशयोः॥ १८॥

भट्टिकं देवराजं यो वल्लमण्डलपालकम्।

निपात्य तत्क्षणं भूमौ प्राप्तवान् च्छत्त्रचिह्नकः॥ १९॥

पुष्करिणी कारिता येन त्रेता तीर्थे च पत्तनम्।

सिद्धेश्वरो महादेवः कारितस्तुङ्गमन्दिरः॥ २०॥

ततः श्रीशीलुकाज्जातः श्रीमान्झोटो वरः सुतः।

येन राज्यसुखं भुङ्क्त्वा भागीरथ्यां कृतागतिः॥ २१॥

बभूव सत्ववान् तस्माद्बिल्लादित्यस्तपो मतिः।

यूना राज्यं कृतं येन पुनः पुत्राय दत्तवान्॥ २२॥

गङ्गाद्वारं ततो गत्वा वर्षाण्यष्टादश स्थितः।

अन्ते चानशनं कृत्वा स्वर्गलोकं समागतः॥ २३॥

ततोपि श्रीयुतः कक्कः पुत्रो जातो महामतिः।

यशो मुद्गगिरौ लब्धं येन गौडैः समं रणे॥ २४॥

छन्दो व्याकरणं तर्को ज्योतिःशास्त्रं कलान्वितम्।

सर्व्वभाषाकवित्वञ्च विज्ञातं सुविलक्षणम्॥ २५॥

भट्टिवंश विशुद्धायां तदस्मात्कक्कभूपतेः।

पद्मिन्यां महाराज्ञयां जातः श्रीबाउकस्सुतः॥ २६॥

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नन्दावल्लं प्रहत्य रिपुबलमतुलं भूअकूपप्रयातं
दृष्ट्वा भाग्नान् स्वपक्षान् द्विजनृपकुलजान् सत्प्रतीहारभूपान्।
धिग्भूतैकेन तस्मिन्प्रकटितयशसा श्रीमता बाउकेन
स्फूर्जता हत्वा मयूरं तदनु नरमृगा घातिता हेतिनैव ॥ २७ ॥
कस्यान्यस्य प्रभग्नं ससचिवमनुजं त्यक्त्वा राणासु तंत्रं
केनैकेनातिभीते दशदिशि तु वले स्तम्भयित्वा चात्मानेकम्।
धैर्यान्मुक्त्वाश्वपृष्ठं क्षितिगतचरणेनासि हस्तेन शत्रुं
छित्वा भित्त्वा स्मशानं कृतमतिभयदं बाउकान्येन तस्मिन्॥ २८ ॥
नवमण्डलनवनिचये भग्ने हत्वा मयूरमतिगहने।
तदनुभृतासितरंगा श्रीमद्बाउक नृसिंहेन ॥ २९ ॥
साद्धार्द्धैः प्रगलद्विरक्तसुषिरैर्बाहूरुपादाङ्गकै
रान्त्रैश्चोपरिलम्बितैश्शवगृहं फेक्कारि सत्वाकुलम्।
यश्च्छ्रीबाउकमण्डलाग्र रचितं प्राक्छत्त्रुसंघाकुले
तत्संस्मृत्य न कस्य स्म्प्रति भवेत्रासोद्गमश्चेतसि ॥ ३० ॥
ननु समरधरायां बाउके नृत्यमाने
शवतनुशकलान्त्रेष्वेव विन्यस्तपादे।
शममिव हि गतास्ते तिष्ठतिष्ठेति गीता
द्भयगत नृकुरङ्गाश्चित्रमेतत्तदासित्॥ ३१ ॥

सं ८९४ चैत्र शुदि ५ उत्कीर्णा च हेमकारविष्णुरविसूनुना कृष्णेश्वरेण ॥

Summary

This inscription, engraved on a stone, consists of 22 lines of well-preserved writing. It records the military exploits

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of a Pratīhāra chief called Bāuka.

The inscription opens with the auspicious syllable *Ōm* and salutations to Vishṇu. The first verse invokes protection of Hṛishīkēśa (Vishṇu) who is described as both *nirguṇa* and *saguṇa* (*i.e.*, with and without attribute). Verses 2 and 3 bring out the importance of singing the glories of the ancestors and state that this eulogy of his ancestors belonging to the Pratīhāra family was caused to be written by Bāuka.

Verses 4-26 furnish the genealogy of the Pratīhāra dynasty as follows: Since Rāmabhadra's brother (*i.e.*, Lakshmaṇa) performed the duty of the door-keeper (*pratīhāra*), this illustrious clan (originating from him) came to be known as Pratīhāra. There was a Brāhmaṇa called Harichandra who married the daughter of a Brāhmaṇa and, as second wife, a Kshatriya lady called Bhadra[1]. His sons born of the Brāhmaṇa wife became Pratīhāra Brāhmaṇas and those born of queen Bhadrā became the Pratīhāra (rulers). Bhōgabhaṭṭa, Kakka, Rajjila and Dadda were born to queen Bhadrā. They erected a rampart in the fort of Māṇḍavyapura which they had conquered. Rajjila's son was Narabhaṭa also called Pēllāpēlli. Narabhaṭa's son was Nāgabhaṭa who had his permanent capital at the city of Mēḍantaka. Tāta and Bhōja were the two sons born to Nāgabhaṭa in his wife Jajjikādēvī. Tāta's son was Yaśōvardhana whose son was Chanduka. From Chanduka was born Śiluka whose son was Jhōṭa. Jhōṭa's son was Bhillāditya to whom was born Kakka. Kakka's queen was Padminī of the Bhaṭṭi clan and Bāuka was born to this couple.

One of the rulers mentioned above, Tāta, spent his last days in hermitage. His three successors, *viz.*, Yaśōvardhana, Chanduka and Śiluka seem to have been powerful rulers. Śiluka, who was the protector of Vallamaṇḍala, fixed a perpetual boundary between the

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provinces of Stravaṇī and Valla. He knocked down Bhaṭṭika Dēvarāja on the ground and obtained from him the ensign of the umbrella. He also had a tank excavated, a city established and a large temple of Siddhēśvara Mahādēva constructed at the holy place called Trētā. The next two kings, Jhōṭa and Bhillāditya spent the last part of their lives on the banks of the Ganges. The next king Kakka is described to have fought with the people of Bengal (Gauḍa) at Monghyr (Mudgagiri). He is also said to have been well-versed in Prosody, Grammar, Logic, Astronomy and Poetry in all languages.

The last five verses (27-31) describe the military exploits of Bāuka. The eulogy of Bāuka as depicted in these verses seems to suggest that Bāuka must have been away on a career of conquest when his kingdom was attacked by a confederacy of kings. His own partisans were unable to stand the fight and broke into disorder, when Bāuka suddenly appeared on the scene, rallied his men and gained a complete victory. This heroic feat saved the country from a great disaster. Before the arrival of Bāuka on the scene of battle the enemies had marched to (a place called) Būakūpa after killing Nandāvalla. Bāuka, on his arrival, after having dispersed the gathering of the newly formed confederation, killed Mayūra and slaughtered the army that supported the latter. Verses 30 and 31 depict a disgusting (*bhībhatsa*) scene of the arms, thighs, legs and other limbs of the slaughtered soldiers scattered in the battle field to highlight the heroism of Bāuka.

This inscription, dated the fifth day of the bright fortnight of the month of Chaitra in the year (Saṁvat) 984[2], was engraved by Kṛishṇēśvara, son of the goldsmith Vishṇuravi.

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Notes

1. A Brāhmaṇa marrying two wives from two different castes is interesting from social point of view (*EI.*, XVIII,p.88 and n.3).

2. Figure of a discus (*chakra*) and conch-shell (*śaṅkha*) are engraved on the either side of this date. This is inkeeping with the praise of Vishṇu at the beginning.

Φ Φ Φ Φ

No. 31
KARITALAI STONE INSCRIPTION OF LAKSHMANARAJA

Location	: Karitalāi, Jabalpur District, Madhya Pradesh
Date	: [Kalachuri] year[1] 593=841-42 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Lakshmaṇarāja I
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII.*, IV, pp.178-182

Text

Metre: Vv. *Śālinī*; *Śārdūlavikrīḍita* ; *Mālinī*; *Sragdharā*; and *Śikhariṇī* metres have been employed in different stanzas of this broken inscription.

सिद्धिः। ओं नमोस्तु द्रुहिणोपेन्द्र रुद्रेभ्यः॥ चातुर्व्वर्ण्यं नि ....

नमात्त्रं जगत्। द्रागेव द्रुहिणः क्षिणोतु ....

रुद्धवेधोदृशः। पायासुर्मधुसूदनाच्च ....

कपर्द्दात्पृथुनि परिलुठन्ती यस्य मूर्द्धस्थले- ....

न क्रमः। परमिति स्वान्पुत्रकान्पाठयेत्- ....

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क्षीणाम्हसो जज्ञिरे यैरासन्तति सन्तत- . . . .

वृत्तिः बलविभवविलासत्यागदा . . . .

महाभूमिभृद्वज्रपातः सञ्जहे ह्रादिनी . . . .

भूयसा चानेहसा ॥ भग्ने नागभटे . . . .

कषग्रावदलको वराहव्याहारः स्म . . . .

श्रुतिस्मृत्याचारप्रवणधिषणः पुण्यचरितः- . . . .

श्रीमदमोघवर्षनृपतिः पादौ न- . . . . नमस्यत्ययम्

वा परः ॥ तेनाकारि नगानुकारि ग . . . .

सिद्धिः । संवत् ५९३ श्रीलक्ष्मणराजदेवे राजनि

घटान्वयश्रीप्रसन्नादित्यस्य कृतिरियम् ॥

Summary

This inscription is engraved on a stone affixed to the temple of Dēvī Maḍhiā at Karitalāi. It is fragmentary. Its last line runs along the margin on the left. On the right-hand side sixty to seventy *aksharas* have been lost in each line.

Except for the introductory obeisance and the marginal line recording the date *etc.*, this record is metrically composed throughout. It seems to have originally consisted of thirteen verses.

After the auspicious expression *siddhiḥ*, expressed by a symbol and introductory obeisance to Druhiṇa (Brahmā), Upēndra (Vishṇu) and Rudra (Śiva) there are three verses, invoking the blessings of the three deities. Lines 6 and 7 seem to praise some persons possessed of strength, wealth, gaiety, liberality and courtesy (*balavibhavavilāsa-tyāgadākshiṇya*). The next line refers to some personage,

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who was to great kings what the fall of a thunderbolt to high mountains (*mahābhūmi bhṛidvajra-pātaḥ*). The ninth line mentions the rout of Nāgabhaṭa (*bhagnē Nāgabhaṭē*), while the eleventh line refers to some saintly person whose mind was devoted to the observance of the rules laid down in the *Śruti* and *Smṛiti* (*śrutismṛityāchāra-pravṇadhishaṇaḥ*). From the twelfth line we learn that the illustrious king Amōghavarsha bowed to the feet of someone who was probably identical with the saintly person mentioned above (*śrīmadamōgha-varshanṛipatiḥ pādau namasyatyayam*) The thirteenth line seems to refer to some huge erection (*tēnākāri nagānukāri*). Finally, the marginal line states that the record was composed by Prasannāditya of the Ghaṭa family in the year 593 during the reign of the king, the illustrious Lakshmaṇarājadēva.

But for its fragmentary condition this inscription would have been a very important historical record. Amōgha-varsha figuring in line 12 of this record has been identified with the first Rāshṭrakūṭa king of that name who ruled from *circa* 814-880 A.D. It is argued that being of a spiritual temperament, in every likelihood he had gone to Chēdi country to pay his respects to the holy person who put up the present inscription. Then, Nāgabhaṭa appearing in line 9 has been identified with Nāgabhaṭa II of the Gurjara-Pratihāra dynasty who was completely routed by Amōghavarsha's father Gōvinda III. It is inferred, further, that the personage, who in the preceding line (line 8) is described as the destroyer of great kings, is probably Govinda III[2]

Notes

1. Kalachuri year commenced in 248 A.D. (*CII.*, IV, Pt.I, p.XXII).

2. *ibid.*, p.180

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No. 32
KANHERI INSCRIPTION OF PULLASAKTI

Location : Kaṇheri, Thana District, Maharashta

Date : Śaka 765=843-44 A.D.

Script : Nāgarī

Language : Sanskrit

King : Pullaśakti

Dynasty : Śilāhāras of North Koṅkaṇa

Reference : Kielhorn, F., *IA.*, XIII, pp.136-37

Text

ओं श्रीमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभश्रीमदमोघवर्षश्रीमहाराज्ञः प्रवर्द्धमानविजयराज्ये तत्प्रसादावाप्तमहासामन्तकोङ्कणवल्लभश्रीकपर्द्दि पादानुध्यात श्रीपुल्लशक्तिमहाधिपे पुरीप्रभृतिकोङ्कणविषयं सर्व्वतः प्रशा सति तत्पादानुजीवी पुराणामात्यो भद्रश्रीविष्णु . ष्टो . ध्यक्ष श्रीपूर्ण्ण हरिसुतः श्रीकृष्णगिरौ श्रीमदार्यसंघं प्रणम्यातिकृपया . . ति श्रीभगव त्प्रीत्यर्थं विंशतिं द्रम्माणां इहास्मिन्नेव विहारे व्यस्तव्याकीर्णपरिष्कार णार्थं द्रम्माणां त्रयं चीवरीभ्यो आर्यसंघस्य द्रम्माणां पञ्चदापनीयाः पुस्तकार्थमेको द्रम्मः अक्षयनीवीद्रम्माश्चत्वारिंशत् चत्वारिंशत् कांचन द्रम्मशतं विंशत्युत्तरं रचैतेषां द्रम्माणां कलत्रपुत्रवत्प्रतिपालनीया सम्व

७६५

Summary

This inscription, engraved on stone, contains five lines and its letters are faintly and irregularly formed.

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After the sacred syllable *Ōṁ*, this inscription refers to the victorious reign (*i.e.*, overlordship) of *Śrī-Mahārājādhirāja Paramēśvara Pṛithvīvallabha*, Śrīmad-Amōgha varsha (I). Then it refers to the rule of the Śilāhāra king Pullaśakti, governing Purī and all other parts of the Koṅkaṇa country, who meditated on the feet of the great feudatory Kapardin (I), the lord of Koṅkaṇa (*Koṅkaṇa-vallabha*) obtained by him through the grace of Amōghavarsha I.

The object of this inscription is to record the donation of different sums of *Drammas* for the benefit of the monks of the *Ārya-saṁgha* dwelling at the Kṛishnagiri, made by the old minister (*purāṇāmātya*) of Pullaśakti, called Vishṇu, the son of Hari, the superintendent (*adhyaksha*). The details of this donation are: 20 *Drammas* to please the Buddha (*Bhagavatprītyarthaṁ*); 3 *Drammas* for the repair of the damages in the monastery (*vyasta-vyākīrṇṇa-parishkaraṇārtthaṁ*); 5 *Drammas* for the clothes of the monks of the *Ārya-saṁgha* ; and 1 *Dramma* for the books. A perpetual endowment (*akshaya-nīvī*) of a total sum of 200 *Drammas* was made, obviously for defraying the expenditures mentioned above.[1]

It is stated at the end that the said endowment should be guarded like (one's) wife and children.

Notes

1. See *IA.*, XIII, p.137, n.29.

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No.33
VELURPALAIYAM PLATES OF VIJAYANANDIVARMAN III

Location : Vēlūrpāḷaiyam, Kancheepuram District, Tamilnadu

Date : Regnal year 6=C. 852 A.D.

Script : Grantha and Tamil

Language : Sanskrit and Tamil

King : Vijaya-Nandivarman III

Dynasty : Pallava

Reference : Hultzsch, E., *SII.*, II, pp.501-519

Text

Metre: Vv. 1, 2, 3, 17, 18, 21 *Śārdūlavikrīḍita* ; 4, 5, 8, 9, 11, 13, 16, 19, 23, 24, 26 *Upajātī* ; 6 *Rathōddhatā* ; 7, 12, 14, 25, 27, 28 *Anushṭubh* ; 10 *Pṛithvī* ; 15 *Aparavaktra* ; 20 *Vasantatilakā* ; 22 *Sragdharā* ; 29 *Mālinī* ; 30 *Śālinī* ; 31 *Āryā*

स्वस्ति श्रीः नमश्शिवाय ॥

नित्यम् व्यापि निरामयम् परमया भक्त्याधिगम्यं शिवम्

वाचान्दूरमचिन्त्यमक्षयमिति प्रोद्गीयमानम् बुधैः ।

संयम्येन्द्रियवाहिनीं यतिवरैर्य्यन्मृग्यते सन्ततम्

तेजस्तत्परमार्त्थसच्चिरतरन्निश्रेयसायास्तु वः ॥ १ ॥

शर्व्वाणीकुचकुंकुमांकसुभगाः प्रोद्दामदर्प्पामर

द्वेषिव्रातवधूप्रसाधनपरामृष्टिप्रसंगोचिताः ।

युष्मान्पान्तु युगान्तवह्निविलसद्दीप्रास्त्रचक्राश्चिरं

श्रीकण्ठस्य शिखण्डरत्नरुचिरव्याळांगदा बाहवः ॥ २ ॥

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आसीदंबुजनाभनाभिकमलाद्ब्रह्मा ततोप्यंगिरा
स्तस्माद्देवगुरुस्ततश्शुभमतिश्शंयुस्ततश्शांयवः।
तस्मात्कुम्भसमुद्भवः स्मररिपोर्द्रौणिस्ततोंशः क्रमा
दस्माद्विस्मयनीयकीर्त्तिरखिल क्ष्मावल्लभः पल्लवः॥ ३॥
वंशस्ततोवर्त्तत पल्लवानां रक्षाविधिध्वस्तविपल्लवानाम्।
भूभारखेदालसपन्नगेन्द्रसाहाय्यनिष्णातभुजार्ग्गळानाम्॥ ४॥
अशोकवर्म्मादिषु देवभूयं गतेषु वंश्येष्वथ पार्त्थिवेषु।
वंशस्य चूडामणिराविरासीद्भर्त्तेन्दिराया इव काळभर्त्ता॥ ५॥
तत्सुतादजनि चूतपल्लवाद्वीरकूर्च्च इति विश्रुताह्वयः।
यः फणीन्द्रसुतया सहाग्रहीद्राजचिह्नमखिलं यशोधनः॥ ६॥
अन्ववायनभश्चन्द्रः स्कन्दशिष्यस्ततोभवत्।
द्विजानां घटिकां राज्ञस्सत्यसेनाज्जहार यः॥ ७॥
गृहीतकाञ्चीनगरस्ततोभूत्कुमारविष्णुस्समरेषु जिष्णुः।
भर्त्ता भुवोभूदथ बुद्धवर्म्मा यश्चोळसैन्यार्ण्णववाडवाग्निः॥ ८॥
सविष्णुगोपे च नरेन्द्रवृन्दे गते ततोजायत नन्दिवर्म्मा।
अनुग्रहाद्येन पिनाकपाणेः प्रणाततो दृष्टिविषः फणीन्द्रः॥ ९॥
अथ प्रथितविक्रमो जगति सिंहवर्म्माह्वया
न्नृपात्परमदापहादजनि सिंहविष्णुर्जयी।
लसत्क्रमुकमण्डलाः कलमकाननालंकृताः
कवीरतनयाश्चितास्सपदि येन चोळा हृताः॥ १०॥
तदात्मजादाविरभून्महेन्द्रादुपेन्द्रकीर्त्तिर्न्नरसिंहवर्म्मा।

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वातापिमद्धद्ये विजितारिवर्ग्गः स्थितञ्जयस्तम्भमलम्भयद्यः ॥ ११ ॥

ततः परमदद्ध्वंसी बभूव परमेश्वरः ।

चाळुक्यक्षितिभृत्सैन्यध्वान्तध्वंसदिवाकरः ॥ १२ ॥

तत्पुत्रसूनुर्न्नरसिंहवर्म्मा पुनर्व्यधाद्यो घटिकां द्विजानाम् ।

शिलामयं वेश्म शशांकमौलेः कैलासकल्पञ्च महेन्द्रकल्पः ॥ १३ ॥

तत्सूनुर्भूभृतां मान्यो बभूव परमेश्वरः ।

मानवेन क्रमेणोर्व्वीमशाद्यः कलिशासनः ॥ १४ ॥

तदनन्तरमन्वयस्य लक्ष्मीश्चतुरम्भोनिधिवाससां सहोर्व्या ।

समवापदशेषपूर्व्वभूभृद्गुणसंमेलनधाम नन्दिवर्म्मा ॥ १५ ॥

तस्यांबुराशेरिव वाहिनीनान्नाथस्य नानागुणरत्नधाम्नः ।

धीरस्य भूभृद्वरलब्धजन्मा रेवेव रेवा महिषी बभूव ॥ १६ ॥

तस्यामाविरभूत्रिलोकपरिरक्षार्त्थः क्षमानन्दन

स्साक्षादंबुरुहेक्षणस्स्वयमिह श्रीदन्तिवर्म्मा नृपः ।

शौर्य्यत्यागकृतज्ञतादिरमलो यस्मिन्गुणानां गणः

प्राप्तान्योन्यसमागमोत्सव इव प्रापत्प्रतिष्ठाञ्चिरात् ॥ १७ ॥

प्रख्यातस्य कदम्बवंशतिलकस्योर्व्वीपतेरात्मजा

वीराणां प्रथमस्य पल्लवमहाराजस्य तेजस्विनः ।

आख्यामग्गळनिम्मटीति दधती शुद्धान्ववायोचिता

भर्त्तुस्तस्य भुवो बभूव महिषी गौरीव जेतुः पुराम् ॥ १८ ॥

श्रीनन्दिवर्म्माणमसूत सेयं सन्ध्येव तेजस्विनमम्बिकेव ।

कुमारमत्यद्भुतशक्तियुक्तं यथा जयन्तं जयिनं शचीव ॥ १९ ॥

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उत्खातखड्गनिहतद्विपकुम्भमुक्त

मुक्ताफलप्रहसिते समरांगणे यः।

शत्रून्निहत्य समवापदनन्यलभ्यां

राज्यश्रियं स्वभुजविक्रमदर्प्पशाली ॥ २० ॥

उद्यानं मधुना गुणैः कुलभुवश्शीलेन वामेक्षणा

त्यागेनार्त्थपतिश्रुतेन विनयस्सूर्य्येण पद्माकरः।

प्रालेयद्युतिना पयोदसमयापाये नभःप्रांगण

न्नैवं भाति तथा यथा जगदिदं येन क्षमाबन्धुना ॥ २१ ॥

पृथ्वीपालस्य तस्य प्रथितगुणगणो बप्पभट्टारकाख्य

श्शास्त्रे वेदे च सांख्ये प्रकटितमहिमा यज्ञभट्टाभिधानः।

श्रीकट्टुप्पळ्ळिनाम्नि श्रुतविनयधरस्तुंगकैलासकल्पं

ग्रामे बालेन्दुमौलेर्भवनमकृत यद्भक्तियोगप्रतीतः ॥ २२ ॥

पिताभवद्यस्य विशुद्धबुद्धिर्गिरामिवेशश्शिवदासनामा।

माताभवद्यस्य गुणैस्समग्रैर्गरीयसी द्रेणमणिर्म्महीव ॥ २३ ॥

पितामहो यस्य विशुद्धवृत्तिर्द्विजाग्रगण्यस्तमसान्निहन्ता।

निधिः कलानामिव यज्ञनामा बभूव विख्यातयशःप्रकाशः ॥ २४ ॥

तस्मै देवाय शर्व्वाय पूजासत्रादिकर्मणे।

सोदाद्ग्रामन्तिरुक्काट्टुपळ्ळिनामानमीश्वरः ॥ २५ ॥

विज्ञप्तिमत्राकृत चोळवंश

चूडामणिर्व्विश्रुतविक्रमश्रीः।

धीरः कुमारांकुशनामधेय-

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स्त्यागेन राधेयसमः कृतज्ञः ॥ २६ ॥

अत्राज्ञप्तिरभून्मन्त्री नम्बनामा महीपतेः ।

अग्रदत्तान्वयव्योमशरन्नीहारदीधितिः ॥ २७ ॥

वाग्मनः कायकर्म्माणि परार्त्थान्येव यस्य सः ।

माहेश्वरो मनोधीरः प्रशस्तिं कृतवानिमाम् ॥ २८ ॥

सुकृतमिदमजस्रं रक्षतेति क्षितीशा

स्सकलनृपतिकेतुस्सोयमागामिनो वः ।

हरचरणसरोजोत्तंसचिह्नेन मूर्द्ध्ना

मुकुळितकरपद्मो वन्दते नन्दिवर्म्मा ॥ २९ ॥

सर्व्वानितान्भाविनः पार्त्थिवेन्द्रान्

भूयो भूयः प्रार्थयत्येष रामः ।

सामान्योयन्धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ ३० ॥

करकौशलकृतयशसा सिट्र्यपुत्रेण पत्रसंघोयम् ।

लिखितः पेरयनाम्ना स्थपतिकुलव्योमचन्द्रेण ॥ ३१ ॥

Summary

This inscription, engraved on a set of five copper-plates, contains 69 lines of writing and the seal fixed to the oval-shaped ring holding the plates together bears the figure of a Pallava bull in a recumbent posture. Right round the margin of the seal is a defaced legend in Pallava-Grantha characters. The inscription is engraved partly in Grantha and partly in Tamil characters. The grant consists of 31 Sanskrit verses intercepted in the middle by

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a prose passage in Tamil from lines 47 to 63 and including at the end a short Tamil sentence in lines 68 and 69.

Verses 1 and 2 are invocations addressed to the Supreme Being and to Śrīkaṇṭha (Śiva). The two next supply the legendary origin of the Pallavas from Vishṇu, down to the eponymous king Pallava, through Brahmā, Aṅgiras, Bṛihaspati, Śaṁyu, Bharadvāja, Drōṇa and Aśvatthāman and eulogise the family as being very powerful. From verses 5 to 8, we learn the names of some probably historical kings. One of them was Aśōkavarman in whose family was born Kāḷabhartṛi. His son was Chūta-pallava; his son, Vīrakūrcha; from him came Skandaśishya; from him Kumāravishṇu and after him, Buddhavarman.

After verse 8 we are again introduced to another gap in the succession in which were included a host of kings such as Vishṇugōpa and others. Then appeared a king named Nandivarman I who brought under his control a powerful snake apparently called *Dṛishṭivisha*. In verse 10, Siṁhavarman, the father of Siṁhavishṇu, is introduced, - no connection being specified between himself and the Nandivarman just mentioned. Siṁha-vishṇu was the conqueror of the Chōḷa country which was fertilized by Kāvērī.

Verses 11 to 18 set forth the further genealogy of the Pallavas which is well-known from Kāśākuḍi plates and other cognate records. From Siṁhavishṇu's son Mahēndravarman I was born Narasiṁhavarman I who is stated in v.11 to have defeated his enemies and to have taken from them the pillar of victory standing at Vātāpi. Then came Paramēśvaravarman I, an enemy of the Western Chālukya king Vikramāditya I. Paramēśvara's son's son was Narasiṁhavarman II, who re-organised the *ghaṭikā* of the Brāhmaṇas and built a temple for Śiva

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comparable with the mountain Kailāsa (v.13)[1]. The latter's son was Paramēśvara II. The usurpation of the Pallava throne by Nandivrman II, subsequent to the death of Paramēśvara II, is clearly stated in v.15. Nandivarman II's son by his queen Rēvā was the Pallavamaharāja Dantivarman (v.17). His queen was the Kadamba princess Aggaḷanimaṭī; from these was born the king Nandivarman III, in the sixth year of whose reign the subjoined grant was made (vv.18-19). Nandivarman III is stated to have acquired the prosperity of the Pallava kingdom by the prowess of his (own) arms.

The object of the present grant (vv.21 onwards) is the gift of the village Śrīkāṭṭuppaḷḷi or Tirukāṭṭuppaḷḷi[2] to a temple of Śiva built at the village by a certain Yajñabhaṭṭa, surnamed Bappa-Bhaṭṭāraka, son of Śivadāsa and Drēṇamaṇi and grandson of Yajña, in the sixth year of the reign of king Nandivarman III. The request (*vijñapti*) was made by the Chōḷa-Mahārāja Kumārāṅ- kuśa, while the executor (*ājñapti*) was the minister Namba of the Agradatta family. The donee was the Mahādēva (Śiva) temple of Yajñēśvara at Tirukkāṭṭuppaḷḷi. V.28 informs us that the composer of the *praśasti* was the *Māhēśvara* Manōdhīra. V.31 and the Tamil sentence following it, supply the name of Pēraya, a clever carpenter (*sthapati*) of Maṇaichchēri in Kachchippēḍu (Conjee varam), who engraved the writing on the plates.

One point of great interest is the long list of exemptions (*pariahāra*) and the written declaration (*vyavasthā*) with which Tirukkāṭṭuppaḷḷi was made over to the temple assembly (*paraḍai*, Skt. *parishad*).

Notes

1. This is a clear reference to the building of the Kailāsanātha temple at Conjeeveram by Narasiṁhavarman II (*SII.*, II, p.504).

2. The village Tirukāṭṭuppaḷḷi is identical with Kāṭṭuppaḷḷi in the Poṇṇēri tāluk of the Chingleput district. (*ibid.*, p. 507).

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No. 34
KANHERI INSCRIPTION OF KAPARDIN II

Location : Kaṇheri, Thana Distrit, Maharashtra
Date : Śaka 775=854 A.D.
Script : Nāgarī
Language : Sanskrit
King : Kapaedin II
Dynasty : Śilāhāras of North Koṅkaṇa
Reference : Kielhorn, F., *IA.*, XIII, pp.134-35

Text

ओं स्वस्ति शकनृपकालातीतसम्वत्सरशतेषु सप्तसु पंचसप्ततिष्वंकतः अपि संवत्सरशः ७७५ तदन्तर्गतप्रजापतिसस्वत्सरान्तःपाति आश्विन बहुलद्वितीयायां बुधदिने अस्यां सम्वत्सरमासपक्षदिवसपूर्वायां तिथौ परमभट्टारकमहाराजाधिराज परमेश्वरश्रीमज्जगत्तुंगदेवपादानुध्यातपरम भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमोघवर्षदेव प्रवर्द्धमानविजयराज्ये तत्प्रसाकृतः अशेषकोंकणवल्लभः श्रीपुल्लशक्तिः समधिगतपञ्चमहाशब्द महासामन्तशेखरः तत्पादानुध्यातसमधिगतपञ्चमहाशब्दमहासामन्त शेखरः श्रीकपर्द्दिराज्ञः प्रवर्द्धमानविजयराज्ये इहैव गौडविषयादागतःपरम सौगतः गौमिनः अविघ्नाकरेण अस्मीं श्रीकृषगिरिमहराजमहाविहारे उपशमकोल्हिवेश्मिकाः सचीवरिकाः समेता अक्षैनीतिः द्रम्मशतैकेन कारापिताः इयं चाक्षयनीतीर्यावदहं जीवामि तावन्ममोपभोगः ममोपरतौक्षशलैः कारी निरूप्यानश्यं दातव्या न परिपन्थना कार्या यः प्रलेपिष्यति स अवीचिपरीतापकुम्भीपाकादिषु नरकेषूत्पत्स्यते

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श्वानोद्गीर्णगोमांसं स भक्षयिष्यत्येव व्यवस्था चार्यसंघस्य पुरतो आरोच्य प्रतिष्ठाप्य लिखा पिता साक्षिणश्चात्र पात्तियाणकयोगनामा चिरव्यल्लपल्लिका आचार्यश्चात्र साक्षी। पुण्यं मन्त्रीसाक्षिणां भोभो दिव्य बुद्ध श्री कदाचीदपात्रं सत्वापा चारिणो साध्वाचारस्य प्रतिपादयिष्ये स पात्रेणोपतिष्ठेत्तस्य पापादर्शनादेवा वश्यं दातव्यं अत्र यक्षिंचिदूनाक्षरमधिकाक्षरं यत्तत्सर्वं प्रमाणमिति।

Summary

This inscription engraved on stone contains six lines and is in a fair state of preservation.

After the sacred syllable *Ōṁ* and the auspicious expression *svasti*, this inscription records the date, *viz.*, Śaka 775, Prajāpti *saṁvatsara*, Āśvina *bahula* second day, Wednesday (854 A.D., September 12) during the victorious reign (*i.e.*, the overlordship) of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrīmad-Amōghavarsha (I), meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrīmajjaga ttuṁgadēva (Gōvinda III). Then it refers to the victorious reign of the Śilāhāra king Kapardin (II) chief among the great feudatories, who had attained the five titles (*pañcha mahāśabda*) and who meditated on the feet of Pullaśakti, chief among the great feudatories, who had attained the five titles and who was the lord of the whole Koṅkaṇa (*Koṅkaṇa-vallabha*) graciously granted to him (by Amōghavarsha I).

The object of this inscription is to record that during the reign of the Śilāhāra king Kapardin (II) and on the date mentioned above, *Gōmin*[1] Avighnākara, a devout worshipper of the Sugata (*paramasaugata*) who came from the Gauḍa country got hall-mansions (*kōlhi-vēśmikāḥ*)

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suitable for meditation (*upaśama*) erected at the great monastery of the famous mount of Kṛishṇa (Kṛishṇagiri), and gave a perpetual endowment of one hundred *Drammas* (from the interest of which) the monks should receive clothes (*chīvārikāḥ*). It was stipulated that that perpetual endowment was for his (*i.e.*, donor's) own use so long as he lived and after his death competent persons should fix the interest (*kārī*), which should necessarily be given (for the above-mentioned purpose).

Then there is the usual warning that none should obstruct the grant and he who should wrongfully appropriate (any part of the capital or interest) would be born again in the *Avīchi*, *Parītāpa*, *Kumbhīpāka* and other hells and would eat the flesh of cows vomited forth by dogs.

It is stated, then, that the deed had been approved of in the presence of the community of the faithful, *i.e.*, the Buddhist monks (*Ārya-saṁgha*), had been confirmed, and had afterwards been caused to be written. Witnesses thereof were the *Pāttiyāṇaka*[2] named Yōga and the *Āchārya* of Chikhyallapallikā.

This inscription ends with a postscript stating that those who wrong the beings are not worthy recipients. Only such a person as possessing good conduct and free from sin would be given (the benefits of the endowment in question).

Notes

1. *Gōmin* probably denotes here a learned lay-brother who may have held some high office on the establishment of the monastery (*IA.*, XIII, p.135, n.16).

2. *Pāttiyāṇaka* was probably some official (*ibid.*).

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No. 35
TEKKALI PLATES OF ANANTAVARMAN

Location : Tekkali, Srikakulam District, Andhra Pradesh

Date : Gaṅga year 358=854-56 A.D.

Script : Later Kaliṅga alphabet

Language : Sanskrit

King : Anantavarman

Dynasty : Eastern Gaṅga

Reference : Ghoshal, R.K., *EI.*, XXVI, pp.174-177

Text

Metre: Vv. 1, 2 *Anushṭubh*

ओं स्वस्ति ॥ अमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्ग नगराधिवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिम्माणैकसूत्रधारस्य शशाङ्कचूडामणिभगवतो गोकर्णस्वामि नश्चरणकमलयुगलप्रणामाद्विगतकलिकालकलङ्कः अनेकाहवसङ्क्षोभ जनितजयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरीपुञ्ज रञ्जितवरचरणः सितकुमुदकुन्देन्द्ववदातयशा ध्वस्तारातिकुलाचलो नय विनयदयादानदाक्षिण्यशौर्यौदार्य्यसत्यत्यागादि गुणसंपदामाधारभूतः पर ममाहेश्वरो मातापितृपादानुध्यातो गङ्गामलकुलतिलको महाराजश्री देवेन्द्रवर्म्मसूनुश्रीअनन्तवर्म्मदेवेन उदकपूर्व्वं कृत्वा सूर्य्यग्रहोपरागे संप्रदत्तः। शाण्डिल्यगोत्रहरिचन्द्रसूनुविठुभटेन उपार्जितं वा। सिणि चरणग्रामोयं रोककुटुंबिनः . . . इ सदहलभूमिचतुराघाटच्छेदशिलाङ्कितं तटाकेन सहितं , गङ्गेयवंशप्रवर्द्धमानविजयराज्यसंवत्सरशतत्रयाष्ट

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पञ्चाशत्॥ लिखितमिदं मातृसिरिसामन्तेन। उत्कीर्णं अक्षशालिना नपेण। अदण अचं॥ वातोतपि। व्यासगीताश्लोका भवन्ति।

वहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।[1]

यस्य यस्य यदा भूमिस्तस्य तस्य तदा तदा फलम्॥ १॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूवा पितृभिः सह पच्यते॥ २॥

Summary

This inscription has been engraved on a set of three copper-plates and its seal bears the figure of a bull facing proper left. With the exception of an imprecatory verse and a half coming at the end, the whole of this record is in prose. The composition is very faulty. Both the scribe and the engraver have executed their work very carelessly.

This inscription records the gift of the village of Siṇicharaṇa to a Brāhmaṇa called Viṭhubhaṭa (Vishṇu-bhaṭṭa), son of Harichandra, belonging to the Śāṇḍilya *gōtra*. The donor was the king Anantavarman[2], son of *Mahārāja* Dēvēndravarman[2], who belonged to the Gaṅga *kula*. The gift, which was issued from Kaliṅganagara was made on the occasion of a solar eclipse (*sūryyagrahō-parāgē*) in the year 358 of the victorious reign of the Gaṅgas.

After the auspicious syllable *Ōṁ* and the benedictory expression *svasti*, this record mentions Kaliṅganagara, the capital city of the Eastern Gaṅgas and eulogises *Mahārāja* Dēvēndravarman and refers to his son Anantavarman. The usual epithets of the Eastern Gaṅga kings as found in the Pāṭṭali grant of *yuvarāja*Rājēndravarman of G.Y.313 (No.15 above) have been applied to *Mahārāja* Dēvēndravarman in the present

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charter. The only difference is that the epithet *nija-nistriṁśadhārō-pārjita-sakalakaliṅgādhirājyaḥ* is missing here.

In addition to the village, the gift seems to have consisted of 200 *halas* of land belonging to the cultivator Rōkū (?) and also a tank (*taṭāka*). The name of the village appears to be Vāsiṇicharaṇa and it was probably meant to be an *agrahāra* village which was mostly inhabited by the Brāhmaṇas of the white Yajurvēda belonging to the Vājasanēyī *charaṇa*[3].

The writer of this record was the *Sāmanta* Mātṛisiri and the engraver was the *Akshaśālin* Napa.

Notes

1. The emgraver has carelessly left out this line (*EI.*, XXVI, p.177, n.2).

2. Both Dēvēndravarman and Anantavarman of this record have been reckoned as the third kings bearing those names in the genealogical scheme of the Eastern Gaṅga dynasty As such, they are known as Devendravarman III and Anantavarman III. (*ibid.*, p.175, n.3).

3. Remarks in this paragraph are of Chakravarti, N.P., the editor (*ibid.*, 176, n.14).

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No. 36
KONNUR SPURIOUS INSCRIPTION OF AMOGHAVARSHA I

Location	: Konnūr, Dharwad District, Karnataka
Date	: Śaka 782=860 A.D.
Script	: Kannaḍa
Language	: Sanskrit and Kannaḍa
King	: Amōghavarsha I
Dynasty	: Rāshṭrakūṭa
Reference	: Kielhorn, F., *EI.*, VI, pp.25-38

Text

Metre: Vv.1 *Upajāti* ; 2-7 *Vaṁśastha* ; 8-10, 13, 18-23, 35-38, 40, 41 *Anushṭubh* ; 11, 29, 47 *Sragdharā* ; 12, 27, 31, 34, 44, 45, 48, 49 *Śārdūlavikrīḍita* ; 14, 15 *Śālinī* ; 16, 17, 24, 25, 28, 30, 32, 33, 43 *Āryā* ; 26 *Hariṇī* ; 39 *Indravajrā* ; 42 *Pushpitāgrā* ; 46 *Mahāsragdharā*

श्रियःप्रियस्संगतविश्वरूप

स्सुदरर्शनच्छिन्नपरावलेपः ।

दिश्यादनंतःप्रणतामरेंद्रः

श्रियं ममाद्यःपरमां जिनेंद्रः ॥ १ ॥

अनन्तभोगस्थितिरत्र पातु वः

प्रतापशीलप्रभवोदयाचळः ।

सुराष्ट्रकूटोर्ज्जितवंशपूर्व्वज

स्स वीरनारायण एव यो विभुः ॥ २ ॥

तदीयभूपायतयादवान्वये

क्रमेण वार्द्धाविव रत्नसंचयः ।

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वभूव गोविन्दमहीपतिर्भुवः

प्रसाधनः प्रिच्छकराजनन्दनः ॥ ३ ॥

इंद्रावनीपालसुतेन धारिणी

प्रसारिता येन पृथुप्रभाविना ।

महौजसा वैरितमो निराकृतं

प्रतापशीलेन स कर्क्करप्रभुः ॥ ४ ॥

ततोभवद्दंतिघटाभिमर्द्दनो

हिमाचलादूर्ज्जितसेतुसीमतः ।

खलीकृतोद्वृत्तमहीपमंडलः

कुलाग्रणीर्यो भुवि दन्तिदुर्ग्गराट् ॥ ५ ॥

स्वयंवरीभूतरणांगणे तत

स्स निर्व्यपेक्षं शुभतुंगवल्लभः ।

चकर्ष चाळुक्यकुळश्रियं बळा

द्विलोळपाळिध्वजमाळभारिणीम् ॥ ६ ॥

जयोच्चसिंहासनचामरोर्ज्जित

स्सितातपत्रः प्रतिपक्षराजहा ।

अकालवर्षोर्ज्जितभूपनामको

बभूव राजर्षिरशेषपुण्यतः ॥ ७ ॥

ततःप्रभूतवर्षोभूद्धारावर्षसुतश्शरै ।

द्धारावर्षायितम् येन संग्रामभुविभूभुजाः ॥ ८ ॥

तस्य सुतः ॥

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यज्जन्मकाले देवैर्द्रैरादिष्टं वृषभो भुवः।

भोक्तेति हिमवत्सेतुपर्य्यन्तांबुधिमेखलाम्॥ ९॥

ततःप्रभूतवर्षस्सन् स्वयं पूर्णमनोरथः।

जगत्तुंगस्सुमेरुर्व्वा भूभृतामुपरि स्थितः॥ १०॥

बन्धूनां बन्धुराणामुचितनिजकुले पूर्व्वजानाम् प्रजानां

जातानां वल्लभानां भुवनभरितसत्कीर्त्तिमूर्त्तिस्थितानाम्।

त्रातुं कीर्त्तिं सलोकां कलिकलुषमथो हन्तुमन्तो रिपूणां।

श्रीमान्सिंहासनस्थो भुवनमिदमतोमघवर्षः प्रशास्ति॥ ११॥

यस्याज्ञां परचक्रिणः स्रजमिवाजस्रं शिरोभिर्व्वहं

त्या दिग्दंतिघटावलीमुखपटेः कीर्त्तिप्रतानस्ततः।

यत्रस्थः स्वकरप्रतापमहिमा कस्याप्यदूरस्थितः

तेजःक्रांतसमस्तभूभृदिन एवासौ न कस्योपरि॥ १२॥

चतुस्समुद्रपर्य्यंतं स्वमुद्रं यत्प्रसाधितम्।

भग्ना समस्तभूपालमुद्रा गारुडमुद्रया॥ १३॥

राजेंद्रस्ते वंदनीयस्तु पूर्व्वे

येषां धर्म्मःपालनीयोस्मदाद्यैः।

ध्वस्ता दुष्टा वर्त्तमानस्सधर्म्माः

प्रात्थ्यां ये ते भाविनःपार्थिवेंद्राः॥ १४॥

भुक्तं कैश्चिद्विक्रमेणापरेभ्यो

दत्तं चान्यैस्त्यक्तमेवापरैर्य्यत्।

कास्थानित्ये तत्र राज्ये महद्भिः

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कीर्त्यै धर्म्मःकेवलं पालनीयः ॥ १५ ॥

तेनेदमनिलविद्युच्चंचलमवलोक्य जीवितमसारम् ।

क्षितिदानपरमपुण्यःप्रवर्त्तितो देवदायोयम् ॥ १६ ॥

स एव परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजगत्तुंगदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीपृथिवीवल्लब्भश्रीमदमोघवर्षश्रीवल्लभनरेंद्रदेवः सर्व्वानेव यथासंबध्यमानकान्राष्ट्रविषयपतिग्रामकूटायुक्तक नियुक्तकाधिकारिकमहत्तरादीन्समादिशत्यस्तु वस्संविदितं यथा ॥

विक्रमविलासनिलयो मुकुलकुले पूर्व्वबन्धुभिर्म्मान्यैः ।

एरकोरिनामधेयःप्रविकसितोभूत्प्रसूनसमः ॥ १७ ॥

आविरासीत्प्रभुस्तस्मात्प्रसूनात्फलसन्निभः ।

नाम्नाधोरः कुळाधारः कोळनूराधिपस्स्वयम् ॥ १८ ॥

सुतोस्य विजयांकायामभूद्भुवनमानितः ।

प्रचण्डमण्डळातंको बंकेशः सेल्लकेतनः ॥ १९ ॥

मदीयो विततज्योतिर्न्निशितोसिरिवापरः ।

उन्मीलितद्विषद्वृक्षमूलो मौलबलप्रभुः ॥ २० ॥

मत्प्रसादेन संलभ्यवनवासीपुरस्सरा ।

न्ग्रामांस्त्रिम्शत्सहस्राणि भुनक्त्यविरतोदयः ॥ २१ ॥

महाप्रतापादुश्च्छेदमुदयच्छन्मदिच्छया ।

मूलादुच्छेत्तुमुत्तुंगां गंगवाडिवटाटवीम् ॥ २२ ॥

तत्रान्तरेस्मत्सामन्तैर्म्मात्सर्य्याहितमानसै ।

रुपेक्षितोपि कोपोद्यत्साहसैकसखः स्वयम् ॥ २३ ॥

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ध्वस्तरिपुनीतिमार्ग्गो रणविक्रममेकबुद्धिमभिनीय ।

स मदीयहृदयसंगतमवन्ध्यकोपत्वमावहति ॥ २४ येन ॥

तत्केडळाभिधानं दुर्ग्गं वप्राग्र्गळादिदुर्ल्लंघ्यम् ।

मौलवलाधिष्ठितमपि सद्यः प्रोल्लंघ्य हेळयाग्राहि ॥ २५ ॥

जनपदममुं कृत्वा हस्ते विधूय विरोधिनं

तलवनपुरधीशं कृत्वा श्रुतं रणविक्रमम् ।

मदरिविजयी भर्त्तुः श्लाघ्यस्समन्वितसंगरः

समरसमये विद्विट्चक्रैरवक्रितविक्रमः ॥ २६ ॥

कावेरीं गुरुपूरदुर्ग्गमतमामुल्लंघ्य सिंहक्रमा

त्प्रत्यग्रस्फुरितप्रतापदहनप्रोद्यच्छिखाश्रेणिभिः ।

निर्द्दह्यैकपदेन सप्तपदकान्विद्विड्वनोच्छेदिना

येनाकंपि जगत्प्रकंपनपटोर्व्वैराज्यमप्यूर्ज्जितम् ॥ २७ ॥

तत्रान्तरे मदंतिकमन्तर्भेदेन जातसंक्षोभे ।

प्रत्यागन्तव्यमिति त्वयेति मद्वचनमात्रेण ॥ २८ ॥

अप्राप्ते वल्लभेंद्रो मयि जयति यदा विद्विषः स्यान्तदाहं

संन्यस्ताशेषसंगो मुनिरथविधिना विद्विषां स्याज्जयश्रीः ।

तत्राप्युद्दामधूमध्वजविततशिखासूत्पतामि प्रतापा

दित्यारूढप्रतिज्ञः कतिपयदिवसैःप्रापदस्मत्समीपम् ॥ २९ ॥

मासत्रयस्य मध्ये यदि भोजयितुं न शक्यते स्वामी ।

क्षीरं विजित्य शत्रूंस्तथापि वह्निं विशाम्येव ॥ ३० ॥

इत्युत्तवाक्रमविक्रमोच्छिखशिखिज्वालावलीढव्रजे

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धूमश्यामलिते तिरोहिततनौ प्रायःपरप्रेषिते ।
याते मत्तनये स्थितान्यनृपतीन्निर्जित्य यो जित्वरो
बन्दीकृत्य रिपून्निहत्य च तदा तीर्ण्णप्रतिज्ञोभवत् ॥ ३१ ॥
आविष्कृतकोपशिखानिर्द्दग्धारीन्धनो विनाप्यनिलात् ।
अज्वालितोपि यस्य प्रतापवह्निर्म्मुहुर्ज्वलति ॥ ३२ ॥
यस्य च कृपाणवारिणि रुधिराकुलिता द्विषां महालक्ष्मीः ।
मज्जत्युन्मज्जति तु स्वाधिपतेः कुंकुमाक्तेव ॥ ३३ ॥
हुत्वा येन रिपुं विरोधिरुधिरप्राज्याज्यधाराहुति
व्रातप्रस्फुरितप्रतापदहने विद्विष्टशान्तेश्श्रितम् ।
विप्रेणेव रणाध्वरे सुविहितश्रीमंत्रशक्त्यार्ज्जितं
कल्पान्तस्थिरवीरशासनमिदं मद्वीरनारायणात् ॥ ३४ ॥

तेनैवंभूतेनबंकेयाभिधानेन मदिष्टभृत्येन प्रार्त्थितस्संतत्प्रार्त्थनया मान्य खेटराजधान्यामवस्थितेन मया मातापित्रोरात्मनश्चैहिकामुत्रिकपुण्यय शोभिवृद्धये कोळनूरे तद्बंकेयनिर्म्मापितजिनायतनपरिपालननियुक्ताय

श्रीमूलसंघदेशीयगणपुस्तकगच्छतः ।
जातस्त्रिकालयोगीशः क्षीराब्धेरिव कौस्तुभः ॥ ३५ ॥
तच्चारित्रवधूपुत्रः श्रीदेवेंद्रमुनीश्वरः ।
सैद्धान्तिकाग्रणीस्तस्मै बंकेयो यामदान्मुदा ॥ ३६ ॥

तद्वसतिसंबन्धिनवकर्म्मोत्तरभाविखण्डस्फुटितसम्मार्ज्जनोपलेपनपरिपाल नादिधर्म्मोपयोगिकर्म्मकरणनिमित्तं मज्जन्तियसप्ततिग्रामभुक्त्यंतर्ग्गतः तलेयूरनामग्रामः तस्य चाघाटाः तत्कोळनूरात्पूर्व्वतः बेंडनूरु दक्षिणतः

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सासवेवादुतत्पश्चिमतः पडिलगेरे उत्तरतः किलवाडः एवमयं चतुराघाटनोपलक्षितः सोद्रंगस्सपरिकरः सदंडदशापराधस्सभूतोपात्त प्रत्यायस्सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः द्वादशपुःपवाटः पंचाशदुत्तरशतहस्तविस्तारःपंचदशहस्तप्रमाणायामः गृहाणामाघाटस्स मुदितः प्रवेश्यस्सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचंद्रार्क्कार्णवक्षिति सरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमेणप्रतिपाल्यः पूर्वप्रदत्तदेवब्रह्म दायरहितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सर शतेषु सप्तसुद्व्यशीत्यधिकेषु तदभ्यधिकसमनन्तरप्रवर्त्तमान त्र्यशीति तमविक्रमसंवत्सरान्तर्गताश्वयुजपौर्णमास्यां सर्व्वग्रासिसोम ग्रहणे महापर्व्वणि बलिपक्षवैश्वदेवाग्निहोत्रातिथिसन्तर्प्पणाद्धारोदकाति सर्ग्गेण प्रतिपादितः ॥ तथात्रैव तत्कोळनूरे तद्भुक्तिमध्यवर्त्त्यवरवाडि। बेण्डनूरु। मुदुगुंडि। कित्तैवोळे। सुळ्ळ। मुस। डधेरे। माविनूरु। मत्तिकट्टे। नीलगुंदगे। ताळिखेड। बेळ्ळेरू। संगम। पिरिसिंगि। मुत्तलगेरे। काकेयनूरु। वेहुरु। आलूगु। पार्व्वनगेरे। होसंजळ्ळु। इंदुगलु। नेरिलगे। हगन्नूरु। उनलारु। इण्डगेरे। मुनिवळ्ळि। कोट्टसे। ओड्डिडट्टगे। सिकिमब्रि। गिरिपिडलु। नामधेयेश्वेतेषु कोळनूराघाटे तद्भुक्तिवर्त्तिषुत्रिंशत्स्वपि ग्रामेष्वेकैकग्रामे द्वादश निवर्त्तनानि भूमेः प्रतिपादितानि॥ अतोस्योचितया देवदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपन्थना कार्य्या तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य

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स्वदायनिर्व्विशेषोस्मद्दायोनुमन्तव्यः प्रतिपालयित व्यश्च। यस्त्वज्ञान तिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पंचभिर्म्महा पातकैस्सोपपातकैश्च संयुक्तः स्यादिति ॥ उक्तं भगवता वेदव्यासेनव्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३७॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णसर्प्पा हि जायंते भूमिदानं हरन्ति ये॥ ३८॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
लोकत्रयन्तेन भवेद्धि दत्तं
यःकांचनं गां च महीम् च दद्यात्॥ ३९॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४०॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप।
महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ४१॥
इति कमलदलांबुबिन्दुलोलां
श्रियमनुचिंत्य मनुष्यजीवितं च।
अतिविमलमनोभिरात्मर्मीनै
र्न्न हि पुरुषैःपरकीर्त्तयो विलोप्याः॥ ४२॥

लिखितंचैतद्वालभकायस्थवंशजातेन धर्म्माधिकरणस्थेन भोगिकवत्स

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राजेन श्रीहर्षसूनुना ग्रामपटळाधिकृतलेखकरणहस्तिनागवर्म्मपृथ्वीराम भृत्येन ॥

वंकेयराजमुख्यो गणपतिनामा महत्तरःप्राज्ञः ।
राज्ञस्समीपवर्त्ती तेनेदमनुष्ठितं सर्व्वम् ॥ ४३ ॥

मिथ्याभावभवातिदर्प्पपरतद्दुश्शासनोच्छेदकं
प्राज्ञाज्ञावशवर्त्तमानजनतासत्सौख्यसंपादकम् ।
नानारूपविशिष्टवस्तुपरमस्याद्वादलक्ष्मीपदं
जेजीयाज्जिनराजशासनमिदं स्वाचारसारप्रदम् ॥ ४४ ॥

सिद्धान्तामृतवार्द्धितारकपतिस्तर्क्कांबुजाहर्प्पतिः
शब्दोद्यानवनामृतैकसरणिर्य्योगींद्रचूडामणिः ।
त्रैविद्यापरसात्र्थनामविभवःप्रोद्धूतचेतोभवो
जीयादन्यमतावनीभृदशनिः श्रीमेघचंद्रो मुनिः ॥ ४५ ॥

वैदग्ध्यश्रीवधूटीपतिरखिलगुणालंकृतिर्म्मेघचंद्र
त्रैविद्यस्यात्मजातो मदनमहिभृतो भेदने वज्रपातः ।
सैद्धान्तव्यूहचूडामणिरनुपमचिन्तामणिर्भूजनानां
यो भूत्सौजन्यरुंद्रश्रियमवति महौ वीरनन्दी मुनींद्रः ॥ ४७ ॥

यश्शब्दज्ञनभस्थलीदिनमणिः काव्यज्ञचूडामणि
र्य्यस्तर्क्कस्थितिकौमुदीहिमकरस्तूर्य्यत्रयाब्जाकरः ।
यस्सिद्धान्तविचरसाराधिषणो रत्नत्रयीभूषणः
स्थेयादुद्धतवादिभूभृदशनिः श्रीवीरनन्दी मुनिः ॥ ४८ ॥

यन्मूर्त्तिर्ज्जगतां जनस्य नयने कर्प्पूरपूरायते

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यद्वृत्तिर्व्विदुषान्ततेश्रवणयोम्मांणिक्यभूषायते ।

यत्कीर्त्तिःककुभां श्रियः कचभरे मल्लीलतान्तायते

जेजीयाद्भुवि वीरनन्दिमुनिपस्सैद्धान्तचक्राधिपः ॥ ४९ ॥

Summary

This inscription, engraved on a stone slab built into a wall of the temple of Paramēśvara at Konnūr, consists 72 lines of well-executed and well-preserved writing.

The inscription divides itself into two parts. Lines 1 to 59 record a grant, professedly made by the Rāshṭrakūṭa king Amōghavarsha I. Lines 59-72, on the other hand, inform us that the sage Vīranandin had a copper charter rewritten here as a stone charter. It means that lines 1-59 of the inscirption were copied from a copper-plate inscription. On the basis of the date of Vīranandin the date of engraving of the present inscription has been determined to be the middle of the 12th century A.D.

The principal part of the inscription (lines 1-59, the alleged copy of a copper-plate inscription) begins with two verses, one invoking the blessings, at the same time, of the god Vishṇu (Jina) and the first Jaina prophet (Jinēndra), and the other seeking protection of both Vishṇu (Nārāyaṇa) and the king Amōghavarsha himself who was called Vīra-Nārāyaṇa. The next 9 verses (3-11) give the genealogy of Amōghavarsha as follows: In the Yādava lineage, Gōvinda, son of Prichchhakarāja; followed by Karkara, son of king Indra; his son Dantidurga; followed by Śubhatuṅgavallabha-Akāla-varsha; followed by Prabhūtavarsha, son of Dhārāvarsha; his son Prabhūtavarsha-Jagattuṅga; followed by Amōgha-varsha. Several discrepancies occurring here regading the mutual relationship of the rulers of the dynasty, as against the established genealogy of the Rāshṭrakūṭas, render the genealogy given in the present record untrustworthy. It is

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stated that the assignment of these kings to the Yādava lineage, and especially the occurrence of the name Karkara, instead of Karkkarāja, seem clearly to indicate that the genealogy was concocted sometime after the date which is recorded in this inscription and has not been copied from a genuine copper-plate charter of Amōghavarsha.

Vv.12-13 contain conventional eulogy of Amōghavarsha I whose command was carried on their heads like a garland by other kings. Here he is compared to the Sun-god and described to have broken the seals of all kings with his Garuḍa seal after having stamped all land as far as the four oceans with his own seal.

Vv.14-15 are in praise of charity and preservation of the charities made by the kings of the past. V.16 states that seeing the unstable and substanceless nature of this life, this meritorious gift of land to the gods was devised by the king Amōghavarsha.

Then follows a brief prose passage which formally introduces *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrī-Pṛithvīvallabha-Śrīmad-Amōghavarsha-Śrī-Vallabhanarēndradēva, who meditated on the feet of *Paramabhaṭṭāraka Mahārājādhirāja* Śrī-Jagattuṁgadēva, and states that he addressed the concerned officers, *Rāshṭravishayapatis* and others regarding the grant contained in the inscription.

Vv.17-34 contain a eulogistic account of the services rendered by a subordinate of Amōghavarsha I, Baṅkēśa (Baṅkēya) by name. Vv.17-19 inform that Baṅkēśa *alias* Sella-kētana was the son of Adhōra (or Ādhōra), proprietor of Koḷanūra[1], and his wife Vijayāṅkā, and grandson of Eṟakōri of the Mukuḷa family. V.20 states that Baṅkēśa who was like another flashing sharp sword of Amōghavarsha and who was the commander of the hereditary forces, had uprooted the enemies. V.21 informs

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that by the favour of Amōghavarsha Baṅkēśa was governing thirty-two thousand villages the most important of which was Vanavāsī. The exploits of Baṅkēśa are told in vv.22-31. As leader of the hereditary forces, he at the king's command invaded Gaṅgavāḍi (the country of the Western Gaṅgas), took the fort of Kēḍaḷa[2], put to flight the ruler of Talavanapura[3], and after crossing the river Kāvērī, conquered the enemy's country. Recalled then by Amōghavarsha on account of disturbances which had broken out at home, and in which, the king's own son was concerned, he quickly returned and succeeded in quelling the insurrection and restoring his master's fortune. Vv.32-34 praise the valour of Baṅkēśa and state that this charter (containing the grant of a village and certain lands) was given to him by Vīra-Nārāyaṇa (Amōghavarsha).

After this intervening narration of the exploits of Baṅkēśa, the formal portion of the inscription continues to state that at the total eclipse of the moon on the full-moon day of the month of Āśvayuja in the cyclic year Vikrama coinciding with Śaka-Saṁvat 782 expired or 783 current king Amōghavarsha, residing at his capital Mānyakhēṭa[4], at the request of his subordinate Baṅkēśa granted the village of Taleyūra, in the *bhukti* of the seventy villages of Majjantiya, for the benefit of a Jaina sanctuary founded by Baṅkēya at Koḷanūra, to the sage Dēvēndra. This sage had been appointed by Baṅkēya to the charge of the said sanctuary. The former was the disciple of Trikālayōgīśa of the Pustaka-*gachchha* of the Dēśīya-*gaṇa* of the Mūla-*saṁgha.* This grant was made to provide for any new work connected with the sanctuary (*navakarmma*), for future repairs (*uttarabhāvikhaṇḍa-sphuṭita*), etc. The grant village was bounded on the east by Beṇḍanūru, on the south by Sāsavevādu, on the west by Paḍilageṟe, and on the north by Kīlavāḍa. The grant was endowed with the usual privileges of *uparikara*, etc., and subjected to the

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usual conditions. The village contained twelve flower gardens and large houses measuring 150 *hastas* in breadth and 500 *hastas* in length.

Besides the said village twelve *nivarttanas* of land at Koḷanūra itself, and at each of the thirty villages within its *bhukti*, viz., Avarāḍi, Beṇḍanūru, Muduguṇḍi, Kittaivoḷe, Suḷḷa, Musa, Ḍadheṟe, Māvinūru, Mattikaṭṭe, Nīla gundage, Tāḷikhēḍa, Beḷḷeṟu, Saṁgama, Pirisiṅgi, Muttala geṟe, Kākeyanūru, Behuru, Ālūgu, Pārvanageṟe, Hosañja ḷalu, Indugalu, Neṟilage, Haganūru, Unalāṟu, Iṇḍageṟe, Munivaḷḷi, Koṭṭase, Oḍḍiṭṭage, Si[kimbri?] and Giripiḍalu[5], was also granted by the king.

Lines 48-57 contain the usual admonition not to obstruct the grantee and to preserve the grant, and quote six benedictive and imprecatory verses (37-42), ascribed to Vyāsa.

The charter was written by the *Bhōgika* Vatsarāja, an official in the court of justice (*dharmādhikaraṇa*), born in the clan of the Vāḷabha Kāyasthas, the son of Śrīharsha and servant of Nāgavarman Pṛithvīrāma, keeper of village records and war-elephant of writers. The chief adviser of Baṅkēyarāja, the wise *Mahattara* Gaṇapati, executed all the transactions of this grant.

The second part of the inscription begins with a stanza invoking victory to the doctrine of the Jinas (*Jinarāja śāsana*), which destroys the false doctrines, brings happiness to all who obey the commands of the wise, and which is the abode of the *syādvāda* (v.44). The next verse introduces sage Mēghachandra-Travidya. Then follows a stanza (v.46) in ornate Kannaḍa language describing how Mēghahandra's fame pervaded the world and manifested in four different forms. The next three stanzas (vv.47-49) eulogise Vīranandi, the chief of sages, who was the son of Mēghachandra-Traividya.

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Then follows a brief Kannaḍa passage, which informs that at the request of Huliyamarasa, the *Mahāprabhu* of Koḷanūra and the authorities of the three towns and the five *maṭhas*, Vīranandin caused this stone charter to be written in accordance with what was written in a copper-plate charter that was available.

Notes

1. Koḷanūra is the modern village of Konnūr where the present inscription is located (*EI.*, VI, p.28).

2. Kēḍaḷa may perhaps be the modern Kaidala to the north-east of Kaḍaba (*ibid.*).

3. Talavanapura is the well-known capital of the Western Gaṅgas, the modern Talakāḍ on the left bank of the river Kāvērī (*ibid.*).

4. Mānyakhēṭa is represented by modern Malkhed in the Gulbarga District of Karnataka (*The Age of Imperial Kanauj*, p.10).

5. Eleven out of these thirty villages have been identified with modern villages at a reasonable distance from Konnūr. (*EI.*, VI, p.28).

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No. 37
PATHARI PILLAR INSCRIPTION OF PARABALA [VIKRAMA] SAMVAT 917

Location : Paṭhārī. Raisen District, Madhya Pradesh

Date : [Vikrama] Saṁvat 917=861 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Parabala

Dynasty : Rāshṭrakūṭa

Reference : Kielhorn, F., *EI.*, IX, pp.248-256

Text

Metre: Vv. 1, 14, 28 *Sragdharā* ; 2, 5, 27, 32 *Śārdūla-vikrīḍita* ; 3, 7 *Āryā* ; 4 *Āryāgīti* ; 6, 9, 12, 16, 19, 22, 31 *Anushṭubh* ; 8, 18, 23 *Mālinī* ; 10,11, 13, 15, 17, 24 *Vasantatilakā* ; 20 *Drutavilambita* ; 21, 25, 26, 29 *Upajāti* ; 3 *Śikhariṇī*

ओं नमः ॥

लक्ष्मीनीरंध्रपीनस्तनकशलसत्पल्लवा वृत्रशत्रो
स्त्रैलोक्यस्वाम्यदीक्षाविधिवरगुरवोरिष्टनाशप्रचण्डाः ।
दोर्द्दण्डाः केशिकेशग्रहरुचिररुताघुष्टहिंस्रांसदेशा
दैत्येभस्थूलकुम्भस्थलदलनदृढाः पांतु वस्ते मुरारेः ॥ १ ॥

बालार्कच्छविचक्रवाकविमलव्यालाहतावेष्टितः
कर्णालम्बितकुण्डलोजलधरच्छेदावदातच्छविः ।
सत्कार्त्तस्वरकूटनिर्गत इव स्निग्धेन्द्रनीलोपल
स्तम्भः स्कन्धगपद्मरागयुगलः कृष्णोस्तुवः श्रेयसे ॥ २ ॥

त्रिभुवनस्तम्भो नभस्तलांभोधिसेतुरघदहनः ।

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ब्रह्मांडमन्डलांबुजदण्डरुचिर्ज्जयति हरिचरणः ॥ ३ ॥

अहिमकरचक्रकुवलयविलसत्कमलालयः सदानवकायः ।

जलनिधिरिव हरिरवतात्पुराणपुरुषोपि यः सदा नवकायः ॥ ४ ॥

राजासीद्वरचक्क्रलांछितकरो लक्ष्मीसनाथः पुरा

दृप्तारिप्रबलद्विशत्प्रमथनश्चाधारभूतो भुवः ।

बाहूदस्तमहीधरो नरकहा तुङ्गद्विपध्वंसकृत्

कंसारातिसमोप्यकृष्णतनुभृच्छ्रीजेज्ज आर्य्यैः स्तुतः ॥ ५ ॥

रम्यप्रसूतिरच्छिद्रस्तुङ्गः पृथुरकंटकः ।

श्रीराष्ट्रकूटवंशोयं समृद्धो यत्र भूभृति ॥ ६ ॥

जित्वा विकटकरिघटाप्रभुतरकर्ण्णाटभटसहस्राणि ।

पृथु लाटाख्यं राष्ट्रं लब्धं यस्याग्रजेनाजौ ॥ ७ ॥

वनमहिषमहस्यं वाजिनो लोलनेत्रा

मदगलितकपोला दन्तिनः सिंहमुग्रम् ।

ज्वलितपवनकीर्ण्णा वैरिवीराः कृतांतं

रणशिरसि यमेकं मेनिरे नैकरूपम् ॥ ८ ॥

एकोपीतस्ततः कुर्व्वन्नरातिकुलमाकुलम् ।

चारुचामीकरोपेतो नीलरूपं बिभर्त्ति यः ॥ ९ ॥

प्राप्तोच्छ्रया ..... प्रकंपान्

मुक्तालिभिः स्वमहिमप्रतिपादनाय ।

देशान्तराण्युपगता विकला दिशासु

यस्य ध्वजा इव सदा रिपवो भ्रमन्ति ॥ १० ॥

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तस्यात्मजो रिपुबलान्तक एव मूर्त्तः

श्री कर्क्कराज इति संयति लब्ध कीर्त्तिः।

पार्थाग्रणीरिव बभूव निरस्तशल्यो

दुःशासनारिबलशासनभीमसेनः॥ ११॥

विक्षिप्तवैरि ..... णा।

यत्करेण रणांभोधिमथने मन्दरायितम्॥ १२॥

विध्वस्तवैरिवनिता नयनप्रणाली

संसक्तकज्जलयुताश्रुजलप्रवाहैः।

सेषिच्यमानमपि चन्द्रमरीचिहारि

स्फीतं बभूव ननु यस्य यशोतिचित्रम्॥ १३॥

दुर्व्वारारातिमत्तद्विरदघनघटाटोपसंघट्टचण्डे

संग्रामे हृष्टयोधे तुरगखुररजश्छन्नदिक्कक्रवाले।

वल्गत्पालिध्वजालौ क्षतरुधिरसरित्प्राज्यसामन्तचक्रे

चक्रे नागावलोकं झटिति . लवने यः परावृत्तमूर्त्तिम्॥ १४॥

दुर्व्वारवैरिवरवारणकुम्भमुक्त

मुक्ताफलप्रकरनिर्म्मलदन्तमाला।

नागावलोकनृपवेश्मनि विप्रकीर्ण्णे

यस्योद्धतं प्रहसतीव कृपाणपाली॥ १५॥

शकलीकृतसर्व्वाङ्गा नानाभरणभूषिताः।

दृश्यन्ते रिपवो यस्य नानाभरणभूषिताः॥ १६॥

यस्योत्पलच्छविमुषा स्वजलोन्नतेन

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खड्गेन तुङ्गतरभूमिभृतां शिरस्सु ।

धारानिपातजनितैरसृजां प्रवाहै

र्युद्धे महाप्रलयकालघनप्रतीतिः ॥ १७ ॥

अहिमकर इवाद्य त्यक्तदोषानुषंगो

हिमकर इव जातः शुद्धमूर्त्तिः कलावान् ।

परबलदलनोग्रोनुग्रचक्षुः प्रतापी

परबल इति पुत्रस्तस्य शास्तीह भूमिम् ॥ १८ ॥

त्यक्तवामायामदंभश्च सक्तकार्त्तस्वराः सदा ।

भुंजते श्रीफलान्यस्य सुहृदो विद्विषोप्यलम् ॥ १९ ॥

मकरकेतुतुलाहृतसुंदरीजनविलोलितलोचनमालया ।

स्वशुचिभूषणवर्ष्मणिलीनयामरपुरेन्द्रसमो भुवि योभवत् ॥ २० ॥

प्रभंजनो वैरिमहीरुहाणां

समाश्रितानां धनदो जनानाम् ।

दीनातुराणां सकृपो नृपाणा

मेकोपि योभूच्चरितैरनेकः ॥ २१ ॥

विषयेभ्यः परित्याज्य विग्रहदण्डलीलया ।

इन्द्रियाणीव येनाशु जितान्यरिबलान्यपि ॥ २२ ॥

सुरगुरुरिव सम्यग्मंत्रिसक्तावधानः

सुरपतिरिव हेलादारितारातिगोत्रः ।

सुरगज इव नित्यं सांद्रदाने प्रवृत्तः

सुरगिरिरिव भूभृन्मंण्डलोत्कृष्टभूतः ॥ २३ ॥

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ज्यारावकृष्टदृढकार्मुकमंडलाग्र

भिन्नेभकुम्भभवलोहितकीर्ण्णहारा।

पालिध्वजान्भुजलतासितवाणमाला

यस्याजिगाय रणमूर्द्धनि राजलक्ष्मीः॥ २४॥

अचीकरद्देवकुलं सशौरे

रिदं हिमोर्व्वीधरशृंगतुल्यम्।

शुभ्राग्रविनयस्त सितध्वजाली

बिभर्त्ति यस्यामरसिन्धुशोभाम्॥ २५॥

स्तंभस्तुयादृग्गरुडध्वजाद्रौ

पुरा विशालो गरुडध्वजोयम्।

हरेः पुरस्तादृश एव तेन

स्तम्भः समुत्तंभित एष राज्ञा॥ २६॥

विष्णोः किं चरणस्त्रिविक्रमकृतेः स्तंभाकृतेर्व्वा वपुः

स्थाणोर्भूविवरात्फणीन्द्ररिपुणा शेषोथवा प्रोद्धृतः।

इत्थं भूरि विचारयद्भिरमरैरालोक्य निश्चीयते

स्तंभः शुद्धशिलामयः परबलक्ष्मापालकीर्त्तिप्रदः॥ २७॥

तस्यामात्यो बभूव क्षि . . . इति यः सर्व्वधर्म्माधिकारी

हेमाभः सत्यवादी परबलनृपतेर्म्मूर्द्धवन्द्यः प्रधानः।

तेनोत्तुङ्गाश्मबाहुर्म्मधुमथनपुरो वैनतेयोपलक्ष्यः

स्तंभः संस्तम्भितारेरुपहसितयुगः स्तंभ उत्तंभितोयम्॥ २८॥

प्रकृष्टवर्ण्णः . . . . . वंशे

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स्वभावसंपादितसंभ्रमो यः ।

हर्षेण पद्यै रचिता प्रशस्ति

म्मुक्ताफलालीश्रियमातनोति ॥ २९ ॥

प्रवीणा गंभीरा विविधपदविन्यासचतुरा

दृढोधाराग्रंथाविबुधजन दुर्ज्ञानहृदया ।

प्रशस्तिम्मार्धुर्यप्रभृतिगुणसंदोहरुचिरा

सुरस्त्रीवाभाति स्फटिकविमलस्तंभलिखिता ॥ ३० ॥

उत्कीर्णा सूत्रधारेण साहिलेन स्फुटाक्षरा ।

चित्त्रांगवाग्व्यग्रवर्णा सरस्वतीव भासते ॥ ३१ ॥

यावत् . . . . . जितो लक्ष्मीः स्थितोरस्थले

देहार्द्धे गिरिशस्य हैमगिरिजा शेषोत्तमांगे क्षितिः ।

चंच्चचन्द्रमरीचिभासुरजला यावद्दिवि स्वर्द्धुनी

तावत्कीर्त्तिरनश्वरास्तु नृपतेर्भूम्यास्तले श्रीमती ॥ ३२ ॥

संवत् ९१७ चैत्त्रशुदि ६ शुक्रे ॥ ओं नमः . . . . . .

Summary

This inscription, engraved on a stone pillar, consists 38 lines of writing, partially worn out due to exposure to weather. It was written and engraved with great care and skill.

The inscription commences with *Ōṁ namaḥ* followed by four verses which invoke protection of, and glorify, the god Vishṇu under the names Murāri, Krishṇa and Hari.

The inscription consists of two parts. The first (and chief) part comprises lines 1-31, the second, lines 32-38.

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The 32 verses of the first part form a *praśasti* and record the foundation of a temple of Vishṇu by the king Parabala[1] of some Rāshṭrakūṭa family.

Verses 5-7 introduce the glorious king Jējja who was like Kṛishṇa (Kaṁsa's enemy), under whom the glorious Rāshṭrakūṭa family attained prosperity. His elder brother is said to have defeated in battle thousands of Karṇāṭa soldiers possessing enormous elephants and to have obtained the Lāṭa kingdom. This latter's valour and exploits have been described in a poetic and conventional way in verses 8-10. Verses 11-13 describe the heroic king Karkarāja, the son of Jējja. Here, again, this king is compared with Yudhisṭhira, Arjuna and Bhīmasēna, the epic heroes. In verses 14-15 we are told that Karkarāja defeated Nāgāvalōka[2] in a terrific battle, put him to flight and invaded his home. Veres 16-17 describe how Karkarāja, with his sword cut the enemy soldiers to pieces and caused a stream of blood to flow in the battlefield.

Verses 18-24 praise the virtues of Parabala, the son of Karkarāja, the ruler of the land when the inscription was composed (*śāsatīha bhūmiṁ*). He was free from blemishes and versed in arts. His wealth was enjoyed by his friends. Possessed of a resplendent form, he was like Indra (*amarapurēndra-samō*). He was a destroyer of enemies, bestower of riches to those who resorted to him and compassionate to the helpless and distressed. He had conquered his sense organs by giving up sensual pleasures. He had fought bravely in battles and conquered *pālidhvaja* banner by the grace of fortune of royalty.

Verse 25 states that king Parabala caused to be built the temple of Śauri (Vishṇu), resembling the peak of the mountain of snow, the white flag on the bright top of which bears the lustre of the river of the gods (*amarasindhu*). In the next verse we are informed that a large Garuḍa-bannered pillar was caused to be erected by

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that king in front of the temple of Hari. In verse 27 the pillar of fame of Parabala is fancied by the poet as if it were Vishṇu's foot making three strides, or the body of Śiva shaped like a post, or the serpent Śēsha pulled out of a hole in the ground by Garuḍa. This pillar was actually set up by the king's chief minister, whose name is not clear, as stated in verse 28. Verses 29-31 state that this *praśasti* was composed by Harsha and engraved by the *sūtradhāra* Sāhila, while the last verse (32) contains the usual prayer that the king's pious work (*kīrtti*) and his fame may endure for ever.

The date given at the end of line 31 is Saṁvat 917 Chaitra *śudi* (bright half) 6 Friday.

Contents of the second part of this inscription are not clear.

Notes

1. King Parabala of this inscription has been identified with Parabala of Mungir plate, a daughter of whom was married by Dharmapāla (*EI.*, IX, p.251).

2. This Nāgāvalōka has been identified with his namesake figuring in verse 13 of Harsha inscription of Vigraharāja (*ibid.*, II, p.121, line 12 of the text).

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No. 38
GHATIYALA INSCRIPTIONS OF KAKKUKA

Location	: Ghaṭiyāḷā, former Jodhpur State, Rajasthan
Date	: Saṁvat 918=861 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Kakkuka
Dynasty	: Pratīhāra
Reference	: Bhandarkar, D.R., *EI.*, IX pp.277-281

Text No.I

Metre: Vv. 1-6 *Anushṭubh*

ओं विनायकायनमः॥ आसीत्प्रतीहारवंशगुरुसद्विजः श्रीहरिचन्द्रः। अनेन राज्ञीक्षत्रियभद्राया जातः श्रीमान्सुतः श्रीरज्जिलः। अस्माच्छ्री नरभटः। अतः श्रीनागभटः। अतः श्रीतातः। अतोपि श्रीयशोवर्द्धनः। अस्माच्छ्रीचन्दुकः। अतश्च श्रीशीलुकः। अस्माच्छ्रीझोटः। अतः श्री भिल्लादित्यः। अतः श्रीगुणान्वितः श्रीकक्कः। अनेन राज्ञीश्रीदुर्ल्लभ-देव्यास्सुतो जातः श्रीकक्कुकः॥

सन्तः कुटुम्बकं यस्य स्थिरः कामः सितं यशः।
विपुला चपलं बुद्धिराग्रहो गुणसंग्रहे॥ १॥
न्यायभंगे भवेत्कोपो रागोपि जनपालने।
गुरुभ्यश्च भयं यस्य भूषणं दीनरक्षणं॥ २॥
येन प्राप्तामहाख्यातिस्त्रवण्यां वल्लमाडयोः।
आर्येषु गुर्ज्जरत्रायां लाटदेशे च पर्व्वते॥ ३॥

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तेन मुड्डोदरे स्तम्भस्तथा रोहिन्सके कृतः ।

उभावप्युन्नतिं नीतौ स्वपक्षाविव जन्मदौ ॥ ४ ॥

श्रीमत्कक्कुकवीरेण कुलदीपेन धीमता ।

अयमुत्तम्भितस्तम्भो यशःस्तम्भ इवोन्नतः ॥ ५ ॥

संवत् ९१८ चैत्रशुदि २ बुधे हस्तनक्षत्रे। अत्र हट्टो महाजनश्च स्थापितः ॥ ओं ।

यौवनं विविधैर्भोगैर्म्मध्यमं च वयः श्रिया ।

वृद्धभावश्च धर्म्मेण यस्य याति स पुण्यवान् ॥ ६ ॥

अयं श्लोकः श्रीकक्कुकेन स्वयं कृतः ॥

Text No.II

Metre: Vv. 1-5 *Anushṭubh*

ओं सिद्धिः ।

दिवा रात्रौ च संध्यायां ..... संकुले ।

सिद्धिं करोतु सर्व्वत्र स्तम्भधामा विनायकः ॥ १ ॥

रोहिन्सकूपकग्रामः पूर्व्वमासीदनाश्रयः ।

असेव्यः साधुलोकानामाभीरजनदारुणः ॥ २ ॥

विचित्रवीथिसंपूर्णं हट्टं कृत्वा गृहाणि च ।

विप्रवणिग्प्रकृतीनां गृहं गत्वा प्रियेण च ॥ ३ ॥

श्रीमत्कक्कस्य पुत्रेण सत्प्रतीहारजातिना ।

कक्कुकेन स्थितिं दत्वा स्थापितोत्र महाजनः ॥ ४ ॥

महाजनस्य सद्वृद्धिर्लाभः पूजा सुखं भृतिः ।

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श्रीकक्कुकस्य कुन्दाभा कीर्त्तिर्भवतु शाश्वती ॥ ५ ॥

संवत् शते ९१८ चैत्रसुदि २। लिखितं मगेन मातृरविणा। उत्कीर्णं हेमकारेण कृष्णेश्वरेण ॥ सूत्रधारोत्र नि..... ..... विष्णु ॥

Text No.III

Metre: V. 1 *Anushṭubh*

श्रीमत्कक्कुकवीरेण कुलदीपेन धीमता।

अयमुत्तम्भित स्तम्भो यशःस्तम्भ इवोन्नतः ॥ १ ॥

Text No.IV

Metre: Vv. 1-2 *Anushṭubh*

ओं। वल्लकी काकलीगीतं शरच्चन्द्रश्च मालती।

विनीता स्त्री सतां गोष्ठी कक्कुकस्य प्रियाणि षट् ॥ १ ॥

न्यायमार्ग्गो गुरोर्भक्तिः पुत्रे स्नेहः कृतज्ञता।

प्रिया वाग्नागरो वेषः कक्कुकस्य प्रियाणि षट् ॥ २ ॥

Summary

These four inscriptions are engraved on a column standing *in situ* in Ghaṭiyāḷā. The first three of them record the establishment of a market at the village Rōhiṁsakūpa and the erection of two columns by the Pratīhāra king Kakkuka and the fourth one lists certain things dear to him.

No. I

This inscription, containing 20 lines of writing, opens with obeisance to Vināyaka (Gaṇapati). Then it furnishes a genealogical list of the feudatory Pratīhāra family which is brought down to Kakkuka, to whose reign the inscription belongs. It agrees with the list furnished by the

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Jodhpur inscription of Bāuka of V.S. 894 (No. 30 above). The list runs as follows: Brāmaṇa Harichandra who married a Kshatriya lady, Bhadrā by name; their son Rajjila; his son Narabhaṭa; his son Nāgabhaṭa; his son Tāta; his son Yaśōvarddhana; his son Chanduka; his son Śīluka; his son Jhōṭa; his son Bhillāditya; his son Kakka; and his son Kakkuka who was born in queen Durllabhadēvī.

This prose passage is followed by five verses, the first two of which describe Kakkuka as virtuous, one who resented breach of justice, who was devoted to protection of his subjects and as one who respected the elders. The third verse says that he obtained great renown in the countries of Travaṇī[1], Valla[1] and Māḍa, amongst (the people known as) Ārya, in Gurjjaratrā[2], and in Parvata in the Lāṭa country. Verse 4 states that Kakkuka erected two columns, one at Rōhiṁsaka[3] and the other at Maḍḍōdara[4]. The next verse informs that the column[5] on which the inscription has been incised was erected by Kakkuka. Then follows the date, Saṁvat 918, Chaitra-śudi 2 Wednesday (*budhē*) Hasta-nakshatra. Further we are told that there (*i.e.*, in Rōhiṁsaka or Rōhimsakūpa) a market was established, and that village was peopled with *mahajana* (*i.e.*, big folk like merchants). The last verse (No.6), composed by Kakkuka himself is like a *subhāshita.* It means, "blessed is the one who enjoys various luxuries in youth, possesses riches in the middle age and performs religious acts in old age."

No. II

This second inscription contains 11 lines of writing. Excepting the opening benedictory formula *Ōṁ Siddhiḥ,* it is in verse upto line 9 and the rest in prose. The first verse invokes the blessings of Vināyaka (Gaṇapati), who was placed on the column (*staṁbha-dhāmā*) to ensure prosperity. The next verse informs us that the village

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Rōhiṁsakūpa (Ghaṭiyāḷā) had formerly become unsafe on account of the Ābhīras (Ahiras), and had consequently not been a place of residence for good people. Verses 3 and 4 state that Kakkuka, the favourite son of Kakka, of the Praṭīhāra race constructed a market place decorated with variagated streets, went to the houses of Brāhmaṇas, Kshatriyas (*prakṛiti*)[6] and Vaiśyas, and, promising them means of livelihood, established the *mahājana*, the big folk there. The next verse expresses a wish for the permanence of the prosperity of the *mahājana*, and of the fame of Kakkuka. Then follows the date, Saṁvat 918 Chaitra-śudi 2 which is identical with that specified in the inscription No.I above. Next we are informed that the inscription was written by a *Maga* (*Śākadvīpīya* Brāhmaṇa) called Mātṛiravi, and was engraved by the goldsmith Kṛishṇēśvara, the same person who incised the Jodhpur inscription of Praṭīhāra Bāuka referred to above in No. I. This is followed by the name of the *sūtradhāra* or mason who probably dressed the stone and erected the column, but the name is lost.

No. III

It is of two lines containing nothing but verse 5 of inscription No. I.

No. IV

It consists of four lines containing two verses. These verses each give a list of six things that were dear to Kakkuka. The first verse mentions Indian lute (*vallakī*), singing in a low and sweet tone (*kākalī-gīta*), the autumnal moon (*śarach-chandra*), Mālatī (a kind of jasmine) flowers, obedient wife, and chitchat with virtuous people. The second verse mentions righteous path (*nyāya-mārga*), devotion to teachers or elders, (*gurōr-bhakkti*), affection to one's son, gratitude (*kṛitajñatā*), agreeable speech and civic apparel (*nāgarō-vēshaḥ*).

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Notes

1. Travaṇī and Valla provinces or countries also occur in verse 18 of the Jodhpur inscription of Pratīhāra Bāuka (*EI.*, XVIII, p.98, here, however, the first name is spelt as Stravaṇī).

2. Gurjaratrā comprised the districts of Diḍwāṇā and Parbatasar of the Jodhpur State (*EI.*, IX, p.278).

3. Rōhiṁsaka or Rōhiṁsakūpa has been identified with Ghaṭiyāḷā, the provenance of the present inscription (*ibid.*).

4. Maḍḍōdara has been identified with Maṇḍōr, five miles north of Jodhpur (*ibid.*).

5. This obviously refers to one of the columns erected by Kakkuka as mentioned in verse 4.

6. For this unusual sense of the word *prakṛiti* see EI., IX, p.279, n.2.

ΦΦΦΦ

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No. 39
DEOGADH INSCRIPTION OF BHOJADEVA OF KANAUJ

Location : Dēōgaḍh, Jhansi District, Uttar Pradesh

Date : Samvat 919; Śaka 784=862 A,.D.

Script : Northern alphabet

Language : Sanskrit

King : Bhōjadēva

Ddynasty : [Pratīhāra]

Reference : Kielhorn, F., *EI.*, IV, pp.309-310.

Text

ओं परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवमहीप्रवर्द्धमानकल्याणविजयराज्ये तत्प्रदत्तपञ्चमहाशब्दमहासामन्तश्रीविष्णुरामपरिभुज्यमानके लौच्छगिरे श्रीशान्त्यायतनसंनिधे श्रीकमलदेवाचार्यशिष्येण श्रीदेवेन कारापितोयं स्तम्भः॥ संवत् ९१९ अश्वयुजशुक्लपक्षचतुर्द्दश्यां बृहस्पति दिनेनोत्तरभाद्रपदनक्षत्रे इदं स्तभं स्थापितमिति॥ वाजु-आगगाकेन गोष्ठिकभूतेनायं स्तम्भो घटित इति॥ शककालाब्दसप्त शतानि चतुरशीत्यधिकानि ७८४॥

Summary

This inscription, engraved on a pillar of portico in front of the Jaina temple at Dēōgaḍh, contains 10 lines of writing. It records the erection of this inscribed pillar.

After the auspicious syllable *Ōṁ*, this inscription refers to the victorious reign of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Śrī-Bhōja. Then it introduces *Mahāsāmanta* Vishṇurāma, the administrator of Luachchhagira, to whom the five *mahāśabdas* (*pañcha-mahāśabda*) were granted by Bōjadēva.

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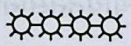
The object of the inscription is to record the erection of the pillar on which this inscription was engraved near the temple of Śāntinātha (*Śantyāyatana-saṁnidhē*) at Luachchhagira[1], by Dēva, a disciple of the *Āchārya* Kamaladēva. It is stated that this work was completed in the year 919, on the fourteenth *tithi* of the bright fortnight of the month Aśvayuja, on a Thursday, while the *nakshatra* was Uttarabhādrapada, and that it was fashioned (*ghaṭita*) by Vājuāgagāka who was a member of a gōbhṭhī[2] (*gōshṭhika-bhūtēna*). The concluding line gives, both in words and figures, the Śaka era 784.

Notes

1. Luachchhagira has been taken to be a name of Dēōgaḍh itself (*EI.*, IV, p.310).

2. *Gōshṭhī* means an assembly or committee (*IEG.*, p.118). In the context of the present inscription it means the committee (*Pañch*) entrusted with the management of the said Jaina temple (*EI.*, IV, p.309, n.5).



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No. 40
PLATES OF DANTIVARMAN OF GUJARAT

Location : Not known

Date : Śaka 789=867 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Dantivarman

Dynasty : Rāshṭrakūṭa of Gujarat

Reference : Bhandarkar, D.R., *EI.*, VI, pp.285-294

Text

Metre: Vv. 1, 10-12, 18, 20, 22, 23, 41, 45, 46, 48, 50 *Anushṭubh* ; 2, 3, 5, 6, 8, 13, 19,26, 27, 29, 31 *Vasanta tilakā* ; 4, 7,16, 28, 30, 47, 49 *Indravajrā* ; 9, 14,15, 17, 21 *Śārdūlavokrīḍita* ; 24, 25 *Sragdharā* ; 32-36, 38-40, 42-44 *Āryā* ; 37 *Mandākrāntā* ; 51, *Pushpitāgrā*

ओं ओं नमो बुद्धाय ॥

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम्।

हरश्च बुद्धाय कान्तेन्दुकलया कमलंकृतम्॥ १॥

आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो

ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु।

भूपः शुचिर्व्विधुरिवास्तदिगन्तकीर्त्ति

र्गोविन्दराज इति राजसु राजसिंहः॥ २॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा

मुन्नामितं सपदि येन रणेषु नित्यम्।

दष्टाधरेण दधता भृकुटीं ललाटे

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खड्गं कुलं च हृदयञ्च निजं च सत्त्वम् ॥ ३ ॥

खड्गं कराग्रान्मुखतश्च शोभा

मानो मनस्तस्सममेव यस्य ।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥

तस्यात्मजो जगति विश्रुतशुभ्रकीर्त्ति

रार्त्तार्त्तिहारिहरिविक्रमधामधारी ।

भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः

श्रीकर्क्कराज इति गोत्रमणिर्ब्बभूव ॥ ५ ॥

तस्य प्रभिन्नकरटच्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांसपीठः ।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥

तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।

भोक्ता भुवः सतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ७ ॥

कांचीशकेरलनराधिपचोलपाण्ड्य

श्रिहर्षवज्रटविभेदविधानदक्षम् ।

कर्णाटकं बलमचिन्त्यमजेयमन्यै

र्भृत्यैःकियद्भिरपि यः सहसा जिगाय ॥ ८ ॥

आ सेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला

दाप्रालेयकलंकितामलशिलाजालात्तुषाराचलात् ।

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आ पूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे
र्येनियङ्गगती स्वविक्रमबलेनैकातपत्रीकृता ॥ ९ ॥
तस्मिंदिवंप्रयाते वल्लभराजेकृतप्रजाबाधः ।
श्रीकर्क्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ १० ॥
यस्य स्वभुजपराक्रमनिःशेषोत्सादितारिदिक्क्रम् ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ ११ ॥
शुभतुंगवंगतुरगप्रवृद्धरेणूद्ध्वरुद्धरविकिरणम् ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टम् ॥ १२ ॥
राहुप्पमात्मभुजजातबावलेप
माजौविजित्य निशितासिलताप्रहारैः ।
पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतान्ततान ॥ १३ ॥
पाता यश्चतुरम्बुराशिरसनालंकारभाजो भुव
स्त्रय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः ।
दाता मानभृदग्रणीर्व्रणवतां योसौ श्रियो वल्लभो
भोक्तुं स्वर्ग्गफलानि भूरितपसा स्थानङ्गगामामरम् ॥ १४ ॥
येन श्वेतपत्रप्रहतरविकरव्राततापात्सलीलं
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।
धीमद्गोविन्दराजो जितजगदहितस्त्रैणवैधव्यदक्ष
स्तस्यासीत्सूनुरेकः क्षणरणदलितारातिमत्तेभकुम्भः ॥ १५ ॥

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तस्यानुजः श्रीध्रुवराजनामा

महानुभावोप्रहतप्रतापः ।

प्रसाधिताशेषनरेन्द्रचक्रः

क्रमेण बालार्क्कवपुर्ब्बभूव ॥ १६ ॥

जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ

गुर्व्वी तुष्टिरथाखिलस्य जगतः सुखामिनि प्रत्यहम् ।

सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रान्तिका

मासीद्धर्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ १७ ॥

रक्षता येन निःशेषं चतुरंभोधिसंयुतं ।

राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ १८ ॥

तस्यात्मजो जगति सत्प्रथितोरुकीर्त्ति

र्गोविन्दराज इति गोत्रललामभूतः ।

त्यागी पराक्रमधनः प्रकटप्रताप

सन्तापिताहितजनो जनवल्लभोभूत् ॥ १९ ॥

पृथ्वीवल्लभ इति च प्रथितं यस्यापरं जगति नाम ।

यश्चतुरुदधिसुसीमामेको वसुधां वशे चक्रे ॥ २० ॥

एकोनेकनरेन्द्रवृन्दसहितान्यस्तान्समस्तानपि

प्रोत्खातासिलताप्रहारविधुरान्बद्ध्वा महासंयुगे ।

लक्ष्मीमप्यचलां चकार विलसत्सच्चामरग्राहिणीं

संसीदद्गुरुविप्रसज्जनसुहृद्बन्धूपभोग्यां भुवि ॥ २१ ॥

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तत्पुत्रोत्र गते नाकमाकम्पितरिपुव्रजे।

श्रीमहाराजशर्व्वाख्यः ख्यातो राजाभवद्गुणैः॥ २२॥

अर्थिषु यथार्थतां यः समभीष्टफलावाप्तिलब्धतोषेषु

वृद्धिन्निनाय परमाममोघवर्षाभिधानस्य॥ २३॥

राजाभूत्तत्पितृव्यो रिपुभवविभवोद्भूत्यभावैकहेतु

र्लक्ष्मीमानिंद्रराजो गुणनृपनिकरान्तश्चमत्कारकारी ।

रागादन्यान्व्युदस्य प्रकटितविषया यं नृपान् सेवमाना

राजश्रीरेव चक्रे सकलकविजनोद्गीततथ्यस्वभावम्॥ २४॥

निर्व्वाणावाप्तिवाणासहितहितजना यस्य मानाः सुवृत्तं

वृत्तं जित्वान्यराज्यं चरितमुदयवान्सर्व्वतो हिंसकेभ्यः।

एकाकी दृप्तवैरिज्वलनकृतिसहप्रातिराज्येशशंकु

र्लाटीयं मण्डलं यस्तनय इव निजस्वामिदत्तं ररक्ष॥ २५॥

सूनुर्ब्बभूव खलु तस्य महानुभावः

शास्त्रार्थबोधसुखलालितचित्तवृत्तिः।

यो गौणनामपरिवारमुवाह पूर्व्वं

श्रीकर्क्कराजसुभगव्यपदेशमुच्चैः॥ २६॥

श्रीकर्क्कराज इति रक्षितराज्यभारः

सारं कुलस्य तनयो नयशालिशौर्यः।

तस्याभवद्विभवनंदितबन्धुसार्थः

पार्थः सदेव धनुषि प्रथमः शुचीनाम्॥ २७॥

दानेन मानेन सदाज्ञया वा

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वीर्येण शौर्येण च कोपि भूपः ।

एतेन तुल्योस्ति न वेति कीर्त्तिः

सकौतुका भ्राम्यति यस्य लोके ॥ २८ ॥

स्वेच्छागृहीतविषयान् दृढसंघभाजः

प्रोद्वृत्तदृप्ततरशुल्किकराष्ट्रकूटान् ।

उत्खातखड्गनिजबाहुबलेन जित्वा

योमोघवर्षमचिरात्स्वपदे व्यधत्त ॥ २९ ॥

पुत्रीयतस्तस्य महानुभावः

कृतो कृतज्ञः कृतवीर्यवीर्यः ।

वशीकृताशेषनरेन्द्रवृन्दो

बभूव सूनुर्ध्रुवराजनामा ॥ ३० ॥

चंद्रो जडो हिमगिरिः सहिमः प्रकृत्या

वातश्चलश्च तपनस्तपनस्वभावः ।

क्षारः पयोधिरिति तैः सममस्य नास्ति

येनोपमा निरुपमस्तत एव गीतः ॥ ३१ ॥

रणशिरसि खड्गघातैर्व्वल्लभदण्डम्पराङ्मुखीकृत्य ।

शस्त्रशतशुद्धदेहः स्वर्ग्गमगादेक एवासौ ॥ ३२ ॥

तस्याशेषनराधिपहृतयशसः स्वर्ग्गलोकगतकीर्त्तेः ।

श्रीमानकालवर्षस्तनयस्समभूत्कुलालंबः ॥ ३३ ॥

वल्लभभाराक्रान्तं विघटितदुष्टानुजोविवर्ग्गेण ।

पितृपर्यागतमचिरान्मण्डलमद्ध्यासितं येन ॥ ३४ ॥

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प्रियवादी सत्यधनः श्रीमाननुजीविवत्सलो मानी।

प्रतिपक्षक्षोभकरः शुभतुंगः शुभकरः सुहृदाम्॥ ३५॥

तस्मिन्स्वर्ग्गीभूते गुणवति गुणवान् गुणाधिकप्रीतिः।

समभूद्ध्रुवराजसमो ध्रुवराजस्तुष्टिकृल्लोके॥ ३६॥

इतोभिमुखमापतत्प्रबलगौर्ज्जराणां बल

मितोभिमुखवल्लभो विकृतिमागता बान्धवाः।

इतोनुजविकुर्व्वितं सममगात्समस्तम्भया

दहो स्फुरणमद्भुतं निरुपमेन्द्र खड्गस्य ते॥ ३७॥

गूर्ज्जरबलमतिबलवत्समुद्यतं बृंहितं च कुल्येन।

एकाकिनैव विहितं पराङ्मुखं लोलया येन॥ ३८॥

यश्चाभिषिक्तमात्र परं यशस्त्यागशौर्यतोवाप।

शुभतुंगजोतितुंगं पदं यदाप्नोति नो चित्त्रम्॥ ३९॥

यश्च स्वभुजबलार्जितजयलक्ष्मीन्दातुमुद्यतःप्रणते।

भयमपि विद्वेषिजने धनं ददावर्थिने कामम्॥ ४०॥

रामस्येव सौमित्रिर्द्धर्म्मस्येव धनंजयः।

अस्य भ्राताभवद्भाव्यो दन्तिवर्म्मेति वीर्यवान्॥ ४१॥

यस्य निशितासिधारामरिकरिणः संगरे सदाऽवर्त्ताः।

स दन्तिवर्म्मनामा ख्यातोस्यैवानुजः प्रसभम्॥ ४२॥

प्रचुरकरिकुम्भदारितविगलितमुक्ताफलैरहितकरिणाम्।

रंजतिदोर्द्दण्डयुगो विजयति समरे रिपून्खड्गैः॥ ४३॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।

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क्षितिदानपरमपुण्यः प्रवर्तितो धर्म्मदायोयम् ॥ ४४ ॥

स च हरिरिव विक्रमाक्रान्तसमस्तभूमण्डलः दोर्द्दण्डसमाकृष्टकोदण्ड काण्डदलितशत्रुमहासामन्तः लक्ष्मीसमाध्यासितवक्षः स्थलः पवनसूनु रिव निजभुजबलविनिर्ज्जिताशेषवरवैरिनृपतिप्रजनितजगद्विख्यातप्रतापः तीक्ष्णासिलताप्रहारदलितरिपुकरिकुम्भविगलित मुक्ताफलप्रकररंजितदोर्द्द ण्डयुगः समधिगतपंचमहाशब्दमहासामन्ताधिपत्यपरिमितवर्षबिरुदतल प्रहारिश्रीदन्तिवर्म्मदेवः सर्व्वानेव यथासम्बध्यमानकान्राष्ट्रपतिविषयपति ग्रामकूटनियुक्ताधिकारिकवासापकमहत्तरादीन्समनुबोधयत्यस्तु वः संवि दितं यथा मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये सथातैलाट कीयद्विचत्वारिंशदन्तर्ग्गत वायव्यदिग्भागावस्थितचोक्खकुटिनामग्रामः कांपिल्यतीर्थकीयविहाराय यस्य चाघाटनानि पूर्व्वतो दन्तेल्लंकग्रामसीमा दक्षिणतो पसुंदरग्रामसीमा पश्चिमतः कालूपल्लिकाग्रामसीमा उत्तरतो मंदाकिनी नदी। एवं चतुराघाटनोपलक्षितः सपरिकरः सवृक्षमालाकुलः ससीमापर्यन्तः सोत्पद्यमानवेष्टिकधान्यहिरण्यादेयोचाटभटप्रवेश्यः सर्व्व राजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्क्कार्ण्णवावनिसरित्पर्व्वत सम कालीनः श्री आर्यसंघस्य शिष्यानुशिष्यक्रमोपभोग्यः पूर्व्वप्रदत्त ब्रह्मदायदेवदायरहितोभ्यंतरसिद्धया शकनृपकालातीतसंवत्सरशतेषु सप्तसु नवाशीत्यधिकेष्वंकतोपि संवत्सरशते ७८९ पौषबहुलनवम्यामु त्तरायणमहापर्व्वोद्दिश्य पूरावीमहानद्यां स्नात्वोदकातिसर्ग्गेण गंधपुष्पधूप दीपोपलेपनार्थं खण्डस्फुटितप्रासादपुनःसंस्करणार्थं प्रतिपादितः।

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यतोस्योचितया देवदायस्थित्या भुंजतो भोजापयतो वा कृषतः कर्षयतो वा प्रतिदिशतो न केनचित्परिपंथनीयस्तथागामिनृपतिभिः अस्मद्वंशजै रन्यैर्व्वा सामान्यभूदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रजल बिन्दुचंचलं च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्च ॥ यश्चाज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्य मानकं वानुमोदेत स पंचभिर्महापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तम् भगवता वेदव्यासेन ।

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ताच तान्येव नरके वसेत् ॥ ४५ ॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदानं हरंति ये ॥ ४६ ॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।
लोकत्रयं तेन भवेद्धि दत्तं
यः कांचनं गां च महीं च दद्यात् ॥ ४७ ॥
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ४८ ॥
यानीह दत्तानि पुरा नरेंद्रै
र्द्दानानि धर्म्मार्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥ ४९ ॥

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स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ५० ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ५१ ॥

दूतकोत्र महामात्यश्रीकृष्णभट्टः । लिखितं चैतत्सेनभोगिकगोल्लेन राणप्पसुतेनेति ॥ मतं मम श्रीदन्तिवर्म्मणः श्रीमदकालवर्षदेवसूनोः । तथा मतं मम श्रीध्रुवराजदेवस्य श्रीमदकालवर्षदेवसूनोः ॥ ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 82 lines of writing and the seal attached to the ring holding the plates together bears the figure of Garuḍa. It records the grant, by Dantivarman, of a village to a Buddhist *vihāra.*

The inscription opens with salutation to the Buddha indicating that the grant is Buddhist. It then gives a verse invoking the protection of Vishṇu and Śiva which is well-known from other Rāshṭrakūṭa grants. Then in lines 1-49 the genealogy of Dantivrman is set forth, exactly in the same verses (with a few unimportant variants) as in the Bagumrā plates of Dhruva II.[1] Vv. 1-29 except v.26 of this charter are also met with in the Surat plates of Śaka 743 of Karkka (No.24 above). Since these 29 verses occur in some of the grants published in our volumes, we may briefly notice the contents of vv.30 onwards.

V.30 states that virtuous Dhruvarāja who equalled Kṛitavīrya in valour was born to Karkkarāja. Vv.31-32 eulogise the virtues and valour of Dhruvarāja. It is

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poetically stated that he could not be compared to the moon, the snowy mountain (*Himagiri*), the wind, the sun or the ocean because of their inherent defects, and as such he was called Nirupama (the peerless). It is further stated that he put the forces of Vallabha to flight and went to heaven, his body being purified by hundreds of weapons (*śastraśataśuddhadēha*). His son Akālavarsha, a prop of his race (*kulālamba*), quickly recovered his paternal empire that had been attacked by the army of Vallabha (vv.33-34) Vv.35-36 inform us that when Śubhatuṅga (Amōghavarsha), who was kind of speech, truthful, fortunate, loving towards his servants (*anujīvivatsala*), proud, the terror of his enemies and a benefactor of his friends, had gone to heaven, virtuous Dhruvarāja who resembled Dhruvarāja[2] gladdened the world (*i.e.*, succeeded). The next two stanzas (vv.37-38) state that Nirupama (Dhruvarāja), by the wonderful flashing of his sword, subdued the powerful Gūrjaras who encountered him, the hostile Vallabha, his kinsmen who had become seditious (*vikṛitimāgatā bāndhavāḥ*) and the treachery of his younger brother (*anujavikurvita*),and that he quite alone, put easily to flight the very strong army of the Gūrjaras that was eager to attack (*samudyatam*). V.39 praises that it was no wonder that the son of Śubhatuṅga (*Śubhatuṅgaja*, *i.e.*, Dhruvarāja) reached a very exalted position, since just anointed he gained highest fame through his liberality and bravery. V.40 states that he, having devided his kingdom, though he had gained it by his own strength, among his servants, caused terror to his enemies and gave wealth to the needy according to their desires.

The next three verses (vv.41-43) are peculiar to this grant, and introduce Dantivarman, the younger brother of Dhruvarāja II. V.41 states that just as Lakshmaṇa was the brother of Rāma and Arjuna that of Dharmarāja, so was the brave Dantivarman, the brother of Dhruvarāja II. In

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V.42 we are informed that Dantivarman was well-knwn and elephants whirled round the sharp blade of his sword in the battle-field. In the next stanza (v.43) he is praised as the one whose arms were adorned by the plentiful pearls trickling from the frontal globes of the enemy elephants, and as the victorious one who conquered enemies with swords in the battle. After this there is another well-known verse on the vanity of life.

In lines 56-57 Dantivarman is described as 'the *Talaprahari* śrī-Dantivarmadēva, who had the *Biruda* of Aparimitavarsha, who was the lord of great feudal chiefs (*Mahāsāmantdhipati*), and who had obtained the five great sounds (*Samadhigatapañchamahāśabda*)'.

The formal portion of the charter states that having bathed in the great river Pūrāvī[3], on the ninth *tithi* of the dark half of Pausha in Śaka-Saṁvat 789, on the great occasion of Uttarāyaṇa, Dantivarman granted to the *vihāra* at the sacred place (*tīrtha*) of Kāmpilya[4] the village of Chōkkhakuṭi, situated in the north-west of, and included in, the forty-two (villages) named after Sarthātailāṭa, for defraying the expenses of perfumes, flowers, incense, lamps and ointments, and of the repairs of the temple broken in parts The grant was enjoyable by the succession of the pupils of the holy *Āryasaṁgha*. The boundaries of the village granted were, in the east the village of Dantellaṁka, in the south the village Apasundara, in the west the village of Kālūpallikā, and in the north the river Mandākini[5] (Gaṅgā). The royal order regarding the grant was addressed to the *Rāshṭrapati*, *Vishayapati* and other officers. The grant was ordered with all the usual privileges.

Then there is a warning to the general public not to disturb the enjoyment of the grant and the usual request to future rulers to respect the donatioin, followed by seven of the imprecatory and benedictory stanzas. The *Dūtaka* of

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the charter was the great minister (*Mahāmātya*) Kṛishṇabhaṭṭa. Its writer was the *Sēnabhōgika* Golla, the son of Rāṇappa. The charter concludes with the sign-manual of Dantivarman, the son of Akālavarshadēva, and that of Dhruvarājadēva, the son of Akālavarshadēva.

Notes

1. *IA.*, XII, pp.179 ff.

2. Either Dhruva, the son of Nahusha, or the hero who assisted the Pāṇḍavas is meant (*ibid.*)

3. The river Pūrāvī is identified with the modern Pūrṇā, in the Surat collectorate (*EI.*, VI, p.287)

4. Kāmpilya *tīrtha* is identified with Kampil in the Kaimganj Tahsil of the Farkabad District in the North West Province (*ibid.*).

5. The river Mandākinī cannot be identified with the Ganges. It might be some river in Gujarat (*ibid.*).

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No. 41
BAHUR PLATES OF NRIPATUNGAVARMA II

Location : Bahur, Puducherry

Date : Ry.8 =867 A.D.?

Script : Grantha and Tamil

Language : Sanskrit and Tamil

King : Nṛipatuṅgavarman

Dynasty : Pallava

Reference : Hultzsch, E., *EI.*, XVIII, pp.5-15

Text

Metre: Vv. 1, 7 *Drutavilambita* ; 15, 31 *Vasantatilakā* ;32 *Āryā* ; 3-6, 8-14, 16-30 *Anushṭubh* ; 2 Prahashiṇī

स्वस्ति श्रीः ॥

दिशतु वः श्रियमम्बुजलोचनस्त्रिदशमौलिनिघृष्टपदाम्बुजः ।

सकललोकभयंकरराक्षसप्रशमनेतुरजो मधुसूदनः ॥ १ ॥

श्रीभर्तुश्शयन परस्य नेत्रे भूत्तेजः स्थितिलयसूतिहेतुः ।

तन्नाभेरजनि समस्तबीजमब्जमात्मयोनिस्ततोभवत् ॥ २ ॥

अंगीरास्तत उत्पन्नो लोकनाथाच्चतुर्म्मुखात् ।

बृहस्पतिस्ततो मन्त्री शक्रस्य वलभेदिनः ॥ ३ ॥

ततश्शंयुस्ततो जज्ञे भरद्वाजसमाह्वयः ।

ततो द्रोणो महेश्वासस्समरे शक्रविक्रमः ॥ ४ ॥

ततो द्रोणान्महाबाहुस्सर्व्वयुद्धविशारदः ।

अश्वत्थामा किलांशेन संबभूव पिनाकिनः ॥ ५ ॥

अश्वत्थाम्नस्ततो राजा पल्लवाख्यो बभूव यः ।

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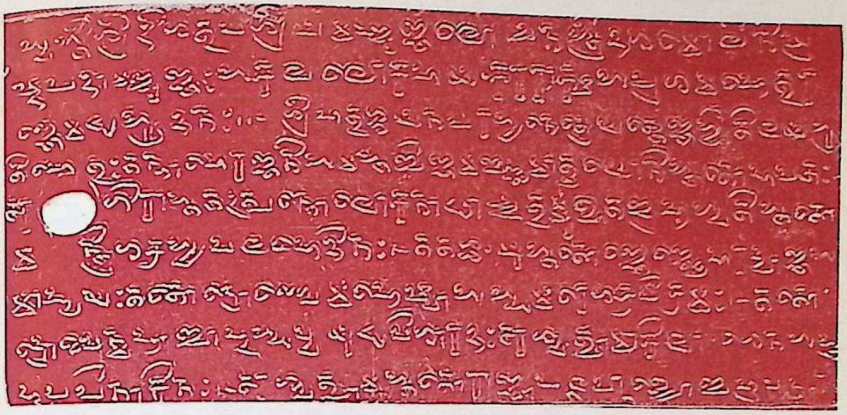
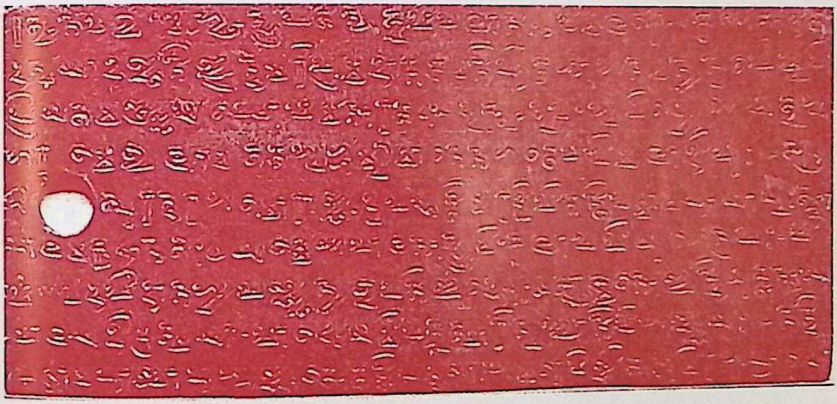
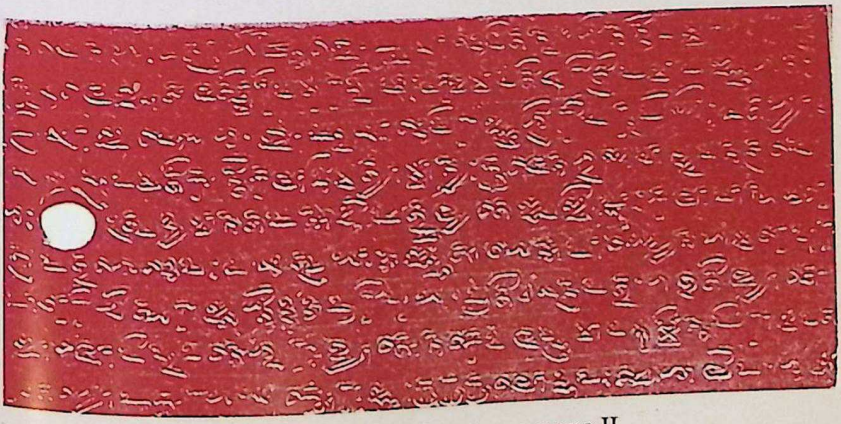
Inscription No 41







Bahur Plates of Nripatungavarma II

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ररक्षनवखण्डस्थान्भूपतीन्सकृषीवलान् ॥ ६ ॥

विमलकोंकणिकादि तदन्वयादजनि बृन्दमरिप्रमदानतम् ।

निहितशासनमन्यनृपेष्वपि प्रियतमञ्जयघोषमनारतम् ॥ ७ ॥

भुक्त्वा भुवं स्ववीर्य्येण चतुस्सागरमेखलाम् ।

ततः स्वर्ग्गं विमानेन गतेषु विमलादिषु ॥ ८ ॥

आसीत्पुरन्दरसमो दृढभक्तिर्मुरद्विषि ।

दन्तिवर्म्मा महाबाहुः क्ष्मापालमकुटानतः ॥ ९ ॥

धर्म्मेण पालनाद्भूमिं कलावपि युगे नृपः ।

वर्षणादपि दानस्य पर्ज्जन्य इव निर्बभौ ॥ १० ॥

आत्मनो बन्दियुक्तान्यान् यमालय दिदृक्षया ।

पाथेयमिव कृत्वारीन् काण्डानि विससर्ज्जयः ॥ ११ ॥

नन्दिवर्म्मा महाबाहुस्सञ्जातो दन्तिवर्म्मणः ।

समरे विजिताभूमिरसहायेन येन सः ॥ १२ ॥

आसीच्छङ्काह्वया देवी तन्वंगी नन्दिवर्म्मणः ।

राष्ट्रकूटकुले जाता लक्ष्मीरिव मुरद्विषः ॥ १३ ॥

क्षमावती धरित्रीव मातृवज्जगतः प्रिया ।

बभौशंखाह्वया देवी राज्ञः श्रीरिव रूपिणी ॥ १४ ॥

तस्यांबभूव मतिकान्ति कलादिमत्यां

मान्यः कुलेन गुणवान्भुवनत्रयेशः ।

उत्पद्यमानतपनाधिपतुल्यतेजा

जिष्णुः कलापसमरे नृपतुंगदेवः ॥ १५ ॥

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यत्प्रसादार्ज्जिता सेना पाण्ड्येन समरे पुरा ।

पारेरिचित्स राजाग्निर्द्दाह रिपुसंहतिम् ॥ १६ ॥

नृपतुंग इति ख्यातो बालोपि भुवनेश्वरः ।

ख्यातो न केवलम्भूमावमुष्मिन्नपि रामवत् ॥ १७ ॥

तस्योपकारसंयुक्तो राज्ञः कुरुकुलोद्भवः ।

वेशालिवंशमार्त्ताण्डः प्रजानां शरणे रतः ॥ १८ ॥

शशिवत्तिलको लोके गाम्भीर्य्यादौ समुद्रवत् ।

सूर्यवद्रक्षणाल्लोकान् लोकानान्निलयो नृपः ॥ १९ ॥

तस्मात्तस्योचितन्नाम निलैतांगीति देववत् ।

अथवा सुतरान्नामप्रत्यक्षत्वाद्विषांपतेः ॥ २० ॥

ग्रामत्रयं स्वराष्ट्रे स कुरुवंशविवर्द्धनः ।

विज्ञाप्य नृपतुंगेशाल्लब्धमाज्ञप्ति पूर्व्वकम् ॥ २१ ॥

चेट्टुप्पाक्कम्फलाधारं ग्राममेकमथापरम् ।

ग्रामं विद्याविळाङ्गादिरेफान्तपदनामकम् ॥ २२ ॥

तस्मादिरैप्पुणैचेरिन्तृतीयं सर्व्वसंपदम् ।

एवं ग्रामत्रयं लब्धं विद्यास्थानाय दत्तवान् ॥ २३ ॥

मन्दाकिनीं समायान्तीमूर्म्मिवेगसमाकुलाम् ।

स बभार यथा देवो धूर्ज्जटिर्जटयैकया ॥ २४ ॥

विद्यानदी तथागाधा चातुर्द्दिशगणाकुला ।

वागूग्र्ग्रामजुषां स्थानं व्याप्य यस्माद्व्यवस्थिता ॥ २५ ॥

तत्स्थानमेवं विदुषां विद्यास्थानम्प्रचक्षते ।

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तेभ्यो दत्त्वा सभूपालो ग्रामानाज्ञप्तिपूर्वकान् ॥ २६ ॥

हस्ति सञ्चारि सीमान्तानात्मानम्बहुमन्यते ।

युक्तान्सर्व्वपरीहारैरकरत्वेनरक्षितान् ॥ २७ ॥

आज्ञप्तिरुत्तमशीलस्त्रैलोक्येश्वरपूजितः ।

मन्त्री बृहस्पतिप्रख्यो राज्ञः श्रीतुंगवर्म्मणः ॥ २८ ॥

आगामिनः प्रजापालान्याचाते कुरुनन्दनः ।

धर्म्मस्यैतस्य सामान्यात्पालनीय इति स्वयम् ॥ २९ ॥

दासः स्थानस्य विद्याया वागूर्ग्रामजुषामयम् ।

कृतवान्शास्त्रतत्त्वज्ञः प्रशस्तिन्नागयस्सुकृत् ॥ ३० ॥

पुण्यं समं कृतवतां परिरक्षताञ्च

तद्रक्षतेति नृपतिर्न्नृपतुङ्गवर्म्मा ।

आगामिनः क्षितिपतीन्प्रणमत्यजस्त्रं

मूर्द्ध्ना मुकुन्दचरणांबुजशेखरेण ॥ ३१ ॥

उदितोदितकुलतिलकः सुवर्ण्णकृत् सर्व्वशास्त्रनिष्णातः ।

अलिखन्नृपतुंगाख्यः पल्लवकुलमूलभृत्योत्र ॥ ३२ ॥

Summary

This inscription, engraved on a set of five copper-plates, contains 79 lines of writing. Its ring and seal have not been found. There are 32 Sanskrit verses; the rest of the text is in Tamil prose.

The first verse invokes god Vishṇu (*Madhusūdana*), destroyer of demons (*rākshasapraśamanētā*), seeking prosperity from him. Verses 2-15 contain the following genealogical account of the king Nṛipatuṅgavarman. -

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From the lotus-flower arising from Vishṇu's navel was produced Brahmā; from him, Aṅgiras; from him, Bṛihaspati; from him, Śaṁyu; from him, Bharadvāja; from him, Drōṇa; from him, Āśvatthāman; and from him, king Pallava (v.6). The same mythical pedegree is found at the beginning of several inscriptions of Pallavas of Kāñchī.

Next we are told that from the family of Pallava arose a group (of kings) commencing with Vimala and Koṅkaṇika (v.7), and that after Vimala, etc., had gone to heaven (v.8), there was Dantivarman (v.9), whose son was Nandivarman (v.12). The queen of Nandivarman Śaṅkhā was born in the Rāshṭrakūṭa family (v.13) and bore to him the donor of this grant, Nṛipatuṅga (v.15). Of him v.16 tells us that he supplied a Pāṇḍya king whose proper name is not disclosed, with an army, and that he defeated some enemies, who are not specified either, on the further bank of the Arichit river.

Verses 18-21 introduce the chief of the family of Vēśāli, Mārtāṇḍa by name, who also bore the surname Nīlaitāṅgi (i.e. 'the support of the world') and who was favoured by the king. This chief claimed descent from the family of Kuru.

Verses 21-23 state that the chief Mārtāṇḍa of above description gave three villages to a seat of learning (*vidyāsthāna*)[1]. The village Cheṭuppākkam, rich in fruit, another village whose name (consisted of) a word ending in *r* and beginning with *Vidyāviḷāṅgā*[2] (and) thirdly the very prosperous village of Iṟaippuṇaichchēri were the three villages situated in his own province (*rāshṭra*) which Mārtāṇḍa had received from the king Nṛipatuṅga and made over to the *Vidyāsthāna* just mentioned. The king also provided an executer (*ājñapti*), for the purpose of this grant, in the person of his minister (*mantrī*), Uttamaśila by name (v.28).

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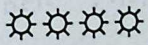
Verses 24-26 state that scholars from the four directions thronged the village of Vāgūr[3] and therefore it was called a seat of learning (*vidyāsthāna*). V.29 contains an appeal of the descendant of Kuru (i.e. the chief Mārtāṇḍa) made to the future rulers to preserve his pious gift. V.30 informs that the euology contained in this charter was composed by Nāgaya, a servant of the Vāgūr college, who knew the truth of sciences (*śāstratatvajña*). In v.31 both those who perform good works and those who preserve them are stated to be equally meritorious. V.32 informs that the goldsmith named Nṛipatuṅga of the Uditōdita family who was skilled in all sciences and a hereditary servant of the Pallava family engraved this grant.

Notes

1. This grant was made in the eighth regnal year of the king Nṛpatuṅgavarmman as stated in the Tamil prose portion of this inscription (line 48).

2. According to the Tamil portion the full name of this village was Vilāṅgaṭṭaṅgaḍuvaṇūṙ, to which the word *vidyā* is still prefixed because it was granted for the promotion of learning (*EI.*, XVIII., p.14).

3.Vāgūr is the same as Bāhūr, where the present plates were discovered. (*ibid.*, p.8).



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No. 42
KAMAN INSCRIPTIION OF [HARSHA] YEAR 263

Location : Kāmān, Bharatpur District, Rajasthan

Date : [Harsha] year 263=869 A.D.

Script : Siddhamātṛikā

Language : Sanskrit

King : . .

Dynasty : . .

Reference : Sircar, D.C., *EI.*, XXXVI, pp.52-55

Text

. . . . . स्कराः ॥ जलधय इव गम्भीरा . . नाशाः कूर्मायतनभूताः।

सकलातिपूरिताशा निमान्ति ये . . . . . ॥ . . . . . .

. . .माविकाराः। सं . . च्चैर्गोष्ठिकाः शुब्भ्रवंशाः को . . . . . नाम

नाशी ॥ प्रख्यातो नाधनश्च . . . . . ।

धोन्दकसंज्ञो वासुकसूनुस्तिक्कटनामा विष्णुतनुजः ॥

श्रीमदविमोलसत्पुरनिवासिनो भद्रवं . . . . . तनयः ॥ देपूलो नसरेः

ख्यातो नग्गुको नन्नुकात्मजः। जेपुङ्गो कोम्बकसुतः प्रयागात्

श्रीधरस्तथा ॥ गणेश्वरो धर्मम . . . . . । . . . . . .

. . : ॥ नागटस्सिद्धनागश्च शिवविष्णुरिति त्रयः। ईशानस्यात्मजाः

शुब्भ्रान्भ्रातरः पुण्यकर्म्मिणः ॥ दानवन्तोप्यलंघ्यो . . . . . .

ङ्गाः। महेशप्रिया गोष्ठिकाः कीर्त्तिता इत्यमी नामभिः ॥

साधुकर्म्मनिरतैकमानसाः सर्व्व एव धनदोपमश्रियः . . . . . .

. . . . . मुत्तमवधारणासु निर्व्वाणमार्ग्गपरमाः सकलाक्षवर्ग्गैः।

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आत्मानमात्मनि निधाय सुकर्म्मिणोपि तिष्ठ . . . . . .

चित्तस्थैर्याय कुर्व्वन्ति तत्फलानवलोकिनः ॥

वातास्फालनचंचलानलशिखालोलं जगच्चेष्टितं व्या . . . . . .

. . . . . ॥ . . . . . ग्रामके वापि

स्वादुजला मठश्च विपुलः सद्गोष्ठिकैः कारितः ॥ भोक्तुस्सकाशादिव . . . .

. . . . . .

अमृतममृतमेतत्सत्यमस्यां सुवाप्यां सुरसदनमिदन्तत्सन्मठश्च . . . । .

. . . . . न तु का . . . . . .

चित्सलेखितोप्यलेखितः । अलेखितोपि यो हितः स

. . . . . ॥ . . . . . नं विकल्पयन्साधुकृत . . . । . . . . . .

. . . सर्व्वात्मना व्याधिरिव स्वकायात् ॥ नागटादिभिरुपार्ज्जितां शुभं . . .

. . . . . । . . . . . विवृद्धये नतैरीगुकाय विधिवन्निवेदितम् ॥

सत्पुत्त्रैस्तैर्ग्ग . . . . . पिण्डमेव प्रदत्तं भक्त्या गागैः

पयोभिस्तिलकुसुम . . . . . । . . . . . सततमलमिमां

पालयिष्यन्ति कीर्त्तिं तेषां पाद . . . . . ते गोष्ठिकौघैः ॥

चंचच्चामरचारुचिह्नरुचिरे चन्द्रश्रियः . . . . . भिरामे मठः ।

कश्चिन्मध्यकृतालय . . . . . हरौ हरिश्च भगवान् सद्गोष्ठिकै

स्थापिताः ॥ यावद्वारिनिधि . . . . . शिवो

रत्नं कमाध्यात्मजम् । तावत्कीर्त्तिकृतां कवेश्च विशदा . . . . . .

. . . . . ॥ संवत्सरशतद्वये त्रिषष्ट्यधिके ज्येष्ठशुक्लत्रयो

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Summary

This fragmentary inscription is engraved on a stone slab embedded in the outer side of the wall of the Chaurāsī Khāmbā mosque at Kāmān. There are altogether 23 lines of writing, but the first four lines in the upper part and the initial section of all the other lines are almost totally damaged and cannot be read at all. Excepting a pasage containing date at the end, the extant part of the epigraph is written in verse.

Lines 6-7 refer to the *Gōshṭhikas*, born in respectable familes while lines 8-11 furnish the names of these. *Gōshṭhikas*, *viz.*, 1) Dhōndaka, son of Vāsuka; 2) Tikkaṭa, son of Vishṇu; 3) certain persons residing at Avimōlasat-pura (i.e. Avimōlapura); 4) Dēpāla born of Nasari; 5) Nagguka, son of Nannuka; 6) Jēpuṅga, son of Kōṁbaka; 7) Śrīdhara, son of Prayāga; 8) Gaṇēśvara; and 9) the three brothers named Nāgaṭa, Siddhanāga and Śivavishṇu who were the sons of Īśāna. These *Gōshṭhikas* were devoted to the god Śiva (*Mahēśa-priyāḥ*); were engaged in pious acts (*sādhukarmma-nirat-aika-mānasāḥ*); and were very affluent (*dhanad-ōpama-śriyaḥ*).

Lines 12-20 record the excavation of a stepwell (*vāpī*), the construction of a temple (*maṭha*) and offering of *piṇḍa* by certain persons called 'the sons' (*satputraiḥ*) so that it must have been offered by them to their deseased parents or parent. The people who offered *piṇḍa* were apparently the persons who were responsible for the creation of the step-well and temple in memory of the deceased. The offering of *piṇḍa* consisted of the waters of Gaṅgā, sesame, flowers and other things (*Gāṁgaiḥ payōbhis-tila-kusuma* . . . .)

The reference to the offering of *piṇḍa* by the persons referred to as 'the sons', the passage *Nāgaṭādibir-upārjjitaṁ* in line 17, and the mention of the three brothers, Nāgaṭa, Siddhanāga and Śivavishṇu, the sons of

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Īśana, at the end of the list of the *Gōshṭhikas* – these three factors seem to suggest that the said step-well and the temple were caused to be made by the three brothers, Nāgaṭa, etc. under reference in memory of their deceased father Īśana. The mention of all the *Gōshṭhikas* in lines 8-11 seems to suggest that their corporate body as a whole had some responsibility in regard to the founding and maintenance of the step-well and the temple.

The step-well was excavated and the temple was constructed in a village (*-ggrāmakē-vāpī svādu-jalā maṭhaścha vipulaḥ sad-gōshthikaih kāritaḥ*), the name of which is lost.

The fact that the Gōshṭhikas who were closely associated with the excavation of the step-well and the construction of the temple were devoted to god Śiva (*Mahēśa-priyāḥ*) seems to indicate that the deity installed in the said temple was the god Śiva. Further, the passage ending . . . *harau Hariś-cha bhagavān sad-gōshṭhikai sthāpitāḥ* in line 20 of this inscription refers to the installation of the three gods, two of whom were Hara (Śiva) and Hari (Vishṇu). Therefore, it may be safely held that the third god meant here was the god Brahman who, together with Vishnu and Śiva composed the Brahmanical Trinity, and whose name is lost in the damaged portion of line 20.

The date given in line 22 is the thirteenth *tithi* of the bright half of the month of Jyēshṭha in the [Harsha] year 263.

⁂ ⁂ ⁂ ⁂

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No. 43
SANJAN PLATES OF AMOGHAVARSHA I

Location : Not known

Date : Śaka 793=871 A.D.

Script : Northern alphabet

Language : Sanskrit

King : Amōghavarsha I

Dynasty : Rāshṭrakūṭa

Reference : Bhandarkar, D.R.,*EI.*, XVIII, pp.235-257

Text

Metre: Vv. 1, 7, 9, 12, 14, 26-30, 50, 54, 55, 57, 58 *Anushṭubh* ; 2-6, 8, 10,11 *Vaṁśsthavila* ; 13 *Vasantatilakā* 15-17,19, 35-37 *Sragdharā* ; 18 *Pushpitāgrā* ; 20, 33, 40, 41, 49*Mālinī* ; 21, 31, 32, 34, 38, 42-48 *Śārdūlavikrīḍita ;* 22, 24 *Pṛithvī* ; 23, 39 *Mattēbhavikrīḍita* ; 25, 51, 52 *Śālinī* ; 53 *Āryā* ; 56 *Indravajrā* ; 59 *Pushpitāgrā*

ओं ॥

स वोव्याधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम् ॥ १ ॥

अनन्तभोगस्थितिरत्र पातु वः प्रतापशीलप्रभवोदयाचलः ।

सुराष्ट्रकूटोच्छ्रितवंशपूर्व्वजः स वीरनारायण एव यो विभुः ॥ २ ॥

तदीयवीर्य्यायतयादवान्वये क्रमेण वार्द्धाविव रत्नसंचयः ।

बभूव गोविन्दमहीपतिर्भुवः प्रसाधनः पृच्छकराजनन्दनः ॥ ३ ॥

बभार यः कौस्तुभरत्नविस्फुरद्भस्तिविस्तीर्ण्णमुरस्थलं ततः ।

प्रभातभानुप्रभवप्रभाततं हिरण्मयं मेरुरिवाभितस्तटम् ॥ ४ ॥

मनांसि यत्त्रासमयानि सन्ततं वचांसि यत्कीर्त्तिविकीर्त्तनान्यपि ।

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शिरांसि यत्पादनतानि वैरिणां यशांसि यत्तेजसि नेशुरन्यतः ॥ ५ ॥

धनुस्समुत्सारितभूभृता मही प्रसारिता येन पृथुप्रभाविना ।

महौजसा वैरितमो निराकृतं प्रतापशीलेन स कर्क्कराट् प्रभुः ॥ ६ ॥

इन्द्रराजस्ततोगृह्णाद्यश्चालुक्यनृपात्मजाम् ।

राक्षसेन विवाहेन रणे खेटकमण्डपे ॥ ७ ॥

ततोभवद्दन्तिघटाभिमर्द्दनो हिमाचलादास्थितसेतुसीमतः ।

खलीकृतोद्वृत्तमहीपमण्डलः कुलाग्रणीर्यो भुवि दन्तिगुर्ग्गराट् ॥ ८ ॥

हिरण्यगर्भं राजन्यैरुज्जयिन्यां यदासितम् ।

प्रतिहारीकृतं येन गुर्जरेशादिराजकम् ॥ ९ ॥

स्वयंवरीभूतरणांगणे तत

स्स निर्व्यपेक्षं शुभतुंगवल्लभः ।

चकर्ष चालुक्यकुलश्रियं बला

द्विलोलपालिध्वजमालभारिणीम् ॥ १० ॥

अयोध्यसिंहासनचामरोर्जितस्सितातपत्रोप्रतिपक्षराज्यभाक् ।

अकालवर्षो हतभूपराजको बभूव राजर्षिरशेषपुण्यकृत् ॥ ११ ॥

ततः प्रभूतवर्षोभूद्धारावर्षस्ततश्शरैः

धारावर्षायितं येन संग्रामभुवि भूभुजा ॥ १२ ॥

युद्धेषु यस्य करवालनिकृत्तशत्रु

मूर्ध्नाङ्कवोष्णरुचिरासवपानमत्तः ।

आकण्ठपूर्णजठरः परितृप्तमृत्यु

रुद्गारयन्निव स काहलधीरनादः ॥ १३ ॥

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गङ्गायमुनयोर्म्मध्ये राज्ञो गौडस्य नश्यतः।
लक्ष्मीलीलारविन्दानि श्वेतच्छत्राणि यो हरत्॥ १४॥
व्याप्ता विश्वम्भरान्तं शशिकरधवला यस्य कीर्त्तिः समन्तात्
प्रेखच्छृंखालिमुक्ताफलशतशफरानेकफेनोर्म्मिरूपैः।
पारावारान्यतीरोत्तरणमविरलं कुर्व्वतीव प्रयाता
स्वर्ग्गं गीर्व्वाणहारद्विरदसुरसरिद्धार्तराष्ट्रच्छलेन॥ १५॥
प्राप्तो राज्याभिषेकनिरुपमतनयो यः स्वसामन्तवर्ग्गा
त्स्वेषां स्वेषां पदेषु प्रकटमनुनयैः स्थापयिष्यन्नशेषान्।
पित्रा यूयं समाना इति गिरमरणीन्मन्त्रिवर्ग्गे त्रिवर्ग्गो
द्युक्तः कृत्येषु दक्षः क्षितिमवति यदोन्मोक्षयन्बद्धगंगम्॥ १६॥
दुष्टान्स्तावत्स्वभृत्यान्झटिति विघटितान् स्थापितान्येश पाशान्
युद्धे युध्वा स बद्ध्वा विषमतरमहोक्षानिवोग्रान् समग्रान्।
मुक्त्वा सार्द्रान्तरात्मा विकृतिपरिणतौ वाडवाग्निं समुद्रः
क्षोभो नभूद्विपक्षानपि पुनरिव तान् भूभृतो यो बभार॥ १७॥
उपगतविकृतिः कृतघ्नगंगो
यदुदितदण्डपलायनोनुबन्धात्।
व्यपगतपदशृंखलः खलो
यस्सनिगलबन्धगलः कृतस्स येन॥ १८॥
श्रीमान्धाता विधातुः प्रतिनिधिरपरो राष्ट्रकूटान्वयश्री
सारांसारामरम्यप्रविततनगरग्रामरामाभिरामम्।
उर्व्वीमुर्व्वीश्वराणां मकुटमकरिकाश्लिष्टपादाविन्दः

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पारावारोरुवारिस्फुटरवरशनां पातुमभ्युद्यतो यः ॥ १९ ॥

नवजलधरवीरध्वानगम्भीरभेरी

रवबधिरितविश्वाशान्तरालो रिपूणाम् ।

पटुरवपदढक्काकाहलोत्तालतूर्य

त्रिभुवनधवलस्योद्योगकालस्य कालः ॥ २० ॥

भूभृन्मूर्ध्नि सुनीतपादविसरः पुण्योदयस्तेजसा

क्रान्ताशेषदिगङ्तरःप्रतिपदं प्राप्तप्रतापोन्नतिः ।

भूयो योप्यनुरक्तमण्डलयुतःपद्माकरानन्दितो

मार्त्तण्डः स्वयमुत्तरायणगतस्तेतेजोनिधिर्दुस्सहः ॥ २१ ॥

स नागभटचन्द्रगुप्तनृपयोर्यशोर्यरणे

ष्वहार्यमपहार्यधैर्यविकलानथोन्मूलयत् ।

यशोर्जनपरो नृपान्सभुवि शालिसस्यानिव

पुनःपुनरतिष्ठिपत्स्वपद एव चान्यानपि ॥ २२ ॥

हिमवत्पर्व्वतनिर्ज्झराम्बु तुरगैः पीतञ्चगाङ्गंगजै

द्र्ध्वनितं मज्जनतूर्यकैर्द्विगुणितं भूयोपि तत्कन्दरे ।

स्वयमेवोपनतौ च यस्य महतस्तौ धर्मचक्रायुधौ

हिमवान्कीर्त्तिसरूपतामुपगतस्तत्कीर्त्तिनारायणः ॥ २३ ॥

ततः प्रतिनिवृत्य तत्प्रकृतिभृत्यकर्मेत्ययं

प्रतापमिव नर्म्मदातटमनुप्रयातःपुनः ।

सकोशलकलिंगवंगडहलौड्रकान्मालवान्

विलभ्य निजसेवकैः स्वयमबूभुजद्विक्रमः ॥ २४ ॥

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प्रत्यावृत्तः प्रातिराज्यं विधेयं

कृत्वा रेवामुत्तरां विन्ध्यपादे ।

कुर्व्वन्द्धर्मान्कीर्त्तनैः पुण्यवृन्दै

रध्यष्ठात्तां स्वोचितां राजधानीम् ॥ २५ ॥

मण्डलेशो महाराजः शर्व्वः स्वोयदभूद्भुवः ।

महाराजशर्व्वः स्वामी भावी तस्य सुतोजनि ॥ २६ ॥

यज्जन्मकाले दैवज्ञैरादिष्टं विषहो भुवम् ।

भोक्तेति हिमवत्सेतुपर्य्यन्ताम्बुधिमेखलाम् ॥ २७ ॥

योद्धारोमोघवर्षेण बद्धा ये च युधि द्विषः ।

मुक्ता ये विकृतास्तेषां भस्मतशृंखलोद्धृतिः ॥ २८ ॥

ततःप्रभ्रभूतवर्षस्सन्स्वसंपूर्णमनोरथः ।

जगत्तुंगस्समेरुर्व्वा भूभृतामुपरि स्थितः ॥ २९ ॥

उदतिष्ठदवष्ठंभं भंक्तुं द्रविलभूभृतां ।

स जागरणचिन्तास्थमन्त्रणभ्रान्तचेतसाम् ॥ ३० ॥

प्रस्थानेन हि केवलं प्रचलति स्वच्छादिताच्छादिता

धात्री विक्रमसाधनैस्सकलुषं विद्वेषिणां द्वेषिणाम् ।

लक्ष्मीरप्युरसो लतेव पवनप्रायासिता यासिता

धूलिर्न्नैवदिशोगमद्रिपुयशस्सन्तानकं तानकम् ॥ ३१ ॥

त्रस्यत्केरलपाण्ड्यचौलिकनृपस्संपल्लवं पल्लवम्

प्रम्लानिं गमयन्कलिंगमगधप्रायासको यासकः ।

गर्ज्जद्गुर्ज्जरमौलिशौर्यविलयो लंकारयन्कारय

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न्नुद्योगस्तदनिन्द्यशासनमतस्सद्विक्रमो विक्रमः ॥ ३२ ॥

निकृतिविकृतगंगा शृंखलाबद्धनिष्ठा

मृतिमयुरनुकूला मण्डलेशाः स्वभृत्या।

विरजसमहितेनुर्यस्य बाह्यालिभूमिं

परिवृतिमनुविष्ट्या वेंगिनाथादयोपि ॥ ३३ ॥

राजामात्यवराविव स्वहितकार्यालस्यनष्टौ हठा

द्दण्डेनैव नियम्य मूकबधिरावानीय हेलापुरे।

लंकातः किल तत्प्रभुप्रतिकृती कांचीमुपेते ततः

कीर्त्तिस्तम्भनिभे शिवायतनके येनेह संस्थापिते ॥ ३४ ॥

व्याप्ता कीर्त्तिस्त्रिलोकी निजभुवनभरं भर्त्तुमासीत्समर्थः

पुत्रश्चास्माकमेकस्सफलमिति कृतं जन्म धर्म्मैरनेकैः।

किंकर्त्तुं स्थेयमस्मिन्निति विमलयशःपुण्यसोपानमार्ग्गं

स्वर्ग्गप्रोत्तुंगसौधं प्रतियदनुपमः कीर्त्तिमेवानुयातः ॥ ३५ ॥

वन्धूनां बन्धुराणामुचितनिजकुले पूर्व्वजानां प्रजानां

जातानां वल्लभानां भुवभरितसत्कीर्त्तिमूर्त्तिस्थितानाम्।

त्रातुं कीर्त्तिं सलोकां कलिकलुषमथो हंतुमंतो रिपूणां

श्रीमान्सिंहासनस्थो बुधनुतचरितोमोघवर्षः प्रशास्ति ॥ ३६ ॥

त्रातुं नम्रान्विजेतुं रणशिरसि परान्प्रार्थकेभ्यः प्रदातुं

निर्व्वोढुं रूढिसत्यं धरणिपरिवृढो नेदृशोन्यः समर्थः।

इत्थं प्रोत्थाय सार्थं पृथुरवपदढक्कादिमन्द्रप्रघोषो

यस्यैन्द्रस्येव नित्यं ध्वनति कलिमलध्वंसिनो मन्दिराग्रे ॥ ३७ ॥

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दृष्ट्वा तन्नवराज्यमूर्ज्जितबृहद्धर्म्मप्रभावं नृपं
भूयः षोडशराज्यवत्कृतयुगप्रारम्भ इत्याकुलः ।
नश्यन्नन्तरनुप्रविश्य विषमो मायामयोसौ कलिः
सामन्तान्सचिवंन्स्वबान्धवजनानक्षोभयत्स्वीकृतान् ॥ ३८ ॥
शठमन्त्रं प्रविधाय कूटशपथैरीशस्वतन्त्राः स्वयं
विनिहत्योचितयुक्तकारिपुरुषान्सर्व्वे स्वयंग्राहिणः ।
परयोषिद्दुहिता स्वसेति न पुनर्भेदःपशूनामिव
प्रभुरेवं कलिकाल इत्यवसितं सद्वृतमुद्वृत्ततः ॥ ३९ ॥
विततमहिमधाम्नि व्योम्नि संहृत्यधाम्ना
मितवति महतीन्दोर्मण्डलं तारकाश्च ।
उदयमहिमभाजो भ्राजिताास्सप्रतापे
विरतवति विजिह्माश्चोर्ज्जितास्तावदेवः ॥ ४० ॥
गुरुबुधमनुयातस्सोर्यपातालमल्ला
दुदयगिरिमहिम्नो रट्टमार्तण्डदेवः ।
पुनरुदयमुपेत्योद्धत्ततेजस्विचक्रं
प्रतिहतमथ कृत्वा लोकमेकः पुनाति ॥ ४१ ॥
राजात्मा मन एव तस्य सचिवस्सामन्तचक्रं पुन
स्तन्नीत्येन्द्रियवर्ग्ग एष विधिवद्वागादयस्सेवकाः ।
देहस्थानमधिष्ठितः स्वविषयं भोक्तुं स्वतन्त्रः क्षम
स्तस्मिन्भोक्तरि सन्निपातविवशे सर्व्वेपि नश्यन्ति ते ॥ ४२ ॥
दोषानौषधवद्धद्वनाननिलवच्छुष्केन्धनान्यग्निवत्

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ध्वान्तं भानुवदात्मपूर्व्वजसमाम्नायागतान्द्रोहकान् ।
सन्तापाद्विनिहत्य यः कलिमलं धात्र्यादिसम्प्रान्ततः
कीर्त्त्या चन्द्रिकयेव चन्द्रधवलच्छत्रश्रिया भ्राजितः ॥ ४३ ॥
यद्दण्डाभिहतात्तरोरिव फलं मुक्ताफलं मण्डला
द्यातं शूकरयूथवद्गहनतस्तन्मन्दिरं हास्तिकम् ।
यत्कोपोग्रदवाग्निदग्द्धतनवः प्राप्ता विभूतिं परे
तत्पादोपनतप्रसादतनवः प्राप्ता विभूतिम्परे ॥ ४४ ॥ ।
यस्याज्ञां परचक्रिणः स्त्रजमिवाजस्त्रं शिरोभिर्व्वह
न्त्यादिग्दन्तिघटावलीमुखपटः कीर्त्तिप्रतानस्सितः ।
यत्रस्थः स्वकरप्रतापमहिमा कस्यापि दूरस्थितः
तेजःक्रान्तसमस्तभूभृदिन एवासौ न कस्योपरि ॥ ४५ ॥
यद्द्वारे परमण्डलाधिपतयो दौवारिकैर्व्वारिकै
रास्थानावसरं प्रतीक्ष्य बहिरप्यध्यासिता यासिता ।
माणिक्यं वररत्नमौक्तिकचितं तद्धास्तिकं हास्तिकं
नादास्यामो यदेति यत्र निजकं पश्यन्ति नश्यन्ति च ॥ ४६ ॥
सर्प्पं पातुमसौ ददौ निजतनुं जीमूतकेतोस्सुतः
श्येनायाथ शिबिः कपोतपरिरक्षार्त्थं दधीचोर्त्थिने ।
तेप्येकैकमतर्प्पयन्किल महालक्ष्मै स्ववामांगुलिं
लोकोपद्रवशान्तये स्म दिशति श्रीवीरनारायणः ॥ ४७ ॥
हत्वा भ्रातरमेव राज्यमहरद्देवीं च दीनस्ततो
लक्षं कोटिमलेखयत्किल कलौ दाता स गुप्तान्वयः ।

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येनात्याजि तनुः स्वराज्यमसकृद्बाह्यार्थकैः का कथा

ह्रीस्तस्योन्नतिराष्ट्रकूटतिलको दातेति कीर्त्त्यामपि ॥४८॥

स्वभुजभुजगनिस्त्रिंशोग्रदंष्ट्राग्रदष्ट

प्रबलरिपुसमूहेमोघवर्षे महीशे।

न दधति पदमीति व्याधिदुष्कालकाला

हिमशिशिरवसन्तग्रीष्मवर्षाशरस्तु ॥ ४९॥

चतुस्समुद्रपर्य्यन्तं स्वमुद्रं यत्प्रसधितम्।

भग्ना समस्तभूपालमुद्रागरुडमुद्रया ॥ ५०॥

राजेन्द्रास्ते वन्दनीयास्तु पूर्व्वे

येषां धर्म्म पालनीयोस्सदाद्यैः।

ध्वस्ता दुष्टा वर्त्तमानस्वधर्म्मं

प्रार्थ्या ये ते भाविनः पार्थिवेन्द्राः॥ ५१॥

भुक्तं कैश्चिद्विक्रमेणापरेभ्यो

दत्तं चान्यैस्त्यक्तमेवापरैर्य्यत्।

कास्था नित्ये तत्र राज्ये महद्भिः

कीर्त्त्यै धर्म्मः केवलं पालनीयः॥ ५२॥

तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।

क्षितिदानपरमपुण्यं प्रवर्त्तितो ब्रह्मदायोयम्॥ ५३॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजगत्तुंगदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीपृथ्वीवल्लभश्रीमदमोघवर्षश्रीवल्लभ नरेन्द्रदेवः कुशली सर्व्वानेव यथासम्बध्यमानकान्राष्ट्रपतिविषयपतिग्राम

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कुटयुक्तकनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वस्संविदितं यथा मान्यखेटराजधान्यवस्थितेन मया मातपित्रोरात्मनश्चैहिकमुत्रिक पुण्ययशोभिवृद्धये करहडविनिर्ग्गतभरद्वाजाग्निवेश्यांगिरसबार्हस्पत्यान भारद्वाजगोत्रसब्रह्महचारिणे साविकूवारक्रमवितुपौत्राय गोलषडङ्गवित्पु त्राय नरसिंहदीक्षिताय पुनरपि तद्विषयविनिर्गताय तस्मिन् गोत्रे च भट्टपौत्राय गोविन्दभट्टपुत्राय रच्छादित्यक्रमविदे तस्मिन्देशे वडुमुखस ब्रह्मचारिणे दावडिगहियसहासपौत्राय विष्णुभट्टपुत्राय त्रिविक्रमषडङ्गविदे पुनरपि तस्मिन्देशे वत्सगोत्रसब्रह्मचारिणे हरिभट्टपौत्राय गोवादित्य भट्टपुत्राय केशवगहियसाहासाय चतुष्कानां बह्वृचशाखानां एवं चतुष्कस्य ब्राह्मणानां ग्रामो दत्तः सञ्जाणसमीपवर्त्तिनः चतुर्व्विंशति ग्राममध्ये रुरिवल्लिकानामग्रामः तस्य चाघाटनानि पूर्व्वतः कल्लुवी समुद्रगामिनी नदी। दक्षिणतः उप्पलहत्थको भट्टग्रामः। पश्चिमतः नन्दग्रामः। उत्तरतः धन्नवल्लिकाग्रामः। अयं ग्रामस्य संजाने पत्तने शुंकंन शुष्णयामिग्रामं सवृक्षमालाकुलं भोक्तव्यम्। एवमयं चतुराघाटनोपलक्षितः सोद्रङ्गस्सपरिकरः सदण्डदशापराधः सभूतपात प्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयः अचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्राक्कार्ण्णवक्षितिसरित्पर्व्वत समकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रदत्तब्रह्मदेवदायरहितोभ्यन्त रसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीत संवत्सरशतेषु सप्तसु नवत्युत्तरत्र्यधिकेषु नन्दनसंवत्सरान्तर्ग्गतपुष्यमास उत्तरायणमहा पर्व्वणि वलिचरुवैश्वदेवाग्निहोत्रातिथिसन्तर्प्पणार्थं अद्योदकातिसर्ग्गेण

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प्रतिपादितः अतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रविशतो वा न कैश्चिदल्पापि परिपन्थना कार्या तथागामिभद्र नृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्य नित्यैश्वर्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदाय निर्व्विशेषोयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च ॥ यश्चाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं चानुमोदेत स पंचभिर्महापात कैरुपपातैकैश्च संयुक्तः स्यादिति। उक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ५४॥
विन्ध्याटवीश्वतोयासु शुष्ककोटरवासिनः।
कृष्णसर्प्पा हि जायन्ते भूमिदानं हरन्ति ये॥ ५५॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
लोकत्रयं तेन भवेद्धि दत्तं
यः काञ्चनं गां च महीं च दद्यात्॥ ५६॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तसय तस्य तदा फलम्॥ ५७॥
स्वदत्ताम्परदत्तां वा यत्नाद्रक्षनराधिप।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ५८॥
इति कमलदलांबुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितं च।

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अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ५९ ॥

लिखितं चैतद् धर्म्माधिकरणिक सेनभोगिकेन वालभकायस्थवंशजातेन।

श्रीमदमोघवर्षदेवकमलानुजीविना गुणधवलेन वत्सराजसूनुना।

महत्तको गोगूराणको राजस्वमुखादेशेन दूतक इति ॥ मंगलं महाश्रीः ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 78 lines of writing and the seal attached to the ring holding the plates together bears the figure of Garuḍa and the legend *Śrīmad-Amōghavarshadēvasya* below. It records the grant, by the king Amōghavarsha, of a village to certain Brāhmaṇas.

This inscription is a very important record for knowing the history of the Rāshṭrakūṭa dynasty as it gives a detailed account of the career and conquests of the king Gōvinda III, father of the donor of the present grant. After the auspicious syllable *Ōm*, it opens with the well-known invocatory verse, with which most of the Rāshṭrakūṭa records begin. The next verse is in praise of Vīra-Nārāyaṇa, the originator of the Rāshṭrakūta family. It also refers to Amōghavarsha, the donor of the present grant who bore the epithet of Vīra-Nārāyaṇa. V.3 states that in the line of Yadus there was a king Gōvinda, son of Pṛichchhakarāja. Vv.4-6 praise Karkkarāṭ (*i.e.* Karkka), the successor of Gōvinda in a conventional style. V.7 says that after him came Indrarāja, who married the daughter of a Chālukya king at Khēṭaka by Rakshasa form of marriage.[1] Vv.8-9 state that Indrarāja was succeeded by Dantidurga, by whom the lord of Gurjara and other kings were made door-keepers when in Ujjayinī the Great Gift of Hiraṇyagarbha was performed by various Kshatriyas.[2] V.10 introduces Śubhatuṅga Vallabha *i.e.*, Kṛishṇa I, the

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successor of Dantidurga, who seized the Chālukya sovereignty. V.11 praises Akālavarsha (Kṛishṇa I) as a Rāja-riṣhi (royal sage) engaged in holy acts even though he enjoyed an uncontested political position and a rich kingdom without any rival. Vv.12-13 contain conventional description of the bravery of Prabhūtavarsha (*i.e.*, Gōvinda II) who followed Kṛishṇa I, and that of Dhruva Dhārāvarsha who followed the former (*i.e.* Gōvinda II). Vv.14-15 state that Dhruva snatched away the royal parosal of the king of Gauḍa as he was fleeing between the Ganges and the Jumna, and that Dhruva's fame, which had already spread as far as the extremities of the earth, now extended to the heavens, implying that he died. The next verse (v.16) furnishes Nirupama as an epithet of Dhruva, and states that, as soon as his son Gōvinda III was crowned king, he re-instated some of the feudatories in their own principalities, and released the Gaṅga prince. Vv.17-18 state that Gōvinda III fought quickly the vassal kings who had transferred their allegiance from him to another overlord and captured them[3], but later released them when their spirit of defection ended, and that, the Gaṅga, whom he had released was put in fetters again as he (the Gaṅga) refused to pay the fine imposed on him.

Vv.19-20 contain only the conventional praise of Gōvinda III. In the first verse he is compared to the Puranic king Māndhātṛi and in the second one he is given the epithet Tribhuvanadhavala. V.21 compares his northern expedition to the northward movement of the Sun (*mārttaṇḍaḥ svayamuttarāyaṇagataḥ*) with the help of *double entendres.* V.22 states that he defeated Nāgabhaṭa and Chandragupta, and afterwards re-instated them in their own places. V.23 states that his victorious march in the north continued till his horses drank and elephants plunged themselves into the spring waters of the Himalayas. And it was here that two more princes,

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Dharma and Chakrāyudha[4], seem to have offered him their submission. This verse winds up by saying that he resembled the Himālayas in *kīrtti* or fame (*Himavatkīrtti-sarūpatāmupagataḥ*), and, therefore, came to be known as Kīrttinārāyaṇa.

In v.24 we are told that from the Himālayas Gōvinda III returned to the Narmadā, and, turning to the east, he went along the bank of the river, conquering the Mālava, Kōśala, Kaliṅga, Vaṅga, Ḍāhala and Ōḍraka countries, and assumed the title of Vikrama. V.25 states that making his enemies submissive, he followed the other part of the river and established himself in a capital at the foot of the Vindhyas performing pious deeds by constructing temples (*kurvvandharmmānkīrttanaiḥ*). V.26 informs that when Gōvinda III was temporarily established in the petty kingdom of his feudatory Śarvan, Amōghavarsha was born. The next two verses (vv.27-28) state that at the time of his birth astrologers (*daivajñas*) prophesied that Amōghavarsha would enjoy the earth bounded by the Himālayas and Sētu, girdled by the ocean, and that he wiould be destroying his disloyal vassals. V.29 mentions two titles which were borne by Gōvinda III, Prabhūta-varsha and Jagattuṅga, and the next two verses informṃ us that from his encampment at Vindhyas he afterwards set out to attack and humble the Draviḍa kings. V.32 states that in this expedition to the south he vanquished the Kēraḷa, Pāṇḍya, Chaulika (Chōḷa) and Pallava. With these are also coupled in the same verse the rulers of Kaliṅga and Magadha and the Gurjara to show that he was rightfully styled Vikrama. In v.33 we are told that he chained and put to death certain Gaṅga princes who had become disaffected. The second half of this verse states that he made his camp ground free of dust (*virajasam*) through the lords of *maṇḍalas* by compensating them if they were friendly and by subjecting them to forced labour (*vishṭyā*) if they were otherwise, such as the Vēṅgi

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ruler was. The next verse informs that from Hēlāpura he enforced the obedience of the king of Laṅkā and his minister and received two statues apparenty of Rāvaṇa, its most ancient and traditional ruler, which, he, however, transferred to Kāñchī, and put up as two columns of fame before the temple of Śiva. Vv.35-36 speak of the death of Gōvinda III and the accession of his son Amōghavarsha, to sovereignty. V.37 contains conventional description of Amōghavarsha's virtues. The next four verses (vv.38-41) inform us that just when Amōghavarsha came to the throne, some of his feudatories, ministers and even relatives became disaffected and raised the standard of revolt. But it was through the help of one Ārya Pātālamalla that he succeeded in quelling the rebellion. Then follow five verses which are purely laudatory. It is stated in these stanzas that he destroyed the traitors, received pearls and a host of elephants from the feudatories that were chastised by him, his fame spread in all quarters and that the chastised feudatories waiting at the doors of his assembly-hall like door-keepers (with the hope of recovering their precious possessions snatched away from them) felt dejected when they knew that they would not obtain back their riches gone into his possession. V.47 informs that the illustrious Vira-Nārāyaṇa (*i.e.*, Amōghavarsha I) presented his left finger to Mahā-Lakshmī for the pacification of a calamity to the whole people.[5] V.48 compares him to a Gupta king in point of generosity and decides in favour of the former who panted neither for kingdom nor for self, and freely gave them away several times. V.49 states that while Amōghavarsha, who had vanquished the cluster of his powerful enemies with his sword, was ruling the earth no adverse times characterized by calamities to husbandry, plague and famines could set their foot in any season of the year. The next verse (v.50) is yet another laudatory stanza stating that seals of all kings were broken by the

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Garuḍa seal. The next three stanzas (vv.51-53) are in praise of charity and the protection of the charities made earlier by the successive rulers.

The formal portion of the inscription introduces *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Pṛithvī-vallabha* Śrīmad-Amōghavarsha Śrī-Vallabhanarēndra-dēva, who meditated on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śri-Jagattuṅgadēva. It further records that in the Śaka year 793 coinciding with the cyclic year Nandana, on the auspicious occasion of Utarāyaṇa in the month of Pausha, when Amōghavarsha was staying at Mānyakhēṭa, his capital, granted to four Brāhmaṇas the village of Jharivallikā[6] from the Twentyfour-village Group adjacent to Saṁjāna[7] for the purpose of maintaining the *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithitarpaṇa* sacrifices. The donees were all Brāhmaṇas of the Bahvṛicha-śākhā. Two of them, namely, (1) Narasiṁha-Dīkshita, son of Gōla-Shaḍaṅgavid and grandson of Sāvikūvāra, and (2) Rakshāditya-Kramavid, son of Gōvinda-Bhaṭṭa and grandson of Bhaṭṭa were of the Bhāradvāja-*gōtra*. The third, Trivikrama-Shaḍaṅgavid, son of Vishṇu-Bhaṭṭa, grandson of Dāvaḍi-Gahiyasahāsa, belonged to the Vaḍḍamukha-*gōtra*; and the fourth and last, Kēśava-Gahiyasahāsa, son of Gōvāditya-Bhaṭṭa and grandson of Hari-Bhaṭṭa, was of the Vatsa-*gōtra*. They all hailed from the same district, namely, Karahaḍa. They were probably the Karhāḍā Brāhmaṇas.

The river Kalluvī[8], a village of the Bhaṭṭas (*bhaṭṭagāma*) called Uppalahatthaka[9], Nandagrāma[10] and the village of Dhannavallikā[11] are mentioned as the boundaries of the grant village.

As uaual the grant was made for the merit and glory of the parents and of the grantor, the order was addressed to the same group of officers, *Rāshṭrapati* and others, and the same privileges and conditions were attached to the grant

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as in the other Rāshṭrakūṭa grants. The same request to the future rulers to protect the grant and six of the customary imprecatory and benedictory stanzas also follow.

This grant was written by the *Karaṇa Sēnabhōgika* Guṇadhavala, son of Vatsarāja, who was born in the Kāyastha family of Valabha. The *Mahattaka* Gōgū-Rāṇaka was the *Dūtaka* through the kuing's own verbal order (*svamukhādēśa*).

Notes

1. This clearly shows that the Rāshṭrakūṭas, in the time of Indrarāja, came first into hostile contact with the Chālukyas not of the Dekkan but of Gujarat, for the seat of this Chālukya power is mentioned as Khēṭaka, the same as Khairā in North Gujarat (*EI.*,XVIII, p.238).

2. This fact makes it clear that the original seat of power of the Pratīhāras was Ujjain (*ibid.*, p.239).

3. This is evidently a reference to his contending, immediately after his accession, against a confederacy of twelve kings led by Staṁbha, who can be no other than his elder brother Raṇāvalōka-Kaṁbhadēva (*ibid.*, p.240).

4. Dharma has been identified with Dharmapāla of the Pāla dynasty, and Charkāyudha with the prince of the same name who obtained the sovereignty of Kanauj through Dharmapāla (*ibid.*).

5. Mahāslakshmī (referred to here) appears to be the same as that of Kolhāpur (*ibid.*, p.241).

6. Jharivallikā is the modern village Zaroli (*ibid.*, p.243)

7. Saṁjāna is Sañjān, the original refuge of the Parsis and the place from where these plates come (*ibid.*)

8. Kalluvī is the Kālū, also called Dārotā which flows westwards to the sea (*ibid.*)

9. Uppalahatthaka is the modern Uplat (*ibid.*)

10. Nandagrāma is the modern Nandagaon (*ibid.*)

11.Dhanavallikā is the modern Dhānolī (*ibid.*)

All the localities mentioned at Nos.6-11 are to be found in the northern part of the Thana District of Maharashtra (*ibid.*, p.242) .

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No. 44
GRANT OF RANAKA OF A SUBORDINATE SAINDHAVA BRANCH

Location	: Ghumli, Jamnagar Distrit, Gujarat
Date	: [Gupta] Saṁvat 555= 874-76 A.D.
Script	: Proto-Nāgarī
Language	: Sanskrit
King	: Rāṇaka
Dynasty	: Saindhava
Reference	: Altekar, A.S., *EI.*, XXVI, pp.212-217

Text

Metre: Vv. 1-6, 8 *Anushṭubh* ; 7 *Upajāti* ; 9-10 *Āryā*

ॐ स्वस्ति। स्वस्तिलकामरावतीसंभवर्द्धिस्पर्द्धिभूतांबिलिकाभिधाननगरी गरीयोपरसुराष्ट्रामण्डलमण्डनोपरसमुद्राधिपतिरासीत्संपूर्णप्रकाशशरन्नि शाकररश्मिप्रतानविशदनिजयशोराशिश्यामलितसगर्व्वशत्रुसामन्तसीम न्तिनीवदनारविन्दद्युतिः प्रलयकालविजृम्भितज्वलनज्ल्वालावलीकल्पान ल्पप्रसरत्प्रतापः स्वहृदयसमीहितहितविभवदानहेलासामाह्लादितसकल सुहृल्लोकः समररसभर धरोद्धुरोर्ज्जितजितप्रणतवैरिशिरोरत्नघृष्यमाणस्फुर च्चरणनखमयूखखचितपादपीठप्रान्तः करवाल इवापवर्जितसहजकलङ्क शङ्कःपरिवाररक्षानपेक्षितस्पष्टदृष्टशक्तिरनष्टाभिमुखापतद्विपक्षक्षतिष्विहामू- लप्रणतोत्तरोत्तरप्रवृद्धाग्रशालिश्रीमत्सैन्धववंशशेखरः समधिगताशेषमहा शब्द महासामन्तश्रीजाईकः। सुतोभवत्तस्यापिचापिरिपुसार्थकदर्थना- समर्थः प्रोत्सर्पदुत्साहभरो भरत इवाचलदुचितचरितसमाराधितरामो भारतमल्ल तृतीयपार्थ इवापार्थकीकृतजगदुदितकीर्त्तिदुर्द्धरधनुर्द्धरो

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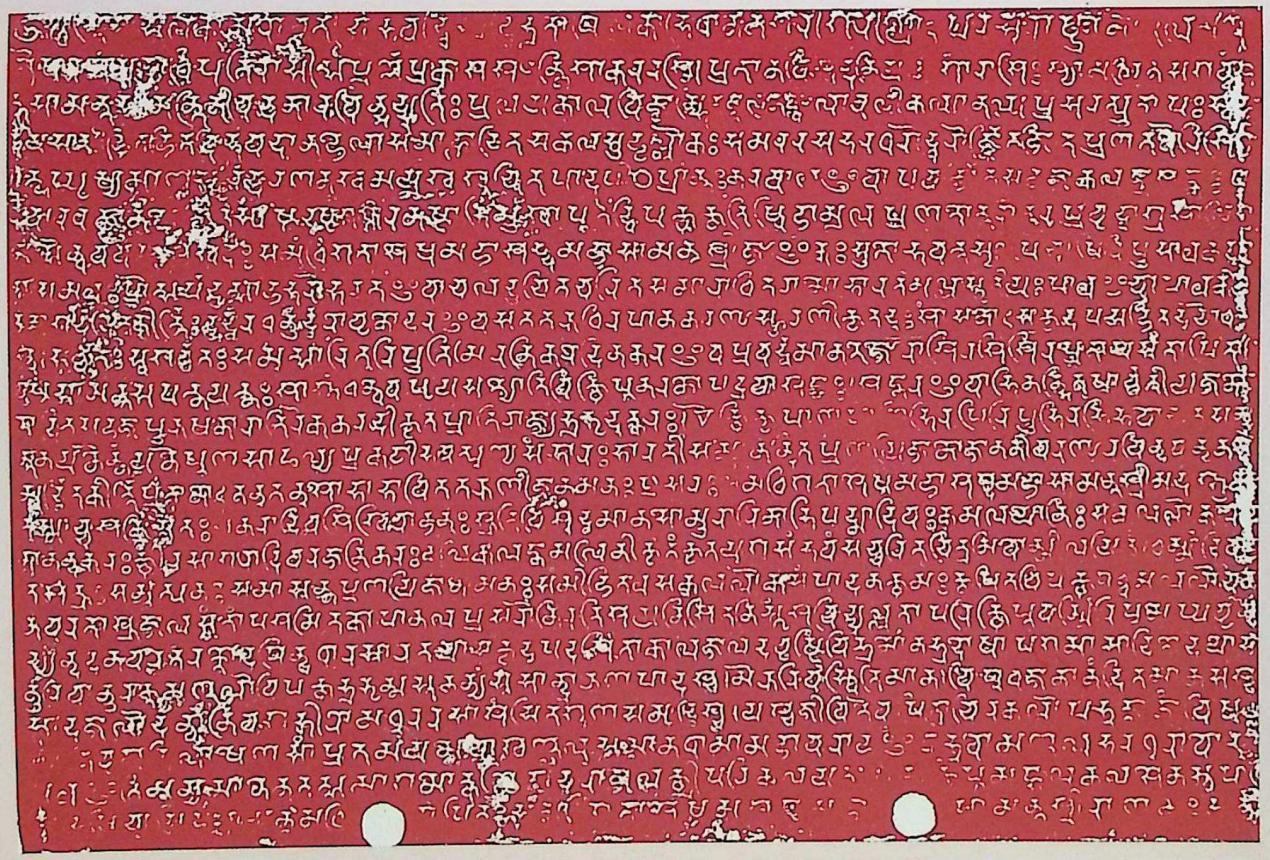
वृकोदर इव सततरुधिरपानकरणास्फुरणीकृतदुःशासनोऽसकृदपहसित दुर्योधनश्च। सर्व्वतः स्वगर्व्वतः समुत्सारितरिपुतिमिरनिकरो दिनकर इव प्रवर्द्धमान तेजोराशिरशिशिरप्रतापसंतापितातिदृप्तसामन्तसपत्नयत्नः शार्ङ्गधन्वेव प्रियसत्योतिदूरविक्षिप्तनरकोपद्रवशङ्कः शङ्कर इवाभिनन्दित पार्व्वतीयजनो जनोदितसजपुरुषकारातिरेककरदीकृतप्रातिराज्यभूभृ-दुत्करः ऐक्षि कृपाणपाणिभिरपि रिपुभिरभिभवोद्भूतसम्भ्रान्तनयनैर्न्न-यनैपुणसाफल्यप्रकटीभवत्पुण्यसंभारो भारतीसमानन्दितप्रणयिजनो जननीचरणारविन्दवन्दन संवर्द्धितकीर्त्तिप्रतानोऽतनुतनुशोभाभावित तरुणीजनमनःप्रसरः समधिगताशेषमहाशब्दमहासामन्तश्रीमदग्गुकः। तस्माच्च शक्तियुतः शंकरादिव शिखिवाहनः श्रुतिविशुद्धमानसो मुरारिनाभिपद्मादिव कमलयोनिः सकललोकलोचनानन्दकरः क्षीरसागरादिव रजनिकरः कलिकलङ्क मलिनीकृतं कृतयुगसंभवं सच्चरित चित्रमिवोन्मूलयितुं धर्म्मादिवाजातशत्रुः समुत्पन्नः समासन्नप्रणयिजन मनःसमीहतार्थसकललोकसंपादनक्षमः क्षपितविपक्षवध्वमललोचना-नवरताश्रुजलसम्पातशमितकोपानलप्रसरो निरतिशयनिशितनिस्त्रिंश-विद्युल्लतापरिक्षिप्तवर्म्मिरिपुमेघवृन्दस्यन्ददनवरतरक्तोदबिन्दुधारासारतया सकृदुपदर्शिताकालजलदवृष्टिविभ्रमोनभ्रदोषापगमासादितोदयो भानुरि-वानुरक्तमण्डलो विपक्षभूभृन्मस्तकन्यस्त सान्द्रारुणपादश्च मेरुरिव स्थितिमान् विबुधजनानंदितमानसश्च स्वादुजलोदन्वानिव गभीरो मधुररसाशंसितगुणसमृद्धिश्च। यश्च जीवतैव पित्राचिरकालोपभुक्तानां विषयाणां निवृत्ताभिलाषेण सांप्रतमयमेवाखण्ड लसमानधामा महावराह

Inscription No 44

Inscription No 44



Grant of Ranaka of a Subordinate Saindhava Branch

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इव भुवो मण्डलभरधुरां वोढुं समर्थ इति मन्यमानेन तत्समागमोत्कण्ठितां च राजलक्ष्मीं परिकलयता समुत्क्षिप्त मङ्गलकलशेन स्वपाणिनाभिषिच्य सिंहासनमधिरोपितः समधिगताशेष महाशब्दमहासामन्तश्रीराणकः सर्व्वानेवात्मीयान्मंत्रिपुरोहितामात्यजन पदयुवराजराजस्थानीयप्रमातृबलाधिकृतोपरिकविषयपतिशौल्किकदुःसाध साधनिकचोरोद्धरणिकवैक्षेपिकचारभटादिसमस्तराजपुरुषांस्तन्निवासिब्रा ह्मणोत्तरान्वणिङ्महत्तरकुटुम्बिनः समनुबोधयत्यस्तु वः संविदितं यथा मया स्वभुज्यमानसुवर्ण्णमंजरीविषयसंगृहीतपिप्पलपद्राभिधानग्रामस्या र्द्धममुना देण्डनीभट्टग्रामभुवा भट्टशंखधरपौत्रेण पूर्ण्णसूनुना वासिष्ठगोत्रेण बह्वृचसब्रह्मचारिणा शिवरुद्राभिधानेन कर्प्पटिना बाह्यालीपरिसरमनु सन्निवेशिताभ्यः

हरिहरिदश्वविनायकमातृभ्यो भक्तिभारमुद्वहता।
दत्तं करभोगयुतं सहदण्डदशापराधं च ॥ १ ॥
अस्यैवापरमर्द्धं ग्रामस्य तथैव करभरोपेतम्।
कस्मैचिन्मठपतये देवालयपालनारतये ॥ २ ॥

एवमिमं समस्तमपि ग्रामं भुंजतो देवकुलानां मठस्य वाप्युपवनसरसां च खण्डस्फुटितादिसंस्कारमाचरतो न केनचिद्देशाधिपतिना परिपंथना कार्या। भाविभिरपि भद्रनृपतिभिरस्म्द्वंशजैरन्यैर्व्वा सामान्यं भूमिदान फलमवगच्छद्भिरनित्यान्यैश्वर्याणि मानुष्यकमपि प्रबलमारुताहत पद्मिनी पत्रनिहतजललोलमाकलय्य दुष्परिहरभ्रंशं क्षणिकञ्च जीवितमालोक्या तिप्रचुरकदर्थनासंचितमर्थजातमनिलसंगिदीपशिखाचंचलमालोक्य -

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वाच्यताच्युतिकामैरमलमण्डलशरदिन्दुद्युतिधवलयशोवितानच्छत्रनभोभागमात्मानमिच्छद्भिरतिस्वच्छमनोभिरात्मच्छंदतोयमस्मद्धर्म्मर्दायोनुमन्तव्यः व्यासादिमुनिनिगदितभूमिहरणपरिपाकजनिताश्च यातना मनसि निधाय पूर्व्वधार्म्मिकनृपपरिकल्पितपञ्चमहापातकसमयश्रावणां च चिन्तयित्वा भूयो भूयो याच्यमानैरिदं न प्रस्मर्तव्यं स्मृतिकारोपदिष्टम् ॥

षष्टिं वर्ष सहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत्त वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥ ४ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयोभिजायन्ते देवदायापहारकाः ॥ ५ ॥
लोहचूर्ण्णश्मचूर्ण्णं च विषञ्च जरयेन्नरः ।
ब्रह्मस्वं त्रिषु लोकेषु कः पुमाञ्जरयिष्यति ॥ ६ ॥
यानीह दत्तानि पुरा नरेन्द्रै
र्द्दानानि धर्मार्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥ ७ ॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ८ ॥
संवत्सरपंचशतीं सपंचपंचाशतं समधिरुह्य ।
गौप्ते सर्प्पति समये ग्रामं श्रीराणकः प्रादात् ॥ ९ ॥

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स्वहस्तोयं समधिगताशेषमहाशब्दमहासामन्तश्रीराणकस्य ॥

श्रीराणके महीभृतिविट्ठकसूनौ च लिपिकरेवकुले ।

स्वयमत्र दूतकोभूद्युवराजो जाइकः श्रीमान् ॥ १० ॥

Summary

This grant has been engraved on a set of two copper-plates and bears the fish emblem of the dynasty at the end of the inscription on the second plate. Except the six imprecatory verses, two verses coming thereafter and the two verses in lines 30-31, rest of this inscription is in prose.

As regards the language, the remarks made about the language of Agguka II's grant (No. 27) hold good about this record also. Here, too, the language is very ornate and full of long compounds and figures of speech.

This charter records the grant of a village by *Mahāsāmanta* Śri-Rāṇaka, who was a grandson of king Jāīka I through his son Agguka.

After the auspicious syllable *Ōṁ* and the benedictory expression *svasti*, there is a reference to the town Bhūtāmbilikā, vying with the prosperity of the celestial city of Amaravatī, followed by the genealogy of the donor. Jāīka I, his son Agguka and the latter's son *Mahāsāmanta* Rāṇaka are extolled almost with the same epithets as found in Agguka II's charter (No. 27) with some new legends. All epithets applied to king Agguka I in Agguka II's charter referred to above have been applied to Jāīka I in the present grant. Likewise, all the epithets of Kṛishṇarāja II in that charter have been applied to Agguka in the present grant. In the case of Rāṇaka, however, a set of new epithets has been employed. He is compared to Kārtikēya (*Śikhivāhana*) in prowess, to Brahmā (*Kamalayōni*) in purity of mind due to (the study of) the Vēdas, to the moon (*Rajanikara*) in delighting the eyes of

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all people, and to Yudhishṭhira (*Ajatāśatru*) in uprooting the Kali (lines 15-17). He is further compared to the mountain Mēru in steadiness and to the ocean of sweet water (*svādujalōdanvān*) in profundity. (lines 20-21).

In lines 21-24 it is stated that Agguka, the father of the donor of the present grant, subdued his desire for pleasure and decided to crown his son himself who had become capable of administering the kingdom. The coronation of the son took place in the life time and under the supervision of the father. This was due to an apprehension that his (Agguka's) elder brother Chāmuṇḍarāja might resume his principality after his death.

The formal portion of the charter informs that *Mahāsāmanta* Śrī-Rāṇaka, vested with all the *mahāśabdas*, ordered all his officers and others (as found in the Agguka II's grant, No 27) that, in the Gupta Saṁvat 555, he granted the village Pippalapadra, situated in the district (*vishaya*) of Suvarṇamañjarī. Half of its revenues were assigned to a group of temples dedicated to Hari, Haridaśva (the Sun), Vināyaka and the Divine Mothers, which were erected on the outskirts of the city by Śivarudra, who was a *karpaṭin* (*i.e.*, an ascetic dressed in rags). This Śivarudra of Vasiṣṭha *gōtra* and a student of the Ṛigvēda (*bahvṛicha-subrahmachārī*) was a son of Pūrṇṇa and grandson of Bhaṭṭa Śaṅkhadhara and was born in the Dēṇḍanī-bhaṭṭagrāma. The second half of the grant was assigned to a certain head of a *maṭha*[1] (*kasmaichin-maṭha-patayē).*

This charter concludes with the usual appeal, admonition and the imprecatory verses. There is the sign-manual of the donor in lines 44-45. This record was composed by Vakula, son of Viṭṭhaka and the *yuvarāja* Jāika himself was its *dūtaka.*

Notes

1. This *maṭha* may have been a religious and educational establishment. (*EI.*, XXVI, p.213).

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No. 45
SAUNDATTI INSCRIPTION OF KRISHNA II, SAKA797

Location : Saundatti, Belgaum District, Karnataka

Date : Śaka 797=875-76 A.D.

Script : Kannaḍa[1]

Language : Sanskrit and Kannada

King : .Kṛishṇa

Dynasty : . Rāshṭrakūṭa

Reference : *S.I.I.*, XX, pp.11-12, No. 13

Text

दादश्ग्रामाधिष्ठानस्य सुगन्धवर्त्तिसमन्धिनि ॥ ग्रामे मुळुगुन्दाख्ये सीवटे षड्निवर्त्तनम्। देवस्य चरवे दत्तम्। नमश्यं कन्नभूभुजा ॥ तस्य दक्षिण भागे तिंत्रिणीवृक्षयोर्द्वयोः। मध्ये या स्थिता भूमिर्द्दत्ता श्रीकन्नरभूभुजा ॥ सुगन्धवर्ति सीमेयिन्द पडुवलु पिरियकोललु मत्तरु ६। श्रीमत्परमगं भीरस्याद्वादामोघलांछनं जीयात्रैळोक्यनाथस्य शासनं जिनशासनम्। श्रीमन्मैळापतीर्त्थस्य गणे कारेयनामनि। बभूवोग्रतपोयुक्तः मुळ्ळ भट्टारको गणे ॥ तच्छिष्यो गुणवान्सूरिः गुणकीर्त्तिमुनीश्वरः। तस्मा-दासीदिंद्रकीर्त्तिस्वामीकाममदापहः ॥ तच्छात्रः पृथ्वीरामः लक्ष्मीरामा विराजितः। सत्यरत्नप्ररोहाद्रिः मेरडस्याग्रनन्दनः ॥ श्रीकृष्णराजदेवस्य लक्ष्मीलक्षितवक्षसः। नम्रभूपाळबृन्दस्य पादांबुरुहसेवकः यस्य बाळप्रतापाग्निज्वाळानिकरशोषितस्समुद्दृप्तासुहृद्दर्प्परसो निश्शेषको यथा ॥ यस्य राजन्वती भूमिर्ज्जातानन्दाकरैः करैः। राज्ञो यो धीमतो

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नीतिमार्ग्गो दुर्ग्गभयंकरः॥ यस्य संक्रीडते कीर्त्तिहंसी लोकसरोवरे। मद्वाक्यं प्रसृतं जातं प्रणतारातिभूपतेः॥ सप्तसत्या नवत्या च समायुक्ते ससप्तसु सककाळेश्वतीतेषु मन्मथाह्वयवत्सरे ग्रामे सुगन्धवर्त्याख्ये तेन भूपेन कारितं जिनेंद्रभवनं दत्तं तस्याष्टादश निवर्त्तनम्॥ स्वस्ति समस्तभुवनाश्रयं श्रीपृथ्वीवल्लभमहाराजाधिराजं परमेश्वरं परमभट्टारकं राष्ट्रकूटकुळतिळकं श्रीमत्कृष्णरा जदेवविजयराज्यमुत्तरोत्तराभिवृद्धिप्रवर्द्ध मानमाचन्द्रार्क्कतारंबरं सलुत्तमिरे तत्पादपद्मोपजीवि॥ स्वस्ति समधिगतपंचमहाशब्दमहासामन्तवीरलक्ष्मीकान्तं विरोधिसामन्तनग वज्रदण्डं विद्वज्जनकमळमार्त्तण्डं सुभटचूडामणि भृत्यचिन्तामणि श्रीमन्महासामन्तेन पृथ्वीरामेन स्वकारित जिनेन्द्रभवनाय चतुर्षु स्थळेषु स्थितमष्टादशनिवर्त्तनं सर्व्वनमश्यं दत्तम्॥ पृथ्वीरामेन यद्दत्तं निवर्त्तनं कार्त्तवीर्येण भूयः स्वगुरवे दत्तं सर्वबाधाविवर्ज्जितं सूर्योपराग संक्रान्तौ कार्त्तवीर्य्याग्रकान्तया श्रीभागलांबिका देव्या। नमस्यं कृतमञ्जसा॥

Summary

This inscription, engraved on a stone slab set up in the Basti-guḍi at Saundatti, consists 20 lines of writing. It records three different events, *viz.*, the main grant by Pṛithvīrāma detailed in lines 5-18, its renewal by Kārttavīrya mentioned in lines 19-20, and a later grant by Kanna.

The main part of the inscription opens with a stanza involing victory to the *Jinaśāsana* and records a grant of eighteen *nivartanas* of land by *Mahāsāmanta* Pṛithvīrāma, the son of Mēṛaḍa, to a *Jinēndra-bhavana* got built by himself (*svakārita-Jinēndrabhavanāya*) in the Śaka year 797 coinciding with the cyclic year Manmatha.

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Mahāsāmanta Pṛithvīrāma was a subordinate of the Rāshṭrakūṭa king Kṛishṇa II who was the ruler at the time of the grant, and a disciple of Indrakīrtisvāmin who in turn was the disciple of Guṇakīrtimuṇīśvara. The latter again was the disciple of Muḷḷabhaṭṭa of Maiḷāpatīrtha and Kārēya-gaṇa.

Lines 1-4 record a later grant, made by Kanna[2], of six *nivartanas* of land in the *sīvaṭa* Muḷugunda in Sugandhavartti[3]-12

Lines 18-19 state that the grant made by Pṛithvīrāma was renewed by Kārttavīrya[4] and (his wife)Bhāgalāṁbikā on the occasion of a solar eclipse.

The donors of all the grants were of the Raṭṭa family, Mēṛaḍa being the first member.

Notes

1. The characters of this inscription are stated to be of about the 11th or 12th century A.D. It, therefore, becomes evident that the present inscription was engraved during the time of Kārttavīrya, the last Raṭṭa feudatory to figure in it.

2. Kanna may be identified with Kanna II (1083-87 A.D.) of the Raṭṭa family, who was a son of Sēna I (See *South Indian Feudatory Dynasties*, p.105).

3. Sugandhavartti is the modern Saundatti where the present inscription is located (*ibid.*)

4. Kārttavīrya may be identified with Kārttavīrya II of the Raṭṭa family (1087-1100 A.D.), who was a brother of Kanna II. He, in conjunction with his wife Bhāgaladēvī (called Bhāgalāṁbikā in the present inscription), is stated to have renewed a gift of land in 1087 A.D. formerly made by *Mahāsamanta* Aṅkarasa, his grandfather's brother (*ibid.*, pp.106 and 110).

ΦΦΦΦ

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No. 46

TWO INSCRIPTIONS OF THE VAILLABHATTA-SVAMIN TEMPLE AT GWALIOR (NO.I)

Location : Gwalior, Gwalior District, Madhya Pradesh

Date : [Saṁvat] 932=875 A.D.

Script : Nāgarī

Language : Sanskrit

King : Rāmadēva[1]

Dynasty : [Pratīhāra]

Reference : Hultzsch, E., *EI.*, I, pp.154-159

Text

Metre: Vv. 1 *Sragdharā*; 2-4, 6-8, 11-19, 21-24, 27 *Āryā*; 5, 9 *Indravajrā*; 10 *Pushpitāgrā*; 20, 25 *Śārdūlavikrīḍita*; 22 *Anushṭubh*; 26 *Mālinī*

ओं ॥ कालिन्द्याः किं जलौघो घनतिमिरनिभो जाह्नवीस्पर्द्धया नः

प्रद्योतः किंनु भूयो गगनतलगतिं विन्ध्यसानुर्व्विहन्तुं ।

चिक्रंसोर्यस्य दृष्ट्वाचरणमिति चिरं सप्तयो नैव पूष्णो

जग्मुमुः क्षोभादिवोच्चैर्न्नभसि स मधुजिद्धन्तु व कल्मषाणि ॥ १ ॥

अतिललितलाटमण्डलतिलकानन्दपुरनिर्ग्गतो गुणवान् ।

वर्ज्जारान्वयनागरभट्टकुमारोभवद्येन ॥ २ ॥

वाइल्लभट्टनामा तनयोजनि जनितजनचमत्कारः ।

न युधिष्ठिरोप्यकार्षिद्यः सह नकुलेन सत्प्रीतिं ॥ ३ ॥

परिभाषादज्ञानं वैयाकरणस्य यस्य परमासीत् ।

कर्मोपधाधिकारौ न कदाचिद्बाधकौ भूतौ ॥ ४ ॥

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सुशुभ्रतां व्याप्तदिगन्तरत्व

मासाद्य दुग्धाब्धिरगाधताञ्च ।

जिगां सयोर्ध्वञ्च यशःपयोधि

माह्वास्त यस्यातितरां तरङ्गैः ॥ ५ ॥

धनदोपि न प्रमत्तो ध्वस्तसमस्तसविषोपि न विरूपः ।

रत्नाकरोपि न जडो यो नाशोकोपि रागिष्ठः ॥ ६ ॥

श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्घयता ।

येन विशुद्धं युद्धे निजकुलवत्प्रकटितं नाम ॥ ७ ॥

किम्बहुना यस्य गुणाः कथयितुमपि नैव यान्ति मादृक्षैः ।

मानाधिकमम्बु यतो घटकोब्धावपि न गृह्णाति ॥ ८ ॥

लक्ष्मीं मुरारिर्न्नगजाञ्च शम्भुः

शचीं यथेन्द्रोथ तथा सुशीलां ।

कुलोद्गतां कासरकीयविष्णो

स्सुतां स कान्तां समवाप जज्ञां ॥ ९ ॥

व्यपगतमदमोहजालसङ्गः कृतचरितैकरतः प्रसन्नमूर्त्तिः ।

परिहृतखलसङ्गमः सुतोल्लः सकलकलाकुशलो बभूव ताभ्यां ॥ १० ॥

न पितुर्धुरोधिकारी पुत्त्रोभूत्कश्चिदप्यमूञ्शब्दान् ।

श्रोतुमशक्तेनोहे धूस्तेन न विषयलुब्धेन ॥ ११ ॥

दुग्धाब्धेरिव मूर्त्तिर्यस्य सदा दानवारिपरिपूता ।

कमलालिङ्गितवपुषः प्रजापतेरिव तनुर्यस्य ॥ १२ ॥

हर इव वृषविहितास्थो दोषासङ्गं न भानुरिव मेने ।

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मधुरिपुरिव यस्संततमाक्रान्तविपक्षसङ्घातः ॥ १३ ॥

यस्य परार्थास्सक्ता सततं परिदृश्यते मतिर्नूनं ।

निर्ल्लोभत्वं तस्य हि जातं खलु यत्तदाश्चर्यं ॥ १४ ॥

सन्त्यक्तपरकलत्रो धर्मैकरतोपि सर्व्वदावश्यम् ।

निजवनितापरितुष्टोप्यभिलषितसुहृज्जनप्रमदः ॥ १५ ॥

अवलोक्य वक्त्रकमलं यस्य शशी स्वोदयेपि मलविकलम् ।

कर्तुमनीशः किञ्चित्प्रतिक्षणं क्षीयतेद्यापि ॥ १६ ॥

अकरोद्यश्च विकल्पं व्याख्यानविधौ न दानविषयेषु ।

संग्रामस्य न योभूत्पराङ्मुखः परकलत्रस्य ॥ १७ ॥

स्थैर्यं वचसि न रोषे स्पृष्टो विजयैर्न जातु कलिकलुषैः ।

यस्याभवदालस्यं पापेषु न राजकार्येषु ॥ १८ ॥

धर्म्मार्ज्जने च लोभो न कदाचित्परधनेषु विविधेषु ।

यस्य त्वविकित्वं मित्रेषु न बुद्धिविभवेषु ॥ १९ ॥

दारिद्रं हरतार्थिनो रिपुजनाल्लक्ष्मीं मनोयोषितो

रूपं पञ्चशरादगाधपयसो गांभिर्यमंभोनिधेः ।

चित्रं येन विचारचारुमनसामाचारमातन्वता

सर्व्वत्रैव जनापवादरहितं चौर्यं प्रकाशीकृतम् ॥ २० ॥

कुर्वीत यदि विधाता कर्ण्णानामपि सहस्रमहिपस्य ।

श्रुत्वाथ तद्गुणौघान्वदनशतैः शक्नुयाद्वक्तुम् ॥ २१ ॥

श्रीमदादिवराहेण त्रैलोक्यं विजिगीषुणा ।

तद्गुणान्यः परिज्ञाय कृतो गोपाद्रिपालने ॥ २२ ॥

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कन्हुकदुहिता वव्वा येष्टतमामाप सोमटां तनयाम् ।

भट्टसुतान्या गोग्गापरा महादेवजा गौरी ॥ २३ ॥

गोवर्द्धनजा सिल्ला नन्नकतनयेसटा च येनोढाः ।

वव्वादीनां स्वस्य च पुण्यस्य विवृद्धये महता ॥ २४ ॥

सिद्धेर्व्वर्त्म समं भवाब्धितरणे यद्यानपात्रं मह

द्बीजं धर्म्मतरोरनन्तफलदं स्थान श्रियः शाश्वतम् ।

टङ्कोत्कीर्ण्णं यशोनिधानमिवयन्नामाक्षरैरङ्कितम्

तेनाकारि विकारशून्यमनसा विष्णोरिदं मन्दिरम् ॥ २५ ॥

दधति जलमगाधं सागरा यावदुच्चै

र्गिरिरयमपि वोढा यावदभ्रंकषस्य ।

शिरसि शिखरराशेः स्थेयसी श्लाघ्यरूपा

स्थगयतु भुवि कीर्त्ती रोदसी तावदेषा ॥ २६ ॥

नवसु शतेष्वब्दानां द्वात्रिंशत्संयुतेषु वैशाखे ।

रम्येस्मिन्नेकशिले विष्णुर्भक्त्या प्रतिष्ठितो भवने ॥ २७ ॥

Summary

This inscription, engraved over the front door of a monolithic temple, situated on a turn of the road leading to the Gwalior Fort, consist of 27 verses and composed in an ornate *kāvya* style[2]. It records the building of the Vishṇu temple containing it by a certain Alla.

This inscription opens with the sacred syllable *Ōṁ* and an invocation to the god Vishṇu in the first verse. Verses 2-22 give the genealogy of Alla.

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There was a virtuous youth, Nāgarabhaṭṭa who belonged to the Varjāra family and had immigrated from Ānandapura in Lāṭamaṇḍala. His son was Vāillabhaṭṭa, who was a brave warrior, a grammarian and a well-known personality. He was rich and liberal. As a chief of the boundaries (*maryādā-dhurya*)[3] in the service of the illustrious Rāmadēva he never transgressed his duty. He married the virtuous Jajjā, the daughter of Kāsarakīya-Vishṇu. Alla was born to this couple. This Alla was a pleasing person, skilled in arts, and free from conceit and delusion. He bore the burden of his father's office out of sense of duty but not out of desire for worldly power. He was very prosperous and liberal. Having observed his virtues, the illustrious Ādivarāha[1] (*i.e.* king Bhōja, son of king Rāmadēva), who wished to conquer the three worlds (*trailōkyaṁ vijigīshuṇā*), appointed him to the guardianship of Gōpādri (*i.e.*, Gwalior Fort).

Verses 23-25 give a list of Alla's wives and record the building of the Vishṇu temple by him.

It is stated that he had married Vavvā, the daughter of Kanhuka and mother of his favourite daughter Sōmaṭā, Gōggā, the daughter of Bhaṭṭa, Gaurī, the daughter of Mahādēva, Sillā, the daughter of Gōvardhana, and Īsaṭā, the daughter of Nannaka. It is further stated that for the increase of the spiritual merit of Vavvā and others and, of himself the temple of Vishṇu was built by Alla whose mind was free from passion (*vikāraśūnya-manasā*).

Verse 26 expresses the desire that the temple may last as long as the oceans and the mountains last and its glory may spread in this and the other world. The last verse states that in the year 932, in Vaiśākha, (a statue of) Vishṇu was reverently installed in that monolithic temple (*ēkaśilē bhavanē*).

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Notes

1. Neither Rāmadēva nor Ādivarāha (identified with Bhōja), the two (Pratīhāra) rulers figuring in the inscription, is given any royal titles.

2. The style of composition of this inscription is highly ornate. Several *arthalaṅkāras*, like *Upamā*, *Ślēsha*, *Atiśayōkti*, *Viśēshōkti*, *Yathāsāṅkhya*, have been introduced here (also see *EI.*, I, p.154).

3. Sircar gives the meaning of 'the Warden of Marches' for the term *maryādā-dhurya* (*IEG.*, p.200).

ΦΦΦΦ

No. 47

TWO INSCRIPTIONS OF THE VAILLABHATTA-SVAMIN TEMPLE AT GWALIOR (NO.II)

Location : Gwalior, Gwalior District, Madhya Pradesh

Date : Saṁvat 933=876 A.D.

Script : Nāgarī

Language : Sanskrit

King : Bhōja

Dynasty : [Pratīhāra]

Reference : Hultzsch, E., *EI.*, I, pp.159-162

Text

Metre: Vv. 1-2 *Anushṭubh*

ओं नमो विष्णवे॥ संवत्सरशतेषु नवसु त्रयस्त्रिंशदधिकेषु माघशुक्लद्वितीयायां ९३३ माघ शुदि २ अद्येह श्रीगोपगिरौ स्वामिनि परमेश्वरश्रीभोजदेवे तदधिकृत कोट्टपाल अल्ले बलाधिकृते तत्तके स्थानाधिकृत श्रेष्ठिवव्वियाक। इच्छुवाक। सार्थवाह प्रमुख सव्वियकानां वारे। समस्तस्थानेन वाइल्लभट्टसुताल्लकारित वृश्चिकालानदीपरकूले

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रुद्ररुद्राणीपूर्णाशादिनवदुग्गार्यतनाय स्वभुज्यमानचूडापल्लिकाग्राम प्रतिबद्धभूमिखण्डं दैर्घ्येण पारमेश्वरीयहस्तशतद्वयं सप्तत्यधिकं हस्त २७० विस्तारेण हस्तशतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुण्येहनि प्रदत्तम्॥ तथाऽनेनैव स्थानेनास्मिन्नेव संवत्सरे पाल्गुनबहुल पक्षप्रतिपदि श्रीभोजदेवप्रतोल्यवतारे अल्लेनैव कारितवाइल्लभट्टस्वाम्य भिधान विष्ण्वायतनाय तथोपरिलिखितनवदुग्गार्यतनाय च पूजासंस्कारार्थं स्वभुज्यमानजयपुराकग्रामे व्याघ्रकेण्डिकाभिधान हारमूलावापेसङ्गडाक सुतडल्लकवाहितक्षेत्रं तथास्यैव क्षेत्रस्योत्तरतः क्षत्रियदेववर्म्मसुतमेम्माक वाहितक्षेत्रं च ययोग्गोपगिरीयमाप्येनावापो यवानां द्रोण एकादश। तयोर्द्वयोरपि क्षेत्रयोराघाटाः पूर्व्वेण नउडाकवाहितक्षेत्रं दक्षिणेन पाहाटः पश्चिमेन दल्लकवाहितक्षेत्रे पहाटः ततो मेम्माकवाहितक्षेत्रे उत्तराभिमुख वाहकः क्षेत्रं परिवेष्ट्य गतः उत्तरेण वर्त्म लघुपाहाटिका च। एवं चतुरा घाटविशुद्धक्षेत्रद्वयं पुण्येहनि प्रदत्तम्॥ तथास्मिन्नेव संवत्सरे फाल्गुन बहुलपक्षनवम्यां उपरिलिखित देवकुलाभ्यां द्वाभ्यामपि दीपतैलार्थं श्रीसर्व्वेश्वरपुरनिवासितैलिक महत्तकभोच्चाकसुतसर्व्वस्वाक। तथा माधव सुतज्याशक्ति तथा शिवधरिसुतसाहुल्ल तथा सङ्गाकसुतगग्गीक। तथा श्रीवत्सस्वामिपुर निवासितैलिकमहत्तक कुण्डाकसुतसिंघाक तथा वल्लूक सुतखोहडाक। तथा चच्चिकाहट्टिकानिंवादित्यहट्टिकयोर्न्निवासितैलिक महत्तक देउवाक सुतजज्जट तथा वच्छिल्लाकसुतगोग्गाक तथा देद्दूकसुत जम्वेक तथा रुद्रटसुतजम्वहरि। एवमादिसमस्ततैलिकश्रेण्या प्रतिकोल्हुकं मासि

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मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्य क्षयनीमिका प्रदत्ता॥ तथाद्यैवामूभ्यामेव देवकुलाभ्यां श्रीगोपगिरित लोपरिनिवासिमालिकमहरगाहुल्लसुतटिक्कूक तथा देद्दूकसुतजासेक तथा बहुलाकसुतसिद्धूक तथा जम्वाकसुतसहडाक तथा दन्तिसुतदुर्गधरि तथा नन्नुमाकसुतवाउमाक तथा वेउवाकसुतवायटाकादिसमस्तमालिकश्रेण्या पूजार्थं यथाकालौपयिक हट्टपुष्पैर्मालाः पञ्चाशत् पञ्चाशत् माला ५० प्रतिदिनं दातव्या इत्यक्षयनीमिका प्रदत्ता॥ एतदुपरिलिखितं उपरिलिखितस्थानादिभिः स्वभुक्त्या आचन्द्रार्कक्षितिकालं प्रदत्तम्॥ परिपन्थना कैरपि न कर्तव्या॥ यतः

स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धराम्।
स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते॥ १॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलम्॥ २॥

Summary

This inscription, engraved on the left wall inside the same monolithic temple referred to in the previous item (No. 46 above), consists 23 lines of writing in prose excepting the two imprecatory verses occurring at the end. This inscription records four donations to two temples, which had been built by Alla, the son of Vāillabhaṭṭa, both of them figuring in the epigraph referred to above.

The inscription opens with the auspicious syllable *Ōṁ* and adoration to the god Vishṇu. Then it records the date, Saṁvat 933 Māgha *śudi* 2, refers to Śrī-Gōpagiri and to the rule of *Paramēśvara* Śrī-Bhōjadēva, and to the guardian of the fort (*kōṭṭapāla*) Alla and the commander

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of the army (*balādhikṛita*) Tattaka appointed by him (*i.e.*, Bhōjadēva-*taddhikṛita*). It also refers to the board of administrators (*vāra*) formed by *śrēshṭhi* Vavviyāka and Ichchhuvāka and the chief of the traders (*sārthhavāha-pramukha*) Savviyāka.[1]

After this, the inscription records in detail different donations made to different temples, as follows: (1) Gift of a piece of land measuring 270 *hastas* by royal measure (*pāramēśvarīya-hasta*) in length and 187 *hastas* in breadth, for a flower-garden (*pushpa-vāṭikārthaṁ*), to the temple of the nine Durgās[2], *viz.*, of Rudra, Rudrāṇi, Pūrṇāśā and others, caused to be built on the further bank of the Vṛiśchikālā river by Alla, the son of Vāillabhaṭṭa, by the (residents of) the whole town (*samasta-sthānēna*). This land was belonging to the village Chūḍāpalli and was the property of the town (*svabhujyamāna*). This gift was made on the date mentioned above. (2) Gift of two fields, each having sowing capacity of eleven *drōṇas* of barley as per the measure of Gōpagiri (*Gōpagirīya-māpyēna*), to the Vishṇu temple called Vāillabhaṭṭa-svāmin[3], which also was caused to be built on the landing place of the gate-way (of the palace?) of Śrī-Bhōjadēva by Alla, and to the above-mentioned (*upari-likhita*) temple of the nine Durgās, for the performance of worship, by the same townsmen. One of these fields, cultivated by Dallāka, son of Saṅgaḍāka, and situated in the village Jayapurāka, was called Vyāghrakēṇḍikā. The other field, cultivated by Mēmāka, son of Kshatriya Dēvavarman lay on the north of the aforesaid field. The village Jayapurāka was also the property of the town. The boundaries of these two fields were well-marked. This gift was made on the first day of the dark fortnight of the month Phālguna in the same year. (3) Gift of a perpetual endowment (*akshayanīmikā*) to the two above-mentioned temples, to the effect that, in order to provide oil for the lamps (*dīpatailārthaṁ*), the whole guild of oil-millers (*samasta-tailika-śrēṇī*) should give one

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palikā of oil per oil-mill (*kōlhuka*) on the ninth day of the bright half of every month. The guild of the oil-millers consisted of the chiefs of the oil-millers (*tailika-mahattakas*) Sarvasvāka, the son of Bhōchchāka and others who were residents of Śrī-Sarvēśvarapura; Siṅghāka, the son of Kuṇḍāka, and Kōhaḍāka, the son of Vallūka who dwelt in Śrīvatsa-svāmipura; and Jajjaṭa, the son of Dēüvāka and others who dwelt in Chachchi-kāhaṭṭikā and Nimbādityahaṭṭikā. This gift was made in the same year on the ninth day of the dark half of Phālguna. (4) Gift of a perpetual endowment made on the same day and to the same two temples, to the effect that the chiefs of the gardeners (*mālika-mahara*), who dwelt on the top of Śrī-Gōpagiri, *viz.*, Ṭikkūka, the son of Gāhulla and the other members of the whole guild of gardeners (*samasta mālika-śrēṇī*), should give daily, for the requirement of worship, fifty garlands of such market flowers as were available at the particular season (*yathā kālaupayika haṭṭapushpairmmālāḥ*).

The inscription concludes with the statement that the above-mentioned gifts were made by the above mentioned town (*i.e.*, townsmen) from their property (*svabhuktyā*) for as long a time as the moon, the sun and the earth exist, and none should obstruct (the enjoyment of these gifts). This is followed by two of the imprecatory stanzas.

Notes

1. The *sthānādhikṛita* mentioned after *balādhikṛita* Tattaka and before *śrēshṭhi* Vavviyāka in line 2 seems to be a member of the board of administrators. This term means 'officer in charge of a police or military outpost' (*IEG.*, p.322)

2. Different lists of names of Navadurgās occur in different works (*cf.*, MW.*SED.*, p.531, col.2; *CEH.*, p.408).

3. This temple had received its name in commemoration of Vāĭllabhaṭṭa, the father of its founder (*EI.*, I, p.154).

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No. 48
KANHERI INSCRIPTION OF KAPARDIN II

Location : Kaṇheri, Thana District, Maharashtra

Date : Śaka 799=877-78 A.D.

Script : Nāgarī

Language : Sanskrit

King : Kapardin II

Dynasty : Śilāhāra's of North Koṅkaṇ

Reference : Kielhorn, F., *IA.*, pp.135-36

Text

औं स्वस्ति शकनृपकालातीतसम्वत्सरशतेषु सप्तसु नवनवत्यधिकेष्वंक तः ७९९ महाराजाधिराजपरमेश्वरश्रीमदमोघवर्षदेवप्रवर्द्धमानविजयराज्ये तत्प्रसादीकृत कोंकणवल्लभमहासामन्तशेखरश्रीकपर्द्दिप्रवर्द्धमानाधिपत्ये श्रीमत्कृष्णगिरिमहाविहारे भद्रश्रीविष्णुर्भिक्षूणां तत्रस्थार्यसंघस्य द्रम्माणां शतमेकं दत्वोपशमनसदृशां चीवरिकादिलाभसमन्वितां कोल्हि वेंश्मिकां क्षित्यां न्यवीविशत्सेयमार्यभिरेवानुकम्पामुपादाय यावच्चन्द्रार्का दयः प्रतपन्वितास्तावत्प्रतिपाल्या यस्तु न प्रतिपालयिष्यति स पंचानन्त र्यकर्म्मकार्यवीच्यादिषु महद्दुःखमुनभविष्यति व्यवस्थेयं चार्यसंघस्य पुरतो आरोच्य प्रतिष्ठाप्य लिखापिता। साक्षिणश्चात्राचार्यधर्म्माकरमित्रः गोम्यविघ्नाकरः पत्तियाणकयोगः पुण्येन तिरेमेति श्रीः

Summary

This inscription, engraved on stone, contains five lines and is well preserved excepting the final portions of the upper three lines. After the sacred syllable *Ōṁ* and the auspicious expression *svasti*, this inscription records the date, *viz.*,

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Śaka 799 during the reign (i.e., the overlordship) of *Mahārājādirāja Paramēśvara*, Śrimad-Amōghavarsha (I). Then it refers to the rule of the (Śilāhāra) king Kapardin (II), the chief among the great feudatories (*Mahāsāmantaśēkhara*), the lord of Koṅkaṇa (*Koṅkaṇa-vallabha*) graciously granted to him by Amōghavarsha (I).

The object of this inscription is to record that during the reign of the (Śilāhāra) king Kapardin (II) and in the Śaka year 799 a certain Vishṇu gave one hundred *Drammas* to the monks of 'the community of the faithful' (*Ārya-saṁgha*) dwelling at the great monastery of the famous mount of Kṛishṇa (*Kṛishṇagiri*), and caused to be built in the ground a hall mansion (*kōlhi-vēśmikā*) suitable for meditation (*upaśamana*), where the monks should receive clothes and other gifts (*chīvarikādilābhasamanvitā*)

This is followed by the appeal that out of the compassion with the worshipful monks the hall and the endowment connected therewith should be protected so long as the Sun and other luminaries retain their brilliancy. A severe warning is also issued to the effect that he who should fail to preserve them would be guilty of the five sins which carry with them immediate retribution, and should suffer great pain in the *Avīchi* and the other hells

The deed was approved of in the presence of the *Ārya-saṁgha*, was confirmed, and afterwards was caused to be written. Witness thereof were the *Āchārya* Dharmākara-mitra, the *Gōmin*[1] Avighnākara and the *Pattiyāṇaka*[2] yōga.

Notes

1. See n.1 of No. 34 above.

2. See n.2 of No. 34 above.

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No. 49
BHILSA INSCRIPTION OF V.S. 935

Location : Bhīlsā, Bhilsa District, Madhya Pradesh

Date : [Vikrama] Saṁvat 935=878 A.D.

Script : Northern alphabet

Language : Sanskrit

King : . . .

Dynasty : . . .

Reference : Sircar, D.C., *EI.*, XXX, pp.211-215

Text

सिद्धं। संवत् ९३५ वैशाखसुदि ३ अद्येह चान्यान्यतीर्थेषु वणिक्श्रीहटि आकेन चच्छिआकसुतेन पारवाडजातीयेन स्वयं दधिजलाभ्यां अक्षयनीविका प्रदत्ता श्रीभाइल्लस्वाम्यायतने। वणिग्वुवाकसत्कवीथी भोगाधीनत्वेन गृहीता प . . १३ च मातापितृपुण्येन प्रदत्ताग्रहारत्वेन नारायणाय अन्यवणिज्ञ . . पाकसत्कवीथी भोगाधिना खहनासिथ्यां गृहीता प ५० . . च गोविन्दसत्का तस्यैव वीथी भोगाधिना गृहीता प ४० आभ्यां इमे वीथ्यौ मातापितृपुण्यार्थं मातृभ्यः प्रदत्ते। एभिरपि . . नियतभोग उत्पद्यते। ताः हि समालभ्याः सन्धिपातेन्यच्च . . . . . तुर्म . . . . . चतुर्भिश्चतुर्भिर्मा . . . . ओभ . . . . . का . . . . . दातव्या प १३० पञ्चैकद्रम्म ५ . . . . हे . . . . . स्वीकृतस्य स्वयं वणिग्दातव्यमिति सिद्धं। संवत् ९३५ वैशाख सुधि ३ अद्येह चान्यान्यतीर्थेषु वणिक्श्रीहटि आकेन च्छिआकसुतेन पारवाडजातीयेन स्वयं दधिजलाभ्यां अक्षयनीविकाप्रदत्ता श्रीभाइल्ल

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स्वाम्यायतने। वणिग्उवाकसत्कवीथी भोगाधीनत्वेन गृहीता प १३० स च मातापितृपुण्येन प्रदत्ताग्रहारत्वेन नारायणाय नन्यवणिज्ञ . . पाकसत्कवीथी भोगाधिना खहनासिथ्यां गृहीता प ५० . . अपि च गोविन्दसत्का तस्यैव वीथी भोगाधिना गृहीता प ४० आभ्यां इमे वीथ्यां मातापितृपुण्यार्थं मातृभ्यः प्रदत्ते। आभिरपि . . नियतभोग उत्पद्यते। ताः हि समाल्भ्याः सन्धिपातेन्यच्च . . . . . तुर्म . . . . . चतुर्भिश्चतुर्भिर्मा . . . . ओभ . . . . . का . . . . . दातव्या पञ्चैकद्रम्म १३० पञ्चैकद्रम्म ५ . . . . . हे . . . . . स्वीकृतस्य स्वयं वणिग्दातव्यमिति सिद्धं। संवत् ९३५ वैशाख सुधि ३ अद्येह चान्यान्यतीर्थेषु वणिक्श्रीहटि आकेन च्छिआकसुतेन पारवाडजातीयेन स्वयं दधिजलाभ्यां अक्षयनीविकाप्रदत्ता श्रीभाइल्ल स्वाम्यायतने। वणिग् उवाक सत्कवीथी भोगाधीनत्वेन गृहीता पञ्चियकद्रम्म १३० स च मातापितृपुण्येन प्रदत्ताग्रहारत्वेन नारायणाय नन्य वणिज्ञ . . . . पाकसत्कवीथी भोगाधिना खहनासिथीहट्टे गृहीता पञ्चैकद्रम्म ५० . . . अपि च गोविन्दसत्का तस्यैव वीथी भोगाधिना गृहीता पञ्चैकद्रम्म ४० आभ्यां इमे वीथ्यां मातापितृपुण्यार्थं मातृभ्यः प्रदत्ते। आभिरपि . . . . नियतभोग उत्पद्यते। ताः हि समाल्भ्याः सन्धिपातेन्यच्च . . . . . तुर्म . . . . . चतुर्भिश्चतुर्भिर्मा . . . . ओभ . . . . . ऐ . . . . . ऐ . . . . . का . . . . . दातव्या प १३० प ५ . . . . . हे . . . . . स्वीकृतस्य स्वयं वणिग्दातव्यमिति ॥

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Summary

This inscription on stone, containing twelve lines of writing, is considerably damaged in lines 10-12. Its language is corrupt Sanskrit.

This inscription records the grant of an *akshayanīvikā* (a permanent endowment) in favour of the *āyatana* or temple of the illustrious Bhāillasvāmin[1] by a merchant of the Pāravāḍa[2] community (*jāti*), Haṭiāka by name, son of Chachchhiāka. It is stated that the grant was made by the libation of curds[3] and water (*dadhi-jalābhyām*) at the various *tīrthas* or bathing *ghāṭs* (*any-ānya-tīrthēshu*) of the locality.

The endowment consisted of the income derived from three *vīthīs* (shops). The first of the three *vithīs*, which belonged to the merchant Vuvāka and fetched a monthly or annual rent of 13 or 130 *Pañchiyaka-drammas*[4], was purchased by the donor (*bhōgādhīnatvēna gṛihītā*) and was granted by him as an *agrahāra* in favour of the god Nārāyaṇa worshipped in the Bhāillasvāmin temple apparently as a subordinate deity.

The second of the three *vīthīs* belonged to a merchant whose name cannot be made out. It was situated at Khahanāsithī which was probably a market place. Its rent was 50 *Pañchiyaka-drammas*. The third *vīthī* belonged to a person named Gōvinda. Its rent was 40 *Pañchiyaka-drammas*. These two *vīthīs* were purchased by the donor who granted them in favour of the Mothers (i.e. the Moth er-goddesses worshipped in the Bhāillasvāmin temple or in shrines in its precincts) for the religious merit of his parents. The rent of the three *vīthīs* was expected to meet the expenses of the regular offerings (*niyata-bhōga*) to the god and goddess concerned. It was intended, probably, that the *vīthīs* themselves could be utilized (*samālabhyāḥ*) by way of sale or mortgage, at critical junctures (*sandhi-*

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pātē) or emergencies.

The importance of the inscription lies in the fact that it refers to the existence of the temple of Bhāillasvāmin at Bhīlsā as early as 878 A.D.

Notes

1. Bhāillasvāmin was originally the name of an image of the Sun-god worshipped in a great temple at Bhīlsā. (*EI.*, XXX, p.210).

2. This may be the same as Por, Porwār or Porwāl caste, often called Prāgvāṭa-vaṁśa in inscriptions (*ibid.*, p.212, n.2).

3. Use of curd with water for the libation is something interesting and unheard of.

4. Letter *pa* with a peculiar mark above it occurring in lines 4, 6, 7 and 11 of this inscription is invariably followed by a number (13 or 130, 50, 40 and 130 and 5 respectively). This letter has been understood as an abbreviation of the coin called *Pañchiyaka-dramma* (*ibid.*, p.213).

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No. 50
KALAHANDI PLATES OF ANANTAVARMAN VAJRAHASTA

Location : Kalahandi, Kalahandi District, Orissa

Date : Ganga year 383=877-81 A.D.

Script : Kalinga alphabet

Language : Sanskrit

King : Anantavarman Vajrahasta

Dynasty : Eastern Ganga

Reference ; Banerjee, P., *EI.*, XXXI, pp.317-322

Text

ओं स्वस्त्यमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्गनगरा धिवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकल भुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्णस्वामिनश्चरण कमलयुगलप्रणामाद्विगतकलिकलङ्कोनेकाहवसंक्षोभजनितजयशब्दः प्रता पावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरिपुञ्जरञ्जितवरचरणः सितकु मुदकुन्देद्ववदातदिग्देशविनिर्गतयशाः परममाहेश्वरो मातापितृपादानु ध्यातो ध्वस्तारातिकुलाचलो नयविनयदयादानदाक्षिण्यशौर्यौदार्य्यसत्य त्यागादिगुणसम्पदाधारभूतो गङ्गामलकुलतिलकश्रीमहाराजभूपेन्द्रवर्म्मा तस्य सूनुना श्रीअनन्तवर्म्मदेवमहाराजाधिराजश्रीवज्रहस्तदेवेन इदानीं सीमालिङ्गानि लिख्यन्ते। ऐशान्यां दिशि संरोपितपाषाणः जडया लावोङ्खरोभय ग्रामसंमिलितसीमायां ततः पूर्व्वस्यां दिशि हलंदूवृक्षस्ततो भातकीवृक्षस्तस्मादनन्तरं धनंजयवृक्षस्ततः तिन्त्रिणिका। आग्नेय्यां दिशि संरोपित शिला। दक्षिणस्यां दिशि नानावृक्षाकुलितश्रितगर्त्ततः

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तिन्त्रिणिकातरुः तस्मादप्यनन्तरं वल्मीकस्ततो निम्बवृक्षस्तस्मा दप्यनन्तरं पुनस्तित्रिणि कैव ततोनन्तरमेवाङ्कोलमूलम् नैर्ऋत्यां दिशि संरोपितपापाणः। वल्मीकस्तस्मादनन्तरं तिमिरनिम्बः पश्चिमदिशाश्रित वायव्यां दिशि उभयग्रामसंमिलितसीमाश्रितराजशासनारोपितशिलैव। उत्तरस्यां दिशि विषवृक्षः तस्माद्धनंजयः वल्मीकहलंदुतिंत्रिणिकाः। उभयग्राममार्गतस्तटाकसहितभूमिः। गाङ्गेयवंशप्रवर्द्धमानविजयराज्ये सम्वत्सरशतत्रये त्र्यशीत्युत्तरे ३८३ संवत्सरे करः फाल्गुनप्रतिपदि आखलिपाञ्चदेडः महावग्रामगोत्रनारायणसूनुनारायणजड्याल्लाक्षेत्राय। पालने धर्मसेतुः। सर्वदेवेन लिखितम्।

Summary

This charter, engraved on a set of three copper-plates consists 24 lines of writing. The seal attached to it is very much obliterated. It is in prose and records a grant of some land by the king Anantavarman Vajrahasta to a Brāhmaṇa

The charter begins with *Ōṁ* symbol and the auspicious word *svasti* followed by the usual description of the capital city of Kaliṅganagara resembling the city of the gods (*Amarapura*) whence it was issued. Then the devout worshipper of Śiva (*parama-māhēśvara*), the worshipper of the feet of parents (*mātā-piṭṛi-pād-ānudhyāta*) and the fore-head mark of the spotless Gaṅga family, Anantavarman Vajrahasta, the son of Bhūpēndra-varman is introduced. As usual, he is described as purified by saluting the feet of Gōkarṇasvāmi stationed on the mountain Mahēndra, as having gained victory in many battles and made all feudatory rulers to bow down to his feet, and as having possessed virtues like polity, modesty, kindness, generosity etc.

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The formal portion of the charter records the grant of some land in the village of Jaḍyālā by the king Ananta-varman Vajrahasta to a Brāhmaṇa called Nārāyaṇa, son of Gōtranārāyaṇa who was a resident of Mahāva-grāma[1] The charter is dated in the year 383 of the prosperous reign of the Gaṅga dynasty.

The two villages, Jaḍyālā and Vōṅkhara, and certain trees are mentioned amongst the boundaries of the land granted.

The charter was written by Sarvadēva.

Notes

1. The language of this charter in general and of the passage recording the donation in particular is defective. Editorial note No.2 on p.322 has been followed in furnishing the details of the grant.

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No. 51
PEHEVA INSCRIPTION

Location : Pehevā, Karnal District, Eastern Punjab

Date : (Harsha) Saṁvat 276=882-83 A.D.

Script : Nāgarī

Language : Sanskrit

King : Bhōja

Dynasty : [Praṭīhāra]

Reference : Bühler, G., *EI.*, I, pp.184-190

Text

ओं परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातपरम भट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानकल्याण विजयराज्ये संवत्सरशतद्वये षट्सप्तत्यधिके वैशाखमासशुक्लपक्ष सप्तम्यां संवत् २७६ वैशाख शुदि ७ अस्यां संवत्सरमासदिवस पूर्व्वायां तिथाविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्द्दश्यां घोटकयात्रायां चूटवार्षिकेत्य भट्टवीरुकसुत वन्द तथा राज्यवल तथा वल्लुक राणुकसुत राज्यसीह उत्पलिकेत्य भुल्लकसुत माङ्गक चिण्हसुत चोणराक तथा चिक्करिसेलवणपुरीय दडसुत कल्लुक एतत्सुत जयराक विष्णुसुत आदित्यराक रज्जुकसुत चिण्ह तथा रङ्गक कल्लुकसुत वामुक वलदेवपुरीय खम्भटसुत होद्ध मृगाङ्कसुत विड्डक केशवसुत धणुक खङ्गकसुत वामुक मणिक्कसुत उएहरि शारङ्कदिकेत्य नारसुत लोहट तथा शङ्कर वल्लुकसुत ईश्वरादित्य सीहरुदुकुक्ककेत्य उल्लकसुत वच्छक जयधराकसुत रणिकसूर सुत प्रगदत्रैघाटकीय धारटसुत चन्दएकगोरकसुत सव्वदेवशर्म्मसुत

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फम्फ वग्गुकसुत कम्मिक घंघकेत्य लल्लिकसुत स्वामिराक सिंघुकसुत सीह दामोदरसुत पोम्भ हल्लुकसुत दव्वु . . . कशिलिमाणसुत खज्जि अश्वलउहोवकेत्य उसूहसुत वद्ध एवमेतत्प्रमुखनानादेशागतभटा. कव्यवहारकदेशी श्रीपृथूदकीयस्थानस्य पत्त्रं प्रयच्छति यथास्माभिः श्रीकन्यकुब्जे श्रीगुहादित्यकारितदेवाय तथा तत्त्रैव गोतीर्थे कदम्बादित्य कारित देवाय च तथा श्रीकन्यकुब्जासन्नश्रीभोजपुरे गंगातीरे नागरभट्टप्रभाकरसुतभूवककारित गरुडासनदेवाय तथा श्रीपृथूदके प्राची सरस्वतीसन्निधौ भूवकेनैव कारित यज्ञवराहाय च पृथूदके घोटकघोटिका वेगसररूपादिविक्रयस्य राजकीयोपक्रये ठक्कुरजनपदाद्युपक्रये च तथा त्रैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रये रूपं प्रति धर्म्महेतोर्यद्धर्म्म द्वयमस्माभिरक्षयनीव्यां प्रदत्तं तच्चतुर्व्विंशतिभिर्भागैः परिकल्प्य भागास्सप्त श्रीगुहादित्यकारितदेवाय तथा भागास्सप्त कदम्बादित्य कारित देवाय तथा भागाः सप्त भूवककारितगरुडासनाय तथा भागैकः पृथूदके भूवककारितयज्ञवराहाय तथा भागैकस्तत्पूर्वजकाय य तथा भागैकः पृथूदकस्थानात् तथा घोटकसंग्राहकैर्घोटकं प्रति प्रदत्तधर्म्मैकस्य कल्पितभागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती सन्निधौ भूवककारित यज्ञवराहाय भागाः षट् तथा तत्पूजकाय च भागद्वयं तथा श्रीपृथूदकीय स्थानस्य भागाश्चत्वारोस्माभिः प्रतिपादितास्तदनुमान्यं घोटकविक्रेतृभिः क्रेतृभिश्चाचन्द्रार्क्ककालं यावत् यथोद्दिष्टस्थित्या गोष्ठिकैः सद्भिः स्वतः परतश्च निर्व्वाहः कर्तव्व्यः॥ एते च भागा यथोद्दिष्टस्थित्या गोष्ठिकैः कल्पयितव्याः॥

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Summary

This inscription, engraved on a stone slab in the temple of Garībnāth at Pehoa or Pehevā, contains 17 lines of fairly well-preserved writing.

After the auspicious syllable *Ōṁ*, this inscription refers to the victorious reign of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrī-Bhōja, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrī-Rāmabhadradēva, on the seventh (lunar) day of the bright half of the month of Vaiśākha in Saṁvat 276.

The object of the inscription is to record the fact that certain pious horse-dealers who met at the horse-fair (*ghōṭaka-yātrā*) held at Pehōa (Pṛithūdaka) on the fourteenth day (*Piśāchī-chaturddasī*)[1] of the half month preceding the bright half of Vaiśākha, agreed to impose upon themselves and upon their customers certain taxes, the proceeds of which were to be distributed among some temples, priests and sancturies, in proportions duly specified.

The names of these pious horse-dealers are given in lines 2-8. Beginning with Vanda, Rājyavala and Valluka, sons of Vīruka, the inhabitants of Chūītavārshika, they were 33 or 34 in number and belonged to 8 different towns or villages situated in various countries (*nānā-dēśāgata*).

The tax imposed was (1) two *dharmas* (a religious gift, the amount of which was settled by custom), to be deducted as *akshayanīvī*[2] from the sum received by the dealer for each animal, *i.e.*, horses (*ghōṭaka*), mares (*ghōṭikā*), mules (*vēgasara*), cattle (*rūpa*), etc., sold in Pṛithūdaka to the king and to the *Ṭhakkuras* (fief-holders) and commoners (*janapada*), or sold in Traighāṭaka and the other places where the dealers traded to the king; (2) one *dharma* to be paid by buyer (*ghōṭaka-saṁgrāhaka*) of each animal in addition to the price stipulated.

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The donees were (1) the temple built by Śrī-Guhāditya at Kanauj; (2) the temple built by Kadambāditya at Goṭīrtha in Kanuj; (3) the temple of Vishṇu *Garuḍāsana* built by Brāhmaṇa Bhūvaka in Bhōjapura near Kanauj; (4) the temple of Vishṇu in the Yajñvarāha or boar-incarnation built by Bhūvaka in Pṛithūdaka (Pehoa); (5) the *pūjaka* or temple priest of the latter deity; and (6) the *sthāna* or sanctuary of Pṛithūdaka (Pehoa).

The allotment of the shares was as follows:- Guhāditya's temple (No.1) received 7/24 of the tax paid by the merchants; Kadambāditya's temple (No.2) and the *Garuḍāsana* Vishṇu temple (No.3) each a similar amount of the same tax; Yajñavarāha Vishṇu temple (No.4), 1/24 of the tax paid by the merchants and 6/12 of the tax paid by the customers; the temple priest (No.5), 1/24 of the tax paid by the merchants and 2/12 of the tax paid by the customers; and the *sthāna* at Pṛithūdaka, 1/24 of the former tax and 4/12 of the latter.

The management of the charity was entrusted to the *Gōshṭhikas*, *i.e.*, members of the committee or Pañch, who had also to look to the collection of the money (*svataḥ parataścha nirvvāhaḥ karttavyaḥ*). It seems that the donors had a foreman or guide (*dēśī*) who granted the charter in their name to the sacred place of Pṛithūdaka (Pehoa).

Notes

1. Significance of this *tithi* is not known (*EI.*, I, p.188, n.25)

2. The term *akshayanīvi* does not connote its usual meaning here. The imposition of the tax itself was to be a perpetual endowment (*ibid.*, p.185).

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No.52
PLATES OF DHRUVA II OF THE GUJARAT RASHTRAKUTA BRANCH

Location : Not known

Date : Śaka 806=884 A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Dhruva II

Dynasty : Rāshṭrakūṭa of Gujarat

Reference : Altekar, A.S., *EI.*, XXII, pp.64-76

Text[1]

Metre: Vv. 1, 32, 35, 36 *Anushṭubh* ; 31, 39 *Āryā* ; 33, 34 *Indravajrā* ; 37 *Śālinī* ; 38 *Pushpitāgrā*

ओं स्वस्त्यस्तु भगवते सुगतशासनाय ।

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम् ॥ १ ॥

तेनेदमनिलविद्युच्चञ्चलमालोक्य जीवितमसारम् ।

क्षितिदानपरमपुण्यः प्रवर्त्तितो धर्मदायोयम् ॥ ३१ ॥

स च समधिगताशेषमहाशब्दमहासामन्ताधिपतिर्धारावर्षश्रीध्रुवराजदेवः सव्वानिव समनुबोधयत्यस्तु वः संविदितम् ॥ यथा मया श्रीखेटककटका वस्थितेन मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये चिरंतनक वरिकाहारविषयसंज्ञसांप्रतीयकांतारग्रामप्रतिबद्धमहद्द्वापीसरित्तीरे भगव द्बुद्धाधिष्ठाने पंचशतानि तीर्थ्यानां विनम्य कांपिल्यमुनिना कारित महाविहारायतनाय कांपिल्यतीर्थकसंज्ञकाय स्थिरमतिनाम्ना भिक्षुणा वर्ण्य च श्रीमतेबुद्धभट्टारकाय सुहिलाविषयान्तर्व्वर्त्ती धडयासहाभिधान

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ग्रामो यस्याघाटनानि पूर्व्वतो वडवल्ली ग्रामसीमा ॥ दक्षिणतः पूरावी सरित् ॥ पश्चिमतो लिङ्गतडागिकाग्रामसीमा ॥ उत्तरतः पढमशृण ग्रामसीमा ॥ एवमयं चतुराघाटनोपलक्षितः सोद्रङ्गः सोपरिकरः स्वसीमा पर्य्यन्तः करसहितः सवृक्षमालाकुलः सदण्डदशापराधः सहिरण्यादेयो ऽचाटभटप्रवेश्यो वातोडरीयः सर्वराजकीयानामहस्तप्रक्षेपणीयो आचन्द्रा र्क्कार्णवक्षितिपर्व्वतसमकालीनः पूर्व्वदत्तदेवदायब्रह्मदायरहितोभ्यन्तर सिद्धया शकनृपकालातीतसंवत्सरशतेषु अष्टसु षडुत्तरेषु मार्ग्गशिरशुद्ध द्वितीयायां भगवति सवितरि धनुषि संभ्रान्ते महापर्व्वणि सोमेश्वरसंग मतीर्थे स्नात्वोदकातिसर्ग्गेण गन्धपुष्पधूपनैवेद्यादिक्रियोपवर्त्तनार्थं तथा कालात्ययात्खण्डस्फुटितसंस्कारार्थं च विहारस्य प्रतिपादितस्तस्य समुचितया देवदायस्थित्या सिन्धुविषय श्रीभिक्षुसंघस्य प्रतिजाग्रतो भुंजतो भोजयतः कृषतः कर्षयतो न परिपन्थना कार्य्या ॥ तथागामिनृपतिभिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदानफलमित्यवधार्य्य विद्युल्लोलान्यनित्यान्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचंचलं जीवितमा कलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च ॥ यश्चा ज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्यमानं वानुमोदेत स पंचभि र्म्महापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३२ ॥

अग्नेरपत्यं प्रथमं सुवर्णं

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लोकास्त्रयस्तेन भवन्ति दत्ता

यः कांचनं गां च महीं च दद्यात् ॥ ३३ ॥

यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थयशस्कराणि ।

निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ३४ ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।

कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ३५ ॥

वहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३६ ॥

तथा चोक्तं रामभद्रेण ॥

सर्व्वानितान्भाविनः पार्त्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ ३७ ॥

इति कमलदलाम्बुविन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च ।

अतिविमलमनोभिरात्मनीनै

र्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३८ ॥

श्रीकर्क्कराजनामा तदात्मजोत्रापि दापको दूतः ।

याचकवक्त्रविवस्वान्संतापशीलोरिकुमुदानाम् ॥ ३९ ॥

स्वहस्तोयं श्रीध्रुवराजदेवस्य ॥ लेखितं चैतन्मया वलभीवास्तव्यमहा

सन्धिविग्रहाक्षपटलाधिपतिश्रीदीन्देन श्रीमदवलोकितात्मजेनेति ॥

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Summary

This inscription, engraved on a set of three copper-plates, consists 71 lines of writing and the seal attached to the ring holding the plates together bears the figure of Garuḍa. It records the grant, by Dhruva II, of a village to a Buddhist *vihāra*[2].

The charter opens with a salutation to the gospel of the Buddha followed by the well-known stanza invoking the protection of Hari and Hara. The next 29 verses (vv.2-30) give the genealogy of the Rāshṭrakūṭa line. Of these, vv.2-16 describe the rulers of the main line, and the rest those of the Gujarat branch. All these verses (2-30) except v.22 occur in the Plates of Dantivarman of Gujarat of Śaka 789 (No.40 above). The genealogy mentions Gōvinda I; his son Karkka I; his son Indra; his son Dantidurga; his uncle Krishṇa, son of Karkka; his son Gōvinda II; his younger brother Dhruva; his son Gōvinda III and his son Amōghavarsha of the main line, and Indra; his son Karkka; his son Dhruva I; his son Akālavarsha; and his son Dhruva II, the grantor of the present charters of the Gujarat branch.

The formal portion of the inscription states that Dhruva Dhārāvarsha, son of Akālavarsha, who was the lord of great feudal chiefs (*Mahāsāmantādhipati*), and who had obtained all the great sounds (*Samadhigatā śēshamahāśabda*), when encamped at Śrīkhēṇa(ṭa)ka, *i.e.*, modern Kaira, for the religious merit and glory of his parents and of his own self, here in this life and the next, granted a village named Dhaḍayāsaha[3], to the Buddhist *vihāra* of Kāmpilya called Kāmpilya-*tīrtha*[4]. This sacred place is said to have been founded by the Buddhist monk Kāmpilya, and situated on the Maddāpī[5] river, flowing in the Kāntāragrāma[6] district. The grant was made at the request of the monk Sthiramati.

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The grant village was bounded on the east by the boundary of the village Vaḍavalī[7], on the south by the river Pūrāvī[8], on the west by the boundary of the village Liṅgataḍāgikā[9], and on the north by the boundary of the village Paḍhamaśṭaṇa[10]. The grant carried with it the usual privileges of *udraṅga*, *uparikara*, etc., and was subject to the conditions of non-entry of the *Chāṭas* and *Bhaṭas*, and non-interference by the royal officers with its affairs. The lands granted previously to the gods and Brāhmaṇas were excluded from the grant.

It is also stated that the grant was made after saluting the five hundred monks residing in the said *vihāra* (monastery).

The grant was made on the second day of the bright half of Mārgaśira in the Śaka Saṁvat 806 on the auspicious occasion of *Dhanus-saṅkrānti*, after having bathed in the Sōmēśvarasaṁgama-tīrtha, for the purposes of *gandha* (applying sandal paste), *pushpa* (flowers), *dhūpa* (incense), food-offerings (*naivēdya*), etc., and for the repairs of the broken parts of the *vihāra*.

Then there is the usual request to the general public not to disturb the enjoyment of the grant[10], and to future rulers to protect the grant followed by seven imprecatory and benedictory stanzas and a stanza in praise of a certain Karkkarāja, who was the *Dāpaka* and *Dūta* of the grant. This Karkkarāja is stated to be the son of the grantor of this charter (*tadātmaja*).

The record concludes with the sign-manual of Śrī-Dhruvarājadēva and the statement that it was written (*lēkhitam*) by the *Mahāsandhivigraha Akshapaṭalā dhipati* Dīnda, son of Avalōkita and resident of Valabhī.

Notes

1. Verses 2-30, except verse 22 of this record occur in the Plates of Dantivarman of Gujarat of Śaka 789 (No.40 above) and hence they

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are omitted here.

2. This is the same *vihāra*, which had received a donation seventeen years earlier in Śaka 789 from Dantivarman, a younger brother of the present grantor (*c.f.*, *EI.*, XXII, p.66; See No.40 above).

3. Dhaḍyāsaha has been identified with the modern village Dhuṇḍesā, situated in Mahuvā Taluk of Naosari Prant of the State of Baroda (*EI.*, XXII, p.71)

4. Kāmpilya-*tīrtha* has been identified with the village Kāpilā situated on the southern bank of the Mindhōlā, about 25 miles east of Katargām (*ibid.*, p.67; *cf.*, n.4 on p.262).

5. This Maddāpī river seems to be the same as the Mindhōlā river, which flows in Surat district and joins Arabian Sea about 10 miles to the south of Surat (*ibid.*).

6. Kāntāragrāma is identical with Katargām, situated on the outskirts of Surat (*ibid.*, pp.66-67).

7. Vaḍavallī has been identified with the modern village Valōd (*ibid.*, p.71).

8. The river Pūravī has been identified with the Pūrṇā river (*ibid.*).

9. Liṅgataḍāgikā has been identified with the village Śaṅkaratalaōrī (*ibid.*).

10. Paḍhamaśṭaṇa has been identified with Pathrōṇ (*ibid.*).

11. The expression *Sindhuvishaya-Śrībhikshusaṁghasya pratijāgratō* occurring in lines 53-54, in the context of the warning to the general public not to disturb the enjoyment of the grant, indicates that the community of the Buddhist monks dwelling in the monastery at Kāmpilya was known as Sindhuvishaya-Śrībhikshusaṁgha.

ΦΦΦΦ

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No. 53
GRANT OF SAINDHAVA KING AGGUKA III

Location : Ghumli, Jamnagar District, Gujarat

Date : [Gupta] Saṁvat 567=886-87 A.D

Script : Proto-Nāgarī

Language : Sanskrit

King : Agguka III

Dynasty : Saindhava

Reference : A.S. Altekar, *EI.*, XXVI, pp.217-222

Text

Metre: Vv. 1, 2, 4 *Anushṭbh*; 3 *Indravajrā* ; 5 *Pushpitāgrā* ; 6,7 *Āryā*

ॐ स्वस्ति। स्वस्तिलकालकासम्भवर्द्धिस्पर्द्धिभूताम्बिलिकाभिधाननगरी गरीयोपरसुराष्ट्रामण्डलमण्डनोपरसमुद्राधिपतिरासीत्सम्पूर्णशरन्निशाकरर श्मिप्रतानविशदयशोराशिश्श्यामलित सगर्व्वसामन्तसीमन्तिनीवदनारवि न्दद्युतिः प्रलयकालविजृम्भितज्वलनज्ज्वालावलीकल्पानल्पप्रसरत्प्रतापः स्वहृदयसमीहितहितविभवदानफलसमाह्लादितबन्धुजनः समररसभरोद्धुरो र्ज्जितजितप्रणतवैरिशिरोरत्नघृष्यमाणस्फुरच्चरणनखमयूखखचित पादपीठ प्रान्तः करवाल इवापवर्जितसहजकलङ्कशङ्कः परिवाररक्षानपेक्षातिस्पष्ट दृष्टशक्तिरपरिमितस्निग्धतरपत्रशाखासञ्चयशालिश्रीमत्सैन्धववंश शेखरः समधिगताशेषमहाशब्दमहासामन्ताधिपतिश्रीजाईकः। सुतोभवत्तस्यापि चापिरिपुसार्थकदर्थनासमर्थप्रोत्सर्प्पदुत्साहभरो भारतमल्लस्तृतीयपार्थ इवाशात्रवीकृतजगदुदितकीर्त्तिर्दुर्द्धरधनुर्द्धरो वृकोदर इव सततरुधिरपाना स्फुरणीकृतदुःशासनोसकृदपहसितदुर्योधनश्च सर्व्वतः स्वगर्व्वतः

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समुत्सारितरिपुतिमिरनिकरो दिनकर इव वर्द्धमानतेजोराशिरशिशिर प्रतापसंतापितोत्तुंगक्ष्माभृदंगः शार्ङ्गधन्वेव प्रियसत्योऽतिदूरविक्षिप्तनर कोपद्रवाशङ्कश्च शंकर इवाभिनन्दितपार्व्वतीयजनो जनोचितसहजपुरुष कारातिरेककरदीकृतप्रातिराज्यभूभृद् भारतीमाधुर्यसमानन्दितसकल प्रणयिजनमनःप्रसरः समधिगताशेषमहाशब्दमहासामन्तश्रीचामुण्ड राजाभिधानोतिधन्यस्तनयोभवत्तस्माच्च शक्तियुक्तः शङ्करादिव शिखि वाहनः श्रुतिविशुद्धमानसो मुरारिनाभिपद्मादिव कमलयोनिः सकललोक लोचनानन्दकरो रत्नाकरादिव रजनिकरः कलिकलङ्कमलिनीकृतकृतयुग संभवं सच्चरितचित्रमिवोन्मीलयितुं धर्म्मादिवाजातशत्रुस्समुत्पन्नः समास न्नप्रणयिजनमनःसमीहिताधिकफलसम्पादनक्षमः क्षपितविपक्षवध्वमल लोचनानवरतस्रुतजलसंपातशमितकोपानलप्रसरो निरतिशयनिशितनिस्तृं शविद्युल्लतापरिक्षतवर्म्मिरिपुमेघवृन्दस्यन्ददानवरत रक्तोदबिन्दुधारासारत यासकृदुपदर्शिताकालजलदवृष्टिविभ्रमोऽनभ्रदोषापगमासादितोदयो भानु रिवानुरक्तमण्डलो विपक्षभूभृन्मस्तकन्यस्तारुणपादश्च मेरुरिवस्थितिमान् विबुधजनानन्दितमानसश्च प्रणतसमस्तनृपगणमसृणपृथुललाटतटशिला घृष्यमाणचरणनखमयूखविक्षेपोज्वलीकृतनिजमहिमसंचयः समधिगता शेषमहाशब्दमहासामन्ताधिपतिश्रीमदग्गुकः सर्व्वानेवात्मीयानमात्य पुरोहितजनपदयुवराजराजस्थानीयोपरिकबलाधिकृतविषयपतिशौल्किकदु ःसाधसाधनिकचौरोद्धरणिकवैक्षेपिकचारभटादिसमस्तराजपुरुषांस्तन्निवा सिब्राह्मणोत्तरान् वणिङ्महत्तरकुटुम्बिनश्च समनुबोधयत्यस्तु वः

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संविदितं यथा मया स्वभुज्यमानस्वर्णमङ्गर्यभिदानविषयसंबद्ध्य मानः पूर्व्वप्रसिद्धचतुर्द्दिक्परिच्छिन्नस्वसीमासमवेतः सभोगभागः सदण्ड दशापराधः सर्व्वपाताभ्यागामिदान्युपोत्रामार्ग्गकप्राहुणकवैष्टंकीचिङ्गोलादि निमित्तनैमित्तिकपुरस्सरसमग्रोपादानसहितः सवृक्षमालाकुलो देवदाय ब्रह्मदायवर्ज्जो हरिषेणाणकाभिधानग्रामः कार्यायातकच्छविषयान्तःपाति गोमूत्रिकाभिधानस्थानवास्तव्य वत्ससगोत्रवाजिमाध्यन्दिनसब्रह्मचारि ब्राह्मणगुहेश्वरसुतरुद्रसागराभ्यां ब्रह्मसंसदुपभोग्यतायै पयः पूर्व्वमासूर्या चन्द्रावधेः सन्तत्युपयोगाय स्वपुण्ययशोभिवृद्धये ब्रह्मदायः प्रतिपादितः अस्य च भुंजतो न केनचिद्देशाधिपतिना परिपन्थना कार्या। भाविभिरपि नृपति भिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदानफलमनित्यान्यैश्वर्याणि मानुष्य कमपि प्रबलमारुताहतपद्मिनीपत्रस्थितजललवलोलमाकलय दुष्परिहरदुःखं क्षणिकञ्च जीवितमालोक्यातिप्रचुरकदर्थनासञ्चितमर्थजात मनिलसंगि दीपशिखाचञ्चलमालोच्य वाच्यताच्युतिकामैरतिस्वच्छ मनोभिरयमस्मद्धर्म्मदायोनुमन्तव्यः। व्यासादिमुनिनिगदितभूमिहरणपाप परिपाकजनिताश्च यातना मनसि निधाय पूर्व्वधार्म्मिकनृपपरिकल्पित पञ्चमहापातक समयश्रावणां च चिन्तयित्वा भूयो भूयो याच्य मानैरागामिभिरिदमनुस्म र्तव्यं स्मृतिकारोपदिष्टं वच।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमंता च तान्येव नरके वसेत्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत्तु वसुन्धराम्।
गवां शतसहस्रस्य हन्तुः प्राप्नोतिकिल्बिषम्॥ २॥

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यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्म्मार्थयशस्कराणि ।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ ३ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तदा फलम् ॥ ४ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ५ ॥

स्वहस्तोयं श्रीमदग्गुकस्य

सप्तयुतषष्टिसहिते शरदां शतपञ्चके गते गौप्ते ।

स्वर्भानुयोगमिन्दौ दधति शुचाविदमदात्क्षितिपः ॥ ६ ॥

इयमभ्यलेखि सुधिया वर्ण्णततिर्म्माधवस्य तनयेन ।

गुणिना शासनसंज्ञा झोज्झेन नराधिपादेशात् ॥ ७ ॥ इति ॥

Summary

This grant has been engraved on a set of two copper-plates and the fish emblem of the dynasty appears at the end of the charter on the second plate as in the case of the charter at No.44. Except for the 5 imprecatory verses and the two verses occurring thereafter, mentioning the date and the name of the composer of the grant, rest of this inscription is in prose.

Language of this grant is similar to that of Rāṇaka's grant of G.S. 555 referred to above.

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This charter records the grant of a village by *Mahāsāmantādhipati* Agguka III of the main Saindhava house, who was a son of king Chāmuṇḍarāja and grandson of Jaīka I.

After the sacred syllable *Ōṁ* and the benedictory expression *svasti*, this inscription refers to the town Bhūtāmbilikā and furnishes the genealogy of the donor. Jaīka I, his son Chāmuṇḍarāja and the latter's son Agguka III- all the three kings are described with same epithets as in the charter of Rāṇaka refered to above with slight changes here and there. Thus the description of the king Jaīka I, as found in the present charter corresponds with what it is in the previous charter referred to above. Chāmuṇḍarāja's description in the present grant tallies with that of Agguka in the previous record just referred to. Likewise, Agguka III's description in the present grant tallies with that of Rāṇaka in the previous grant. It may be added here that the title of Agguka III here in the present grant, *Mahāsāmantādhipati,* is more exalted than that of his cousin Rāṇaka of the previous charter, which is merely *Sāmantādhipati.*

The formal portion of this charter states that *Mahāsāmantādhipati* Agguka III, vested with all the *mahāśabdas*, ordered all his officers and others (as occurring in Agguka II's grant, No.27 except *Mantrī* and *Pramāṭṛi*) that, on a new-moon day in the Gupta Saṁvat 567 (expired), he granted the village Harishēṇāṇaka situated in the district (*vishaya*) of Suvarṇamañjarī. The boundaries of the village gifted are stated to be well-established (*pūrvvaprasiddha*).

The donees of this grant were two brothers, Rudra and Sāgara, sons of Guhēśvara, who were Yajurvēdin Brāhmaṇas (*Vājimādhyandinasabrahmachāri*) of Vats *gōtra* residing at Gōmūtrikā, situated in the district of

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Kāryāyātakachchha. The grant was given to the donees for being utilized for the purpose of the local Brāhmaṇa assembly (*brahmasaṁsadupabhōgyatāyai*) of which they were probably trustees or leading members.

A large number of fiscal terms are mentioned in connection with the revenues of the village granted by this charter. *Bhōga, bhāga, kara, daśāparādha-daṇḍa* are usual expressions in land granted. But there are certain other terms whose purport is difficult to make out. *Sarvvva-pāt-ābhyāgāmi-dānyu* is said to denote octroi duties on articles imported. *Pōtrā* is said to denote the tax on articles imported in boats; and *Mārgaka* is said to denote a levy realized on persons who recovered their lost articles or a levy on goods collected on the roadside. *Vaishṭaṅkī* and *Chiṅgōlā* are said to be Sanskritised forms of Prakrit words. Nothing is said about yet another term *prāhuṇaka.* These unusual fiscal terms are qualified as *nimitta-naimittika.* As such, they seem to denote levies imposed on special occasions.

This grant was made for the increase in the religious merit and glory of the donor and was enjoyable by the sons and grandsons (of the donee-*santatyupayōgāya*) It excluded the lands given earlier to gods and Brāhmaṇas.

This record concludes with the usual appeal, admonition and the imprecatory verses. It contains the sign-manual of the donor in line 35. It was composed by Jhōjjha, son of Mādhava.

Φ Φ Φ Φ

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No. 54
TALMUL PLATES OF DEVANANDADEVA II

Location : Talmul, Dhenkanal District, Orissa

Date : [Bhauma-Kara] Year 152=888 A.D.[1]

Script : Northern alphabet

Language : Sanskrit

King : Dēvānandadēva

Dynasty : Nandōdbhava

Reference : Behera, K.S., *EI.*, XL, pp. 239-244

Text

Metre: Vv.1, 4 *Upajāti* ; 2, 5-9 *Śārdūlavikrīḍita* ;3 *Mālinī* ; 10-12 *Anushṭubh* ; 13 *Pushpitāgrā*

ओं स्वस्त्यकलितकलिकालकल्मष प्रवेशावकाशात् विजितशेषोज्जयिनी गुणनिकराज्जयपुरात् ॥

बभूव नन्दोद्भववंशसम्भवः

स्वविक्रमाक्रान्तसमस्तगोन्द्रमः ।

धराधिपो धर्म्मधरः सुधीमान्

श्रीमान् जयानन्द इति प्रवीरः ॥ १ ॥

यस्मिन् राजनिदीनमक्षरयुगं देहीति नैव श्रुतं

नातङ्काः कुप्रितिः कुतो न च मृषा द्वन्द्वन्न चासिन्नृणाम् ।

शर्व्वर्यामबला सहाय विकलालंकारझङ्काकारिणी

क्षीवा यात्यजनेवने यदि पुनर्व्वार्त्ता दिलीपे नृपे ॥ २ ॥

कनकरुचिरकान्तिः प्रोन्नतः पूरिताशः

स्फुरितविमलरत्नः शूरदुर्ल्लङ्घ्यमूर्तिः ।

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बुधजननुतपादो मेरुवर्त्तस्य साक्षात्

प्रियतमतनयो भूच्छ्रीपरानन्दनामा ॥ ३ ॥

तस्यापि चासित्सुविशुद्धपक्षो

वसञ्जनानां खलु मानसे च ।

हंसो यथा हंससमानकीर्त्ति

र्नाम्ना शिवानन्द इति प्रसिद्धः ॥ ४ ॥

तस्याभूत्तनयस्तृणीकृतरिपुव्रातज्वलत्पावको

बालैणाङ्क इवान्वयाम्बरगतो यो भूत् प्रियः प्राणिनाम् ।

तारुण्ये तरुणी विलोचनपुटैरापीतरूपामृतो

देवानन्द इति प्रसिद्धिमगमद्यः स्वैर्गुणैर्निर्म्मलैः ॥ ५ ॥

दुर्व्वारारिकरीन्द्रकुम्भदलने स्फूर्ज्जत्करः केसरी

शश्वन्मानवती मुखाब्जजयकृत्तीव्रांशुमालीसदा ।

तस्मादेव विलासतुङ्गनृपतिर्भूतस्सतामग्रणी

र्यस्योच्चैः शरदिन्दुधामधवलं नित्यं यशो वर्द्धते ॥ ६ ॥

नक्षत्रावलिहारदामकवती नित्यं नभो मन्दिरे

ज्योत्स्नाचन्दनलेपनातिधवला सान्द्रान्धकाराम्बरा ।

यस्योत्तुङ्गसुधागृहेतिधवले दिग्योषितां दर्पणे

स्वं रूपं वरकामिनीव रजनीचन्द्रानना पश्यति ॥ ७ ॥

यस्योच्चैः सितमन्दिराध्वजदिशि प्रोत्तुङ्गहट्टावली

शुभ्राचारुसुधाविकाररचनैश्चन्द्रातपस्पर्द्धिनी ।

दूराद्भाति दृशः पदङ्गतवती लोकस्य सञ्चारिणः

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नीहारोत्करभूधरादिव शनैर्मन्दाकिनी स्यन्दते ॥ ८ ॥

स श्री नन्दकुलाम्बुजाकररविः सद्वंशदीपोनृप

श्चण्डारातिवधूमुखाब्जशशभृद्रक्तान्तदीर्घेक्षणः ।

कम्मोहन्ननयेदुपोढपुलकीकुर्व्वन्जनश्चेष्टितैः

सत्यत्यागकुलाभिमानविनया यस्याङ्गजाः सद्गुणाः ॥ ९ ॥

दीप्यत्प्रतापानलप्लुष्टारातिमूर्त्तिश्चतुरम्भोधिपर्यन्तभ्रान्तसत्कीर्त्तिः यथो चितस्थानावस्थापितवर्णचतुष्टयः पूरिताशेषप्रणयिजनमनोरथः सज्जन जनानन्ददायी रक्ताम्बरप्रमण्डितकलधौतदोलिकाचामरप्रलम्बिताप्रान्ता क्रोडदेशविन्यस्तमयूरचन्द्रिकानिकरसितच्छत्रावभासमानसितधातुमयगो धाशिखरीकृतलोहितलोचनाम्बरध्वजः परममाहेश्वरमातापितृपादानुध्यात परमभट्टारकः समधिगतपञ्चमहाशब्दमहासामन्ताधिपतिश्रीदेवानन्ददेवः कुशली ॥ ऐरावट्टमण्डलसम्बद्धतारासमविषय भविष्यद्यथाकालाध्यासि नो राजानकात्राजपुत्रान् ब्राह्मणपुरोगान्सामन्तान् निवासिजनपदानधि कारिणः सकरणानन्यांश्चाटभट वल्लभजातीयान् राजपादोपजीविनः सर्वान् यथार्हं मानयति कुशलयत्यादिशत्यन्यत् विदितमस्तु भवतामेतद्विषय सम्बद्धजम्बुवदग्रामः प्रसिद्धचतुस्सीमावच्छिन्नः खम्भ वणविनिर्ग्गतपरतड्डावास्तव्यवाच्चगोत्राय पञ्चार्षेयप्रवरशाखाय जिउका भट्टपौत्राय त्रिविक्रमभट्टसुताय वावणभट्टाय मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धये ताम्रशासनेन प्रदत्तोस्माभिः ॥ य्तस्ताम्रशासनदर्शना दस्मत्कार्यानुरोधाद्यथाकालफलनियमोपभुज्यमानावमतेर्न्न केनापि परि-पन्थिना भवितव्यम् ॥

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मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।

स्वदानात्फलमानन्त्यम्परदत्तानुपालनम् ॥ १० ॥

स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ ११ ॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १२ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतं हि बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १३ ॥

इति लिखितमिदं सन्धिविग्र . . . ताल्य उत्कीर्ण्णमुद्धकेन संवत् १५० २

फाल्गुन शुदि

Summary

This inscription is engraved on both the sides of a copper-plate and the royal seal soldered to it bears the figure of a couchant bull with the legend *Śrī-Dēvānanda-dēvasya* below. Excepting the nine introductory verses and the four benedictory and imprecatory verses at the end, the rest of the record is in prose.

This inscription records the grant of a village made by Dēvānandadēva, son of Vilāsatuṅga of the Nandōdbhava family.

After the sacred syllable *Ōṁ* and the benedictory expression *svasti*, this inscription mentions the capital city of Jayapura whence this charter was issued. This city

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is described as free from the ingress of vices of the Kali age and as having surpassed all the qualities of Ujjayini.

Then follow nine verses and a prose passage which furnish the genealogy of the Nandōdbhava kings as follows: Jayānanda who subjugated the whole of Gōndrama; his son Parānanda; his son Śivānanda; his son Dēvānanda (I); his son Vilāsatuṅga; and his son Dēvānanda (II)[2]. Verse 2 poetically describes that the reign of king Jayānanda was free from poverty, diseases, fraud and discord and women could freely move about without escort even in the night. The poet of this composition fancies that these wholesome conditions prevailing under the administration of Jayānanda have mistakenly been attributed to Dilīpa, the king of Raghuvaṁśa. In verse 3 king Parānanda is praised as unassailable by warriors (*śūra-durllaṅghya-mūrttiḥ*) and as deeply honoured by the learned (*budha-jana-nuta-pāda*). In fact, his whole personality has been compared to the mountain Mēru. In verse 4 king Śivānanda, who had faithful allies and who had won the hearts of his people, has been likened, with the help of *double entendres*, to a swan dwelling in the Mānasa lake. Verse 5 praises the valour and virtues of Dēvānanda I. Verses 6-9 describe the heroism and other virtues of Vilāsatuṅga and his lofty and white palace and white row of tall shops.

In the prose portion that follows *Paramabhaṭṭāraka Mahāsāmantādhipati* Dēvanandadēva (II) has been praised as a brave and magnanimous king who placed the four *varṇṇas* in their proper position. His golden sedan, silver umbrella and the cloth-banner with the emblem of the red-eyed snakes, are described in a long compound sentence.

The formal portion of this inscription states that *Paramabhaṭṭāraka Mahāsāmantādhipati* Dēvānandadēva (II), a devout worshipper of Śiva (*Paramamāhēśvara*), who meditated on the feet of his parents and who was

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vested with the *pañchamahāśabdas*, being in good health, having duly honoured, ordered all those (who were present) and those that would be (in future), *viz.*, *Rājānaka, Rājaputra*, all inhabitants headed by Brāhmaṇas, *Adhikārins* together with the *Karaṇas* and others of the class of *Chāṭa*, *Bhaṭa* and *Vallabha*, dependent on the king, in the Tārāsama-*vishaya* of Airāvaṭṭa-*maṇḍala*, that he granted, by means of a copper-plate charter, the village Jambuvada included in the said district (*i.e.* Tārāsama-*vishaya*) to Vāvaṇabhaṭṭa of the Vatsa-*gōtra* having five *pravaras* (*pañchārshēya-pravara*), who was the son of Trivikramabhaṭṭa and grandson of Jiükābhaṭṭa. The donee is said to be a resident of Parataḍḍā and (his family) hailing from Khaṁbhavaṇa.

This grant was made in the month of Phālguṇa in the Saṁvat 152.

This record concludes with the instructions of the donor that in deference to the copper-plate charter issued by him none should obstruct the enjoyment of the grant by the donee. After this four of the customary benedictory/ imprecatory stanzas are cited.

The name of the *Śāndhivigrahin* who wrote this charter is lost. The charter was engraved by Uddāka.

Notes

1. Commencement of the Bhauma-Kara year in 736 A.D. has been adopted here (*EI.*, XL, p.241), but according to Sircar this year commenced in 831 A.D. (*ibid.*, XXIX, p.191 n.2).

2. A correct genealogy of this family has been furnished by Sircar in *EI.*, XXIX. pp. 184-185.

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No. 55
GALAVALLI PLATES OF GANGA YEAR 393

Location : Rajahmundry, Rajahmundry District, Andhra Pradesh

Date : Gaṅga year 393=889-91 A.D.

Script : Later Kaliṅga script

Language : Sanskrit

King : [Manujēndravarman], son of Dēvēndravarman

Dynasty : Eastern Gaṅga

Reference : Sircar, D.C., *EI.*, XXXI, pp.187-191

Text

Metre: Vv. 1 *Indravajrā*; 2-5 *Anushṭubh*; 6 *Śālinī*

ओं ॥

देवेन्द्रवर्मा शिवलब्धशर्मा

श्रीमान्कलिंगाधिपतिर्वरेण्यः ।

योगात्मने कोण्डगुडावदासी

त्सेगूमहन्तौ खलु गिण्टिसंज्ञौ ॥ १ ॥

दत्तवान् गिण्टिनामानं ग्रामं गुण्डीश्वराय वै ।

देवेन्द्रवर्म्मराजेन्द्रः पश्चात्तस्य समीपतः ॥ २ ॥

सिद्धम् । स्वस्त्यमरपुरानुकारिणस्सर्वर्तुसुखरमणीयाद्विजयवत्कलिङ्ग नगराधिवासकान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकल भुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्णस्वामिनश्चरण कमलयुगलप्रणामात् विगतकलिकलुषकलङ्कोनेकाहवसंक्षोभजनितजय शब्दः प्रतापावनतदिग्देशविनिर्गतयशाः समस्तसामन्तचक्रचूडामणि

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प्रभामञ्जरीपुञ्जरञ्जितवरचरणः सितकुमुदकुन्देन्द्ववदातः ध्वस्तारातिकुला चलो नयविनयदयादानदाक्षिण्यशौर्यौदार्यसत्यत्यागादिगुणसम्पदाधार भूतः परममाहेश्वरो मातापितृपादानुध्यातो गंगामलकुलतिलकः महाराजाधिराजपरमेश्वरपरमभट्टारक श्रीमद्देवेन्द्रवर्म्मदेवसूनुमहाराजश्री मनुजेन्द्रः[1] कुशली गलेलविषये नुंकपाटकग्रामबडवडाग्रामौ होम्वविषये चिन्तचेडुग्रामं च कौण्डुकगुण्डेश्वराय दत्तवान्। श्रीमद्वल्लकोन्दब्रह्मात्म भगवतः तस्य सूनुः सामवेदभगवन्तः तेनलब्धानां ग्रामत्रयानां सीमा सेतुत्रिकूटानि विषयलोकगम्यानि। अत्रव्यासगीताः श्लोकाः भवन्ति।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३॥
स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते॥ ४॥
मद्दत्तं सद्द्विजातीनां पाति य इह दैविकम्।
मच्छिरोमकुटन्यस्तं तस्य राज्ञः पदद्वयम्॥ ५॥
सर्व्वानितान् भाविनः पार्त्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः।
सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः॥ ६॥

गाङ्गेयवंशप्रवर्द्धमानविजयराज्यसंवत्सरशतत्रये त्रिनवत्याधिके लिखितं कायस्थरहस्यखण्ड्यमस्य सूनु चीडपेन इति॥

Summary

This inscription is written on a set of three copper-plates and its seal bears the usual Eastern Gaṅga emblem of the bull. It consists 28 lines of writing and an endorse-

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ment on the other side of the first plate in six lines.The main document is written in prose except for the usual imprecatory and benedictory stanzas about the end and the endorsement in verse. It records the grant of three villages to a deity by the king Manujēndravarman.

The main document begins with the *Siddham* symbol and the usual *praśasti* of the Early Eastern Gaṅgas. Text of this portion of the charter is the same as found in the corresponding portion of the Kalahandi plates of Anantavarman Vajrahasta (No. 50 above) with slight change in the order of the epithets.

The issuer of the present grant, *Mahārāja* Manujēndravarman is introduced in lines 12-14 as the son of *Mahārājādhirāja Pramēśvara Paramabhaṭṭāraka śrīmad*-Dēvēndravarmadēva.

The object of this charter is to record the grant of three villages, *viz.*, Nuṁkapāṭaka-grāma and Baḍavaḍā-grāma, both situated in the Galēla-*vishaya*, and Chintachēḍu-grāma in Hōmva-*vishaya* by *Mahārāja* Manujēndravarman[2]. The grant was made in favour of Kauṇḍuka-Guṇḍēśvara, probably a deity called Guṇḍēśvara worshipped at a locality called Kuṇḍuka or Kōṇḍuka. The gift was received on behalf of the deity by Samavēda-bhagavanta who was the son of Brahmātma-bhagvanta of Vallakōnda (or, Challakōnda) and probably the priest in charge of the temple of Guṇḍēśvara. The boundaries of the gift villages are indicated by a causeway (*sētu*) and certain *trikūṭas* (junctions of three villages) which are stated to have been well-known to the people of the district.

This is followed by four of the imprecatory and benedictory stanzas attributed to Vyāsa and the date of the grant, *viz.*, year 393 in the prosperous and the victorious sovereignty of the Gāṁgēya-vaṁśa. This document was

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written by Chīḍapa who was the son of *Kāyastha* Khaṇḍyama called a *Rahasya* (Privy Councillor)

The endorsement[3] engraved on the first side of the first plate consists of two stanzas. The first of these, which is repeated, says that Dēvēndravarman, lord of Kaliṅga granted two localities called Yēgū or Ēgu and Mahanta, collectively known as Giṇṭi and situated in Kōṇḍaguḍi, in favour of Yōgātman. The second stanza shows that the village of Giṇṭi was really granted in favour of Guṇḍī-śvara, the same as the deity called Guṇḍēśvara in the original document. It is further implied that the king Dēvēndravarman ratified the grant in the presence of the deity Guṇḍēśvara at a later date.

Notes

1. The intended reading may *Manujēndradevah kuśalī* (E.I., XXXI, p.190, n.5).

2. Manujēndravarman, the donor of the present grant is represented as *Mahārāja* whereas his father Dēvēndravarmadēva is endowed with full imperial titles. Basing on this fact, and the date of this charter it has been suggested that Manujēndravarman who might have been a sub-king under his father during the latter's old age possibly made the grant in question under orders of his father (*EI.*, *ibid.*, pp.188-89).

3. This endorsement is doubted to be a forgery (*ibid.*, p.189).

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No. 56
TWO JAINA INSCRIPTIONS FROM SIYAMANGALAM

Location : Śiyamaṅgalam, North Arcot District, Tamil Nadu

Date : Śaka 815=892-93 A.D.

Script : Grantha and Tamil

Language : Sanskrit and Tamil

King : Rājamalla II

Dynasty : Western Gaṅga

Reference : Venkatesan, P., *JESI.*, XI, pp.21-24

Text A

Metre: Vv.1, 2 *Anushṭubh*

श्रीमज्जिनेन्द्रसङ्घेस्मिन्नन्दिसङ्घेस्त्यरुङ्कळः ।

अन्वयो भाति निश्शेषशास्त्रवाराशिपारगैः ॥ १ ॥

स्वस्ति ।

राजमल्ल इति स्थाप्यशकाब्दम् योजयेत् बुधः ।

तत्द्वयं जिनराजस्य विजयाद्रिनिवेशनम् ॥ २ ॥

Text B

Metre: Vv.1, 2 *Anushṭubh*

स्वस्ति ।

श्रीमद्द्रविळसङ्घेस्मिन्नन्दिसङ्घेस्त्यरुङ्कळः ।

अन्वयो भाति निश्शेषशास्त्रवाराशिपारगैः ॥ १ ॥

एतत् वादीभसिंहस्य शासनञ्जयताच्चिरम् ।

यस्य स्याद्वादवज्रेण निर्भिन्नः कुमताद्रयः ॥ २ ॥

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Summary

This inscription (A), engraved in a cave on the top of the hill facing the rock-cut temple of Pallava Mahēndra-varman, consists two stanzas in Anushṭubh in 8 lines. The auspicious word *svasti* occurs before the beginning of the second stanza. At the top of the inscription, there is a figure of an umbrella, which is a Jaina symbol. Below the inscription is a richly carved tier flanked by a lion on either side.

The first verse describes *Araṅkuḷ-ānvaya* which was adorned by illustrious pontiffs proficient in all *śāstras* (*niśśēsha-śāstra-vārāśi-pāragaiḥ*). This *Araṅkuḷ-ānvya* is stated to belong to *Nandi-saṅgha* in *Jinēndra-saṅgha.*[1] The second verse records that Rājamalla (II)[2] established two temples (*nivēśanaṁ*) for Jinarāja at Vijayādri in Śaka 815 (expressed by the chronogram *Śākābdam*).[3]

There is another undated inscription (B) engraved on a rock at the foot of the hill from where the flight of steps lead to the cave on the top of the hill referred to above. It is in Grantha and Tamil characters and Sanskrit and Tamil languages.

The first verse of this inscription praising the *Aruṅkuḷ-ānvaya* is more or less similar to the first verse of the previous inscription, with the only difference that here the *Nandi-saṅgha* comprising the *Aruṅkuḷ-ānvaya* is stated to have belonged to the *Draviḷa-sangha*[1] instad of Jinēndra-saṅgha. In the Tamil prose passage that follows it is stated that Vajranandi-Yōgīndra, the disciple of Guṇavīra-dēvar who was the *maṇḍalāchārya*[4] of the *Aruṅkuḷ-ānvaya* caused to be constructed a flight of steps (*tiruppadaṇam*). Then follows a Sanskrit verse praying for the perpetuity of the grant made by Vajranandi-Yōgīndra who was a lion to the elephant-like disputants (*vādībhasiṁha*) and who with his thunderbolt that was *Syādvāda* cut asunder the mountains that were evil doctrines.

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Basing on its characters and the purport which are similar to and connected with those of the previous inscription this second inscription may be assigned to the same period.

Notes

1. Accordidng to the Jaina religion an *anvaya* is normally described as belonging to only one *Saṅgha* (*JESI.*, XI, p.21).

2. It is on the basis of an inscription from Vallimalai in the same North Arcot District, which belongs to the 9th century A.D., and which gives the genealogy of Rājamalla II that Rājamalla mentioned in the present inscription has been identified with him (*ibid.*, pp.21-22)

3. This method of expressing the numerals of an era by means of different letters of Sanskrit alphabets is known as *kaṭapayādi* system.

4. *Maṇḍalāchārya* is the same as the *Paṭṭācharya*, designation of a high priest (*IEG.*, p.195).

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No. 57
TWO COPPER PLATES INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ

A - Plates of Balavarman

Location : Ūnā, Kathiawad, Gujarat

Date : Valabhī Saṁvat 574=893 A.D.

Script : Nāgarī

Language : Sanskrit

King : Mahēndrāyudha (Mahēndrapāla)

Dynasty : [Pratīhāra]

Reference : Kielhorn, F., *EI.*, IX, pp.1-6

Text

Metre: Vv. 1, 2 *Rathōddhatā ;* 3 *Indravajrā* ; 4-8 *Anushṭubh*

ओं ॥ जयश्चाभ्युदयश्च ॥ स्वस्ति ॥ नक्षिसपुरात्परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपंरमेश्वर श्रीमहेन्द्रायुधदेवपादप्रसादीकृत समधिगतपञ्चमहाशब्दमहासामन्तश्चालुक्यान्वयप्रसूतश्रयवनिवर्म्मसुतश्रीबलवम्र्मा सव्वानिव राजराजन्यराजस्थानीयोपरिकामात्यचाटभटभट्टदण्डपाशिक दण्डोद्धरणिकद्रंगिकमहत्तरचारुचारभटहस्त्यश्वारोहकप्रभृतीनायुक्तकनियुक्तकान् स्वानन्यांश्च यथासंबध्यमान कान्समनुबोधयत्यस्तु वः संविदितं यथा पद्मपत्त्रस्थितजलवत्तरला श्रीर्दृष्टनष्टश्च जीवितम् ।

पद्मपत्त्रजलबिंदुचंचलं

जीवितव्यमखिलश्च संपदः ।

इत्यवेत्य जगतः स्थितिं नृपाः

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किं धनैः कुरुत धर्म्ममनिन्द्यः ॥ १ ॥

पल्लवाग्रजलबिन्दुचंचले क्लेशजालपरिवेष्टिते भवे ।

यो न चिंतयति कर्म्मसत्पथं तस्य जन्म भवतीह निष्फलम् ॥ २ ॥

एवं सर्व्वमधृवमालोक्य धर्म्मे मतिः स्थाप्यताम् ॥ तन्मया स्वभुजोपार्ज्जितनक्षिसपुरचतुरशीतिकाप्रबद्धो जयपुराभिधानो ग्रामो माघशुक्लपक्ष षष्ठ्यां उपोष्य गन्धधूपपुष्पदीपस्नानविलेपनोपलेपनसंमार्जनखण्ड स्फुटितसुधाकूर्चकादिशुश्रूषाकृते स्वमातापित्रोरात्मनश्चैहिकामुष्मिक पुण्ययशोभिवृद्धये भगवतः सरित्कणवीरिकातटावस्थितसहस्रदीधितेः श्रीमतस्तरुणादित्यदेवस्य भक्तिभावितमानसा उदकातिसर्ग्गेण धर्म्म दायो निसृष्टः प्रतिपादितश्च ॥ यस्य पूर्व्वतः सीहवाहलकग्रामसीमा मर्यादा । दक्षिणतः राज्यस्थलग्रामसीमा मर्यादा । अपरतः पेढिल्लक ग्रामसीमा मर्यादा । उत्तरतः अंबुल्लकग्रामसीमा मर्यादा । एवं चतुराघाट नोपलक्षितः सभोगभागः सहिरण्यादानः सदण्डदशापराधः ससीमा पर्यन्तः सोद्रंगः सवृक्षमालाकुलः सपरिकरः चोल्लकवैणिवैगिककोष्य दिसहितः अचाटभटप्रवेशवर्ज्जितो भूमिच्छिद्रन्यायेन धर्म्मदायो निसृष्टो ॥ अस्य भुंजतो भोजयतः कृषतः कर्षापयतो वा अस्मद्वंशजैरन्यैर्व्वा भोक्तृभिः प्रतिषेधो न करणीयः पालयितव्यश्च ॥ यतः सामान्यं भूमिदान फलमवेत्यायमस्मद्दायोनुमन्तव्योऽमस्मत्प्रीत्याभ्यर्थनया च पालनीया इति ॥ तथा चोक्तं भगवता वेदव्यासेन व्यासेन ॥

यानीह दत्तानि पुरा नरेन्द्रैः

दानानि धर्म्मार्थयशस्कराणि ।

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निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ ३ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ४ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ५ ॥

षष्टिं वर्षसहस्राणि षष्ठिवर्षशतानि च ।

गवां कोटि प्रदानेन भूमिहर्त्ता न शुद्ध्यति ॥ ६ ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।

कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ७ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनु पालनम् ॥ ८ ॥

अत्र साक्षी ब्राह्मणदेहडसुतभावः । तथा ब्राह्मण कौ . नरसुतनागेश्वरः ॥ तथा ब्राह्मणजज्जकसुतहरिः ॥ तथा ब्राह्मणभास्करसुतवासुदेवः ॥ तथा वणिग्नागसुत इसुवः । तथा वणिन्नोगसुत पाहल्लः ॥ तथा वणिग्जे उल्लसुतनन्नकः । तथा वणिक्संगमसुतदेउथः ॥ तथा महत्तरद्रंगिय सुतसीहः । तथा महत्तरगोवाससुत अजैनः । तथा महत्तरगोवाससुत मेहरिपकः । तथा महत्तरधूरसुतकण्हकः ॥ लिखितं चैतन्मया कुलपुत्र कदत्तसुतधा रादित्येनेति ॥ श्रीवलभीसंवत् ५७४ माघशुद्ध ६ ॥ स्वहस्तोत्र श्रीबलवर्म्मणः ॥ स्वहस्तः श्रीधीकस्य ॥

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Summary

This charter, engraved on a set of two copper-plates, contains 36 lines of well-preserved writing. Except for the two stanzas occurring in lines 7-9, and the six imprecatory verses at the end, this charter is in prose. It records a gift of a village to a temple of Sun-god.

After the auspicious syllable *Ōṁ* and two words seeking victory (*jaya*) and prosperity (*abhyudaya*), this charter refers to Nakshisapura whence it was issued and introduces *Paramabhaṭṭāraka Mahārājādhirāja Paramēs-'vara*, Śrī-Mahēndrāyudhadēva, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrī-Bhōjadēva Then *Mahāsāmanta* Balavarman, the son of Avanivarman (I), of the Chālukya lineage, a feudatory, who had obtained the five *mahā-śabdas* by the favour of the king Mahēndrāyudha, is introduced.

The formal portion of the charter records the order of Balavarman, addressed to *Rāja*, *Rājanya*, *Rajasthānīya*, *Uparika*, *Amātya*, *Chāṭa*, *Bhaṭa*, *Bhaṭṭa*, *Daṇḍapāślika*, *Daṇḍōddharaṇika*, *Draṁgika*, *Mahattara*, *Chāra*, *Bhaṭa*, *Hastyaśvārōhaka*, *Āyuktaka*, *Niyuktaka* and the others concerned, that having considered the transitory nature of riches and life, he granted the village Jayapura to the (temple of) Sun-god under the name Taruṇādityadēva, which stood on the banks of the river Kaṇavīrikā.

The village granted belonged to the Nakshisapura group of eightyfour villages (*Nakshisapurachaturāsītika-pratibaddha*), and was bounded on the east by the village Sīhavāhalaka, on the south by the village Rājyasthala, on the west by the village Pēḍhillika, and on the north by the village Aṁvullaka

The said village was granted by Balavarman for the increase in the glory and religious merit of his parents and of himself, in this and the next world, on the sixth day[1] of

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the bright fortnight of the month of Māgha in the Valabhī-Saṁvat 574, having observed a fast (*upōshya*). The purpose of the grant was to provide for the services (*śushrūshā*) of *gandha* (perfume), *dhūpa* (incense), *pushpa* (flowers), *dīpa* (lamp), *snāna* (sacred bath), *vilēpana* and *upalēpana* (besmearing anguents), *sammārjana* (cleaning the deity), *khaṇḍasphuṭita* (repairs) *sudhā* (white-washing), *kūrchchaka* (sweeping or dusting), etc.

This grant, which was made as per the conditions of *bhūmichchhidra-nyāya*, carried with it the usual privileges of *bhāga*, *bhōga*, *hiraṇyādāna*, *daṇḍadaśāparadha*, *udraṅga*, *vṛikshamālakula* (trees), *parikara* (*i.e.*, *uparikara*) and *chōllakavaiṇivaigikakōshya*[2], etc.; entry of the *Chāta* and *Bhaṭa* into the village granted was barred.

This is followed by the usual admonition to preserve the grant in which context six of the imprecatory stanzas are cited.

Lines 29-34 of this charter give the names of twelve witnesses-four Brāhmaṇas, four merchants, and four *Mahattaras*. They are followed by the name of the writer (not clear) who was the son of a nobleman (*Kulaputraka*)[3] Datta by name, and this, again, is followed by the date mentioned above. The charter, in line 36, ends with the sign-manuals of Balavarman and Dhīka, the second one being preceded by a mark which seems to represent the actual signature of Dhīka.

Notes

1. The significance of the *tithi* (Māgha śu. Shashṭhī) on which the grant was made lies in the fact that it was just a day before the auspicious occasion of *sathasaptamī*, falling on Māgha *śuddha Saptamī*. That was the most appropriate occasion for making a grant to the Sun-god.

2. Meaning of this term is not clear. *Chōllika* means a quantity of betel leaves (*IEG.*, p.75).

3. See *ibid.*, p.165.

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No.58
TWO COPPER PLATES INSCRIPTIONS OF THE TIME OF MAHENDRAPALA OF KANAUJ:
B.Plates of Avanivarman II, Yōga

Location	: Ūnā, Kathiawad, Gujarat
Date	: [Vikrama] Saṁvat 956 =899 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Mahēndrapāla
Dynasty	: [Pratīhāra]
Reference	: Kielhorn, F., *EI.*, IX, pp.2-4 and 6-8

Text

Metre: Vv. 1, 9 *Āryā*; 2, 7, 26 *Indravajrā*; 4, 8, 22, 25 *Anushṭubh*; 5 *Upajāti*; 6 *Śārdūlavikrīḍita*; 3,10, 12, 21, 24 *Vasantatilakā*; 11, 19, 20 *Sragdharā*; 13 *Drutavilambita*; 14 *Svāgata*; 15-18 *Mālinī*; 23 *Hariṇī*

ओं ॥ जयश्चाभ्युदयश्च ॥

जयति जगतां प्रसूतिर्विश्वात्मासहजभूषणं नभसः ।

द्रुतकनकसदृशदशशतमयूखमालार्चितः सविता ॥ १ ॥

अस्तीह सारो बहिरंतरा च च्छिद्रैः परीतो न विपत्रशाखः ।

भेद्यः परैर्नैव महीपतीनां चालुक्यनामापरतुंगवंशः ॥ २ ॥

बभूवतुस्तत्र महामहीपती महामती कल्लमहल्लसंज्ञितौ ।

ययोः सिता कीर्त्तिरुपागमद्गुणैः परां प्रसिद्धिं सततं सुनिर्मलैः ॥ ३ ॥

सौभ्रात्रञ्च ययोरासीदन्योन्यमविभिन्नयोः ।

कुलधर्म्मसमायातां रामलक्ष्मणयोरिव ॥ ४ ॥

मध्ये नृपाणां सुविभूषितानां

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रराज कल्पः कुलकीर्त्तियुक्तः ।

कांत्या महत्या स्थिरया श्रिया च

कल्पद्रुमाणामिव पारिजातः ॥ ५ ॥

राज्यं यत्र महीपतौ गुणगणालंकारभूते सति

क्षीणारातिपरिक्रमान्विततनौ निर्भीतिकं शासति ।

लोकानामभवन्मनो रतियुतं धर्म्मप्रधानं सदा

तुष्टिर्ब्बन्धुजनस्य गौण्यजनिता दानञ्च सम्पत्तिजम् ॥ ६ ॥

तस्मान्महीशद्वितितोरुकीर्त्तिर्लक्ष्मीनिधानं शरणं गुणानाम् ।

शौर्यस्य भूमिर्व्वसतिर्म्मतीनां राजेन्द्रनामा तनयो बभूव ॥ ७ ॥

वल्गत्तुरङ्गमात्तुंगमत्तमातंगदुर्ग्गमात् ।

यच्चण्डदण्डतस्त्रस्ताः शत्रवोशिश्रियन्वनम् ॥ ८ ॥

अजनि ततोपि श्रीमान्वाहुकधवलो महानुभावो यः ।

धर्म्ममवन्नपि नित्यं रणोद्यतोनीनशद्धर्मम् ॥ ९ ॥

राजाधिराजपरमेश्वरभूमिनाथा

न्यस्तानपि स्वभुजवीर्यवशाद्विजिग्ये ।

निस्त्रंशनिर्दयविलूनरिपूत्तिमागै

रब्जैरिव क्षितितलं समरे प्रविध्य ॥ १० ॥

कुन्तप्रासासिहस्तप्रचुरनरकरिप्राज्यवल्गत्तुरंगं

कर्ण्णातं सैन्यमाजौ भयरहितमना भूरिशोनुप्रविश्य ।

एकाकी खड्गयष्ट्या द्रुतमतिशितया योरिमूर्द्ध प्रवाहं

वाहारूढोवगाढं कमलवनमिव स्त्रस्तखेदं लुलाव ॥ ११ ॥

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तस्मादजायत सुतोऽवनिवर्म्मनामा
शौर्यप्रतापविनयादिगुणैरुपेतः ।
सन्नाहवद्दृशमिमावता धरित्री
मन्वर्थतान्निजमनीयत येन नाम ॥ १२ ॥
अवनिवर्म्मणि यत्र सुकर्म्मणि
व्यथितशत्रवमर्म्मणि वर्म्मणि ।
युवतिनिर्म्मितनर्म्मणि भूपतौ
न जनताभिरशर्म्मणि शंकितं ॥ १३ ॥
तस्य सूनुरजनीहसुकर्मा मित्रबन्धुजनताहितशर्म्मा ।
कीर्त्तितो विदितशात्रववर्म्मा यो जनैरभिधया बलवर्म्मा ॥ १४ ॥
सततमवितथोक्तिः स्नानजाप्यादिशीलः
प्रणयिशतसहस्राधीनविस्तीर्णसंपत् ।
द्विजगुरुविहिताशो यः सदारभ्य बाल्या
त्त्रिनयनचरणार्चाशीलवान्संप्रजातः ॥ १५ ॥
प्रथितकरितुरंगं शातनिस्त्रिंशपाणि
र्विशढमवशमीशः साधु जित्वा समीके ।
स्थिरतरमुरुढक्कायुगममाशु द्रढीयान्
श्रुतिसुखदमखिन्नो योग्रहीन्मंद्रनादम् ॥ १६ ॥
चतुरतुरगदुर्ग्गान्संयति ध्वस्तशत्रुः
स्फुटमिह जगतीशाञ्जजञ्जपादीन्निहत्य ।
प्रसभमभिमनस्को यो व्यधत्त क्षितीशो

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भुवनमिदमहीनो हूणवंशेन हीनम् ॥ १७ ॥

कुवलयदलनेत्रः सन्नतांशस्थलीकः

प्रकटमवनिवर्म्मा नाम तस्यात्मजोभूत् ।

पृथुलकटिरुदारः क्षाममध्यस्तथा यो

विदित इह जगत्यां योगनाम्नापरेण ॥ १८ ॥

संग्रामे याक्षदासं मखिलमपि ध्वंसयित्वा प्रवीरो

यः संजग्राह तुर्यं पटुतरनिनदं सागरक्षोभनाम ।

यस्यालंकारभूताञ्जितरिपु जगृहुः पत्तयोपि प्रतीताः

शंखच्छत्रध्वजादीनहमहमिकया युद्धभूमिं प्रविश्य ॥ १९ ॥

कोदण्डध्वस्तधाराशरकरनखरे विक्रमाबद्धचित्ते

लीलाभिन्नान्यसेनासमदगजघटातुंगकुंभस्थलीके ।

यस्मिन्नाक्रम्य भूमिं स्थितवति हि निजं सिंहवद्यक्षदास

क्षोणीपाद्यैः कुरंगैरिव रिपुनिवहैर्दूरतः संप्रणेशे ॥ २० ॥

व्योम्ना प्रयांतमधिकं मृगयाप्रियो यः

सत्वं न मुञ्चति स किं धरणीवराहः ।

मत्येति वोंपुरुहया सहसैव यस्य

दूरान्ननाश मतिमान् धरणीवराहः ॥ २१ ॥

खड्गखंडितदण्डारं रुण्डमुण्डौघमण्डितम् ।

यत्राजिभाजि जटिति शस्त्रपाणौ रणांगणम् ॥ २२ ॥

नरपतिममुं मुक्त्वा काले कलौ सति संप्रति

त्रिजगति परित्रातुं शक्तो न कश्चिदपीहमाम् ।

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सुजननिवहो मत्वेतीव त्रिविक्रमविक्रमं

शरणमनसं श्रीमंतं यं समाश्रयदुच्छ्रितम्॥ २३॥

तेन प्रचण्डमरुदभ्रचलां विभूतिं

पद्मस्थितांबुकणिकातरलांस्तथासून्।

विद्युद्विलासचपलाञ्च विचिंत्य लक्ष्मीम्

प्रावर्त्यत स्फुटमयं क्षितिदानधर्म्मः॥ २४॥

स च महासामन्तश्रीयोग एवमुक्तवान् यथा सर्वानिवानभिसंबध्य मानक्तवाकान्स्वानन्यांश्चागामिभाविभूपालंश्च समनुबोधयत्यस्तु वः संविदितम् यथास्माभिः प्रतापप्रणतसमस्तसामन्तमौलिमालार्चितचरण युगलस्य शशधरकरनिकरामलयशःप्रवाहधवलितधरावलयस्य समीहिता भ्यधिकप्रदानानन्दितवंदिवृन्दोपगीयमानसमस्तगुणगणस्य परमभट्टारक महाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यात परमभट्टारकमहाराजाधि राजपरमेश्वरश्रीमहेंद्रपालदेवस्य पादप्रसादावाप्त तन्नियुक्ततदंतपालश्री धीकप्रतिबद्धैस्तदनुमत्या च सौराष्ट्रमण्डलान्तःपातिनक्षिसपुरचतुरशीति प्रतिबद्धाम्बुलकाभिधानग्रामः सवृक्षमालाकुलः स सीमापर्यन्तः सभोगभागः सहिरण्यादेयः सदण्डदशापराधः सोत्पद्यमानविष्टिकः सकलराजकीयानमहस्तप्रक्षेपणीय आचन्द्रार्कार्णवक्षितिसरित्पर्व्वत समकालीन इहैव जयपुरग्रामाभ्यासे कणवीरिकासरिदुपकण्ठे निविष्टतरुणादित्यदेवाय खंड स्फुटितसुधादुग्धकूर्चकरन्नपनविलेपनपुष्प धूपदीपतैलनैवेद्यदारिकाद्युपकृतये मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्य यशोभिवृद्धये भूमिच्छिद्रन्यायेन प्रतिपादितस्तदयं स्वधर्म्मदायनिर्व्विशेषः

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पालयितव्योऽनुमन्तव्यश्च ॥ यस्यचाघाटनानि पूर्व्वतो वियरक ग्रामसीमा। दक्षिणतो जयपुरग्राम सीमा ॥ अपरतः सेण्डुवककोरिण्ठक ग्रामसीमे। उत्तरतः ववुलिकग्राम सीमा। तदेनं चतुराघाटनपरिक्षिप्तग्रामं भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपन्थना व्यासेधो वा कार्यः। यतः सामान्यं दानफल मवेत्यास्मत्प्रीत्या पालनीय इति ॥ तथाचोक्तं व्यासेन

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २५ ॥
यानीह दत्तानि पुरानरेन्द्रै
र्द्दानानिधर्म्मार्थयशस्कराणि।
निर्म्माल्यवान्तप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥ २६ ॥

संवत् ९५६ माघशुदि ६ ॥

Summary

This charter, engraved on a set of three copper-plates, consists of 68 lines of well-preserved writing. The engraving is done carelessly, so that the text contains several mistakes. There are 24 verses, which after glorifying the Sun-god, furnish the genealogy of the donor and his ancestors' exploits, and two imprecatory verses. Rest of the text is in prose. This charter records the gift of a village to the same temple of Sun-god figuring in the previous inscription (No.57).

This charter opens with the sacred syllable *Ōṁ* and the two words seeking victory (*jaya*) and prosperity (*abhyudaya*). The first verse praises the Sun-god as the

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procreator of the world and as the natural ornament of the sky. After this begins the eulogy of the rulers of the great Chālukya family. In this race there were two great kings (*mahā-mahīpatī*), the brothers Kalla and Mahalla who were well-known by their virtues. Their mutual fraternity was like that of Rāma and Lakshmaṇa. Kalla had an intelligent and brave son from whom was born the great Vāhukadhavala. This Vāhukadhavala destroyed (or defeated) in battle a certin Dharma[1], conquered kings who were well-known *Rājādhirāja-Paramēśvaras*, and defeated a Karṇāṭa army[2]. His son was Avanivarman [I], and his son, again, was Balavarman. Balavarman defeated a certain Vishaḍha from whom he took away a pair of big drums (*uru-ḍhakkā*); and by slaying Jajjapa and other kings, freed the earth from the Hūṇa race. His son was Avanivarman [II], also called Yōga, who routed the armies of a certain Yakshadāsa and other kings, and put to flight Dharaṇīvarāha.[3]

The formal portion of the charter records the order of this *Mahāsamanta* Yōga (i.e. Avanivarman II), a feudatory of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Mahēndrapāladēva who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, Bhōjadēva. He ordered his officials and others as well as future kings, that with the approval of the illustrious Dhīka[4], he gave the village Amvulaka, which belonged to the Nakshisapura group of eightyfour villages in the Surāshṭra *maṇḍala*[5], to the temple of the Sun-god called Taruṇādityadēva, located near the river Kaṇavīrikā in the vicinity of the village of Jayapura.

The village granted was bounded on the east by the village Viyaraka; on the south by the village Jayapura, on the west by the village Sēṇḍuvaka; and on the north by the village Vaulika.

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The said village was granted by Avanivarman II for the increase in the glory and religious merit of his parents and of himself, in this and the next world, on the sixth day[6] of the bright fortnight of the month of Māgha in the Saṁvat 956. The purpose of the grant was to provide for the services of *khaṇḍasphuṭita* (repairs), *sudhā* (white-washing), *dugdha* (provision of milk for worship), *kūrchchaka* (sweeping or dusting), *snapana* (sacred bath), *vilēpana* (besmearing anguents), *pushpa* (flowers), *dhūpa* (burning of incense), *dīpataila* (oil for lamps), *naivēdya* (offering of food), *dārikā* (dancing girls), etc.

This grant, which was made as per the conditions of *bhūmichchhidra-nyāya* carried with it the usual privileges of trees, *bhoga*, *bhāga*, *hiraṇyādēya*, *daṇḍadaśāparādha* and *sōtpadyamāna-vishṭi*.

The charter ends with the usual admonition for the protection of the grant and two of the imprecatory verses followed by the date mentioned above.

Notes

1. This king Dharma has been identified with the well-known Pāla king Dharmapāla (*EI.*, IX, p.3)

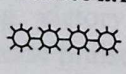
2. This Karṇāṭa army has been identified with the army of the Rāshṭrakūṭas (*ibid.*)

3. This Dharaṇīvarāha has been identified with the Chāpa *mahāsāmantādhipati* Dharaṇīvarāha (*ibid.*).

4. Dhīka seems to have been an *antapāla* or frontier-guard of Mahēndrapāla's, and that Avanivarman II was a subordinate of his. (*ibid.*, p.3).

5. It follows from this and the previous (No. 57) inscriptions that towards the end of the 9th century A.D. the kingdom of Kanauj extended as far south as, and included, the province of Kāṭhiāvāḍ (*ibid.*, p.4)

6. For the significance of this *tithi* see n.1 on p 353 .



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No. 59
GWALIOR PRASASTI OF BHOJA

Location : Gwalior, Gwalior District, Madhya Pradesh

Date : 9th century A.D.

Script : Nāgarī

Language : Sanskrit

King : Bhōja

Dynasty : Gurjara-Pratīhāra

Reference : Majundar, R.C., *EI.*, XVIII, pp.99-114

Text

Metre: Vv. 1, 8-11, 26 *Vasantatilakā* ; 2, 4, 7, 18, 19 *Śārdūlavikrīḍita* ; 3, 5, 6, 12, 27 *Sragdharā* ; 13, 14, 16, 21-23, 25 *Anushṭubh* ; 15, 24 *Upajātī* ; 17 *Śikhariṇī* ; 20 *Hariṇī*

ओं नमो विष्णवे ॥

शेषाहितल्पधवलाधरभागभासि

वक्षःस्थलोल्लसितकौस्तुभकान्तिशोणम् ।

श्यामं वपुः शशिविरोचनबिम्बचुम्बि

व्योमप्रकाशमवतान्नरकद्विषो वः ॥ १ ॥

आत्मारामफलादुपार्ज्य विजरं देवेन दैत्यद्विषा

ज्योतिर्बीजमकृत्त्रिमे गुणवति क्षेत्रे यदुप्तं पुरा ।

श्रेयःकन्दवपुस्ततस्समभवद्भास्वानतश्चापरे

मन्विक्ष्वाकुककुत्स्थमूलपृथवः क्ष्मापालकल्पद्रुमाः ॥ २ ॥

तेषां वंशे सुजन्मा क्रमनिहितपदे धाम्नि वज्रेषुघोरं

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रामः पौलत्स्यहिम्स्त्रं क्षतविहतिसमित्कर्म्म चक्रे पलाशैः ।
श्लाघ्यस्तस्यानुजोसौ मघवमदमुषो मेघनादस्य संख्ये
सौमित्रिस्तीव्रदण्डः प्रतिहरणविधेर्यः प्रतीहार आसीत् ॥ ३ ॥
तद्वंशे प्रतिहारकेतनभृति त्रैलोक्यरक्षास्पदे
देवो नागभटः पुरातनमुनेर्मूर्तिर्ब्बभूवाद्भुतम् ।
येनासौ सुकृतप्रमाथिबलवन्म्लेच्छाधिपाक्षौहिणीः
क्षुन्दानस्फुरदुग्रहेतिरुचिरैर्द्दोर्भिश्चतुर्भिर्ब्बभौ ॥ ४ ॥
भ्रातुस्तस्यात्मजोभूत्कलितकुलयशाः ख्यातकाकुत्स्थ नामा
लोके गीतः प्रतीकप्रियवचनतया कक्कुकः क्ष्माभृदीशः ।
श्रीमानस्यानुजन्मा कुलिशधरधुरामुद्वहन्देवराजो
जज्ञेच्छिन्नोरुपक्षक्षपितगतिकुलं भूभृतां सन्नियन्ता ॥ ५ ॥
तत्सूनुः प्राप्य राज्यं निजमुदयगिरिस्पर्द्धिभास्वद्प्रतापः
क्ष्मापालः प्रादुरासीन्नतसकलजगद्वत्सलोवत्सराजः ।
यस्यैतास्सम्पदश्च द्विरदमदसुरास्वादसान्द्रप्रमोदाः
पद्माक्षीरक्षिपन्त्यः प्रणयिजनपरिष्वङ्गकान्ता विरेजुः ॥ ६ ॥
ख्याताद्भण्डिकुलान्मदोत्कटकरिप्राकारदुर्ल्लङ्घतो
यः सम्राज्यमधिज्यकार्म्मुकसखा संख्ये हठादग्रहीत् ।
एकः क्षत्रियपुङ्गवेषु च यशोगुर्वीन्धुरं प्रोद्वहन्
इक्ष्वाकोः कुलमुन्नतं सुचरितैश्चक्रे स्वनामाङ्कितम् ॥ ७ ॥
आद्यः पुमान्पुनरपि स्फुटकीर्त्तिरस्मा
जातस्स एव किल नागभटस्तदाख्यः ।

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यत्रान्धसैन्धवविदर्भकलिङ्गभूपैः

कौमारधामनि पतङ्गसमैरपाति ॥ ८ ॥

त्रय्यास्पदस्य सुकृतस्य समृद्धिमिच्छु

र्यः क्षत्रधामविधि बद्धबलिप्रबन्धः ।

जित्वा पराश्रयकृतस्फुटनीचभावम्

चक्रायुधं विनयनम्रवपुर्व्व्यराजत् ॥ ९ ॥

दुर्व्वारवैरिवरवारणवाजिवार

यानौघसंघटनघोरघनान्धकारम् ।

निर्ज्जित्य वङ्गपतिमाविरभूद्विवस्वा

नुद्यान्निव त्रिजगदेकविकासकोयः ॥ १० ॥

आनर्त्तमालवकिराततुरुष्कवत्स

मत्स्यादिराजगिरिदुर्ग्गहठापहारैः ।

यस्यात्मवैभवातीन्द्रयमाकुमारम्

आविर्ब्बभूव भुवि विश्वजनीनवृत्तेः ॥ ११ ॥

तज्जन्मा रामनामा प्रवरहरिबलन्यस्तभूभृत्प्रबन्धै

रावध्नन्वाहिनीनां प्रसभमधिपतीनुद्धतक्रूरसत्वान् ।

पापाचारान्तरायप्रमथनरुचिरः सङ्गतः कीर्त्तिदारै

स्त्राता धर्म्मस्य तैस्तैस्समुचितचरितैः पूर्व्ववन्निर्ब्बभासे ॥ १२ ॥

अनन्यसाधनाधीनप्रतापाक्रान्तदिङ्मुखः ।

उपायैस्सम्पदां स्वामी यः सव्रीडमुपास्यत ॥ १३ ॥

अर्थिभिर्व्विनियुक्तानां सम्पदां जन्म केवलम् ।

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यस्याभूत्कृतिनः प्रीत्यै नात्मेच्छाविनियोगतः ॥ १४ ॥

जगद्वितृष्णुः स विशुद्धसत्वः

प्रजापतित्वं विनियोक्तुकामः ।

सुतं रहस्यव्रतसुप्रसन्नात्

सूर्यादवापन्मिहिराभिधानम् ॥ १५ ॥

उपरोधैकसंरुद्धविन्ध्यवृद्धेरगस्त्यतः ।

आक्रम्य भूभृतां भोक्ता यः प्रभुर्भोज इत्यभात् ॥ १६ ॥

यशस्वी शान्तात्मा जगदहितविच्छेदनिपुणः

परिष्वक्तो लक्ष्म्या न च मदकलङ्केन कलितः ।

बभूव प्रेमार्द्रो गुणिषु विषयः सूनृतगिराम्

असौ रामो वाग्रे स्वकृतिगणनायामिह विधेः ॥ १७ ॥

यस्याभूत्कुलभूमिभृत्प्रमथनव्यस्तान्यसैन्याम्बुधे

र्व्यूढां च स्फुटितारिलाजनिहान्हुत्वा प्रतापानले ।

गुप्ता वृद्धगुणैरनन्यगतिभिः शान्तैसुधोद्भासिभि

र्द्धर्म्मापत्ययशःप्रभूतिरपरा लक्ष्मीः पुनर्भूर्न्नया ॥ १८ ॥

प्रीतैः पालनया तपोधनकुलैः स्नेहाद्गुरूणां गणै

र्भक्त्या भृत्यजनेन नीतिनिपुणैर्वृन्दैररीणां पुनः ।

विश्वेनापि यदीयमायुरमितं कर्तुं स्वर्जीवैषिणा

तन्निघ्ना विदधे विधातरि यथा सम्पत्पराद्धर्याश्रये ॥ १९ ॥

अवितथमिदं यावद्विश्वं श्रुतेरनुशासना

द्भवति फलभाक्कर्त्ता नेशः क्षितीन्द्रशतेष्वपि ।

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आधरितकलेः कीर्त्तेर्भर्त्तुस्सतां सुकृतैरभू

द्विधुरितधियां सम्पद्वृद्धिर्यदस्य तदद्भुतम् ॥ २० ॥

यस्य वैरिबृहद्वंशान्दहतः कोपवह्निना ।

प्रतापाद्रर्ण्णसां राशीन्पातुर्व्वैतृष्ण्यमाबभौ ॥ २१ ॥

कुमारैव विद्यानां वृन्देनाद्भुतकर्म्मणा ।

यः शशासासुरान्घोरान्स्त्रैणेनास्त्रैकवृत्तिना ॥ २२ ॥

यस्याक्षपटले राज्ञः प्रभुत्वाद्विश्वसम्पदः ।

लिलेख मुखमालोक्य प्रातिलेख्यकरो विधिः ॥ २३ ॥

उद्दामतेजःप्रसरप्रसूता शिखेव कीर्त्तिर्द्युमणिं विजित्य

जाया जगद्भर्तुरियाय यस्य चित्त्रं त्विदं यज्जलधींस्ततार ॥ २४ ॥

राज्ञा तेन स्वदेवीनां यशःपुण्याभिवृद्धये ।

अन्तःपुरपुरं नाम्ना व्यधायि नरकद्विषः ॥ २५ ॥

यावन्नभः सुरसरिप्रसरोत्तरीयं

यावत्सुदुश्चरतपःप्रभवः प्रभावः ।

सत्यञ्च यावदुपरिष्ठमवत्यशेषं

तावत् पुनातु जगतीमियमार्यकीर्त्तिः ॥ २६ ॥

पातुर्व्विश्वस्य सम्यक्परममुनिमतश्रेयसस्सम्विधाना

दन्तरवृत्तिर्व्विवेकः स्थितैव पुरतो भोजदेवस्य राज्ञः ।

विद्वद्वृन्दार्ज्जितानां फलमिव तपसां भट्टधन्नेकसूनु

र्ब्बालादित्यः प्रशस्तेः कविरिह जगता साकमाकल्पवृत्तेः ॥ २७ ॥

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Summary

This inscription, engraved on a stone, consists 17 lines of well-preserved writing. Except the benedictory formula *Ōṁ namō Vishṇavē* at the beginning, it is throughout in verse form and in the best form of the Kāvya style with frequent introduction of *slēshas* and *dhvanis*. It records the erection of a house in his seraglio, by the Gurjara-Pratīhāra king Bhōja in honour of Vishṇu.

This inscription begins with an invocation to god Vishṇu whose dark-blue body lying on the bed of serpent Śēsha is described. Verse 2 describes the creation of the Sun and names some important kings born in the Solar race, *viz.*, Manu, Ikshvāku, Kakutstha and the first Pṛithu *(mūla-Pṛithu)*[1]. Verse 3 refers to Rāma and his terrible fight with Rāvaṇa and traces the origin of the Pratīhāra family from Lakshamaṇa (Saumittri), the younger brother of Rāma.

Verses 4-16 furnish the genealogical account of the Pratīhāra kings from Nāgabhaṭa I to the ruling king Bhōja (*alias* Mihira). There was the king Nāgabhaṭa I in the Pratīhāra family who crushed the large armies of the powerful Mlēchchha king. His brother's son was the well-known Kākutstha, who, on account of his habit of saying welcome things in an inverted manner (*pratīka-priya-vachanatayā*), was known in the world as Kakkuka (*i.e.*, one who always laughs). His younger brother was Dēvarāja who defeated a host of kings. Dēvarāja's son Valsarāja, a famous king, forcibly wrested the empire from the Bhaṇḍi clan. From him was born Nāgabhaṭa (II), possessed of elephant hosts, who defeated Chakrāyudha and also conquered kings of the Ānartta, Turushka, Mālava, Vatsa, Matsya and other countries. He vanquished his enemy, the lord of Vaṅga. The kings of Āndhra, Sindhu, Vidarbha and Kaliṅga succumbed to his youthful energy as moths do unto fire. Nāgabhaṭa (II)'s son Rāma was like the great Rāma (epic hero), in so far as

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he performed similar worthy deeds, protected religion and regained his fame by defeating the enemy (just as the latter got his wife having killed the evil-doers). He was a liberal donor whose wealth was at the disposal of the supplicants, but never meant to satisfy his own desires. King Rāma propitiated the Sun god by mysterious rites (*rahasya-vrata*) and got a son, by name Mihira, by his favour. This king Mihira was also called Bhōja as he ruled over many kings after having overcome them.

Verses 17-24 describe his greatness in general terms. Verse 18 states that the Goddess of Fortune forsook Dēvapāla (*Dharmmāpatya*) and chose Bhōja. Verses 19 and 20 state that ascetics, preceptors, servants and even foes (out of polity) – thus the whole mankind in general rendered their respective services for the long life of Bhōja and those meritorius deeds of honest men went to increase his prosperity.

Verse 25 records that in order to increase the fame and religious merit of his consorts, king Bhōja erected a house within his seraglio (*antaḥ-pura*) compound in the name of Narakadvish (Vishṇu). Verse 26 expresses the pious desire that that meritorious work (*kīrtti*) might purify the world as long as the celestial stream (Gaṅgā) flows on the sky, as long as the power of religious austerities (*tapa*) lasts and Truth protects all that is above.

Verse 27 states that this *praśasti* (eulogy) was composed by the poet Bālāditya, son of Bhaṭṭadhannēka.

Notes

1.Mūla-pṛithu may be taken to denote the first king of the name, viz., the son of Vēna (*EI.*, XVIII, p.110, n.4).

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No. 60
PEHOA PRASASTI OF THE REIGN OF MAHENDRAPALA

Location : Pehoa, Karnal District, Eastern Punjab

Date : 9th century A.D.

Script : Nāgarī

Language : Sanskrit

King : Mahēndrapāla

Dynasty : [Pratīhāra]

Reference : Bühler, G., *EI.*, I, pp.242-250

Text

Metre: Vv. 1, 6-7, 9 *Śārdūlavikrīḍita* ; 2, 17, 20 *Mandākrānta* ; 3, 12, 23 *Vasantatilakā* ; 4 *Sragdharā* ; 5, 14, 18 *Praharshiṇī* ; 8, 26 *Mālinī* ; 10 *Āryā* ; 11 *Śālinī* ; 13, 21-22, 24, 27 *Anushṭubh* ; 15, 19 *Pṛithvī* ; 16 *Drutavilambitā*; 25 *Sāvitrī*

ओं नमो माधवाय ॥

याते यामवतीपतौ शिखरिषु क्षामेषु सर्वात्मना

ध्वस्ते ध्वान्तरिपौ जने विघटिते स्रस्ते च तारागणे ।

भ्रष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता

मेको यस्स्वपिति प्रधानपुरुषःपायात्स वः शार्ङ्गभृत् ॥ १ ॥

दृष्टिःपायात्त्रिजगदखिलं शार्ङ्गिणः . कान्तमूर्त्तेः ।

कान्ता सद्भ्रूस्फुरितसुभगस्निग्धताराभिरामा ।

उद्यत्तीव्रस्मरजलनिधौ मज्जतश् श्रीमुखेन्दु

स्फारज्योत्स्नाभव . . रुचः स्मेरगण्डस्थलस्य ॥ २ ॥

क्षेत्रं कुरोर्विविधपापमलाभिघात

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दक्षं क्रियादुदयमस्तसमस्ततापम्।

अध्यासितं मुनिगणैरुदितात्मबोध

प्रद्ध्वस्तगाढतिमिरप्रकटप्रमोदैः ॥ ३ ॥

पोत . . . . धौ सुरपथगमने स्यन्दनस्माधुवर्ग

. . . . . तवह्नेःप्रलयजलधरस्मम्पतत्सान्द्रधारः।

नानायाधिप्रवन्धप्रचुरतरमःपङ्कविद्ध्वंसभानु

नीरश्चैतत्समन्ताद्यतु दुरित . . . . . सारस्वतं वः ॥ ४ ॥

यश्शक्तः स्वकुल . . . . . मृध्या

भिन्दानःपरवलमानसं समन्तात्।

सश्श्रीमाञ्जयति महेन्द्रपालदेवः

शान्तारिश् शशधरसुन्दरः शरण्यः ॥ ५ ॥

आसीत्तोमरतुङ्गवंशतिलकश्चण्डप्रतापोज्वलो

राजा रंजितसाधुवृत्तहृदयो दुर्वृत्तशैलाशनिः।

नाम्ना जाउल इत्यपूर्वचरितख्यातो दयालंकृति

स्तत्वालोकिविलोकितक्षितिपतिव्यापारलब्धोदयः ॥ ६ ॥

येन ज्ञातिकुलं क . . . . . नीतं परां संपदं

छिन्नारातिकरीन्द्रकुम्भशकलैः कृत्वोपहारं भुवः।

कीर्त्या यस्य च नाकनागनिकरव्यासङ्गतः सङ्गमा

द्व्योम्नश्च स्फुरदिन्दुसुन्दररुचा स्वस्सिन्धुलीलायितम् ॥ ७ ॥

प्रतिदिशममराणां मन्दिराण्युच्छ्रिताग्र

स्थगितशशधराणि स्फारमारोपितानि।

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जगति विततभासा येन दूरं विभान्ति

स्वयश इव निरोद्धुं शङ्कवो दिङ्नखाताः ॥ ८ ॥

तत्सन्तानमहोदधेःप्रमुदितप्रोद्यद्भुजङ्गाश्रया

दुर्ल्लङ्घाद्धनमौक्तिकांशुनिकरस्फारीभवत्संपदः ।

प्रख्यातादजनि स्ववङ्शतिलकः श्रीवज्रटाख्यःप्रभुः

प्राप्ताशेषमनोरथश्शुभतरव्यापारतुङ्गोन्नतिः ॥ ९ ॥

तस्य स्फुरदिन्दुरुचिः शौरेरिव जलधिकन्यका जाता ।

नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिशस्य ॥ १० ॥

तस्मात्तस्याञ्जञ्जुकःप्रादुरासी

दुच्चैश्शान्तस्सत्सु निर्मत्सरेषु ।

क्रूरः केतुर्दुर्द्धरारातिचक्रे

क्रुध्यत्सेनाकुञ्जरध्वानरौद्रे ॥ ११ ॥

तस्य स्फुरन्निशितखड्गनिकृत्तशत्रो

स्त्रस्तान्धदीननिकरोद्धरणोरुकीर्त्तेः ।

सद्वृत्तरक्तवनितातिलकाङ्ककल्पे

कान्ते बभूवतुरुदारशशाङ्ककान्ते ॥ १२ ॥

एका चन्द्रेति विख्याता द्वितीया नाइंकेति च ।

विशिष्टगुणनिर्माणाद्वे एव सदनं श्रियः ॥ १३ ॥

चन्द्रायास्समजनि गोग्गनामधेयो

धीराणां धुरि विनिवेशितो विधात्रा ।

भूनाथो द्विषदिभकुम्भभेदनिर्य

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न्मुक्ताभिर्महितमहीतलश्शितासिः ॥ १४ ॥

असूत च विचक्षणं क्षतविपक्षपक्षप्रभं

प्रभाकरकरोत्करं स्वबलसैनिकान्भोरुहाम् ।

अधर्म्मपरिपन्थिनं तदनु पूर्णराजं सुतं

स्ववंशगगनोदरे तुहिनदीधितिं नायिका ॥ १५ ॥

करतलस्थगिताधरपल्लवाःप्रतनुकान्तिकपोलतलोदरम् ।

सिषिचुरस्रुजलैर्यदरिस्त्रियस्समरलितप्रचुरालकजालकाः ॥ १६ ॥

तस्य भ्राता गुणनिधिरभूत्सोदरो देवराजः

स्फूर्जत्तेजःप्रविहतपरस्स्फारसेनान्धकारः ।

स्थानं क्षान्तेः क्षतकलिमलः क्षिप्तरागादिदोषः

स्निग्धच्छायस्तरुरिव ततस्सत्फलानम्म्रमूर्तिः ॥ १७ ॥

नामापि प्रकटतरं निशम्य यस्य

क्रुद्धस्य भ्रुकुटितरङ्गिताननस्य ।

दृप्तानां युधि विकसद्विगाढभासां

सस्त्रंसे करतलतः कृपाणदण्डः ॥ १८ ॥

यदास्यसरसीरुहं सरसमर्थिनां पश्यता

न्नितान्तमगत्क्षणात्क्षयमुपद्रवो मानसः ।

व्यघूर्णत च सम्भ्रमात्प्रतिभटद्ध्वनद्दन्तिनां

घटा विघटनोन्मुखी समिति यस्य सद्यः पुरः ॥ १९ ॥

इत्युद्दामप्रकटितगुणोद्दाररम्याः क्रमेण

प्राप्तश्रीकाश्शुभतरधियस्साधुरक्तास्त्रयोपि ।

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विष्णोः सौधान्यतुलमहसः कारयामासुरत्र

त्रस्तास्तीव्राद्भवजलनिधेर्दुर्गमान्मन्दवोधैः ॥ २० ॥

गोग्गेन कारितं मध्ये पूर्णराजेन पृष्ठतः ।

पुरतो देवराजेन घनान्धतमसच्छिदे ॥ २१ ॥

चतुस्समुद्रसीमांकं यादेतन्महीतलम् ।

इदमायतनं तावद्विभातु सदनं श्रियः । २२ ॥

धन्वन्तरिप्रतिनिधिश्श्रुतसारमूर्ति

स्सद्बन्धुरच्युत इति प्रकटाभिधानः ।

काम्वोजजःप्रभुमनःकमलद्विरेफो

रामस्य सूनुरिह कारयिता बभूव ॥ २३ ॥

यक्षपालकनामैको द्वितीयो गेज्जराभिधः ।

पाटलाख्यस्तृतीयोपि ग्रामो भोगाय कल्पितः ॥ २४ ॥

अत्रार्यैः क्ष्मानाथैः श्रेयोर्थं देहस्य ।

संसारं दृष्ट्वोच्चैः कर्तव्या सद्बुद्धिः ॥ २५ ॥

स्वकुलगगनभानुः . . . रप्रसक्तः

श्रुतविनयविदग्धो भट्टरामःकिलासीत् ।

अकृत मधुरवन्धां मु . . स्तस्य सूनु

स्सरसललितसारांल्लीलयेमां प्रशस्तिम् ॥ २६ ॥

बभूव सूत्रधारोत्र दुर्लभादित्यसंज्ञितः ।

. . . . . लादित्येन धीमता ॥ २७ ॥

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Summary

This inscription, engraved on a stone slab found in Pehoa, consists 27 lines of neatly and artistically incised writing. Its language is very good and throughout metrical. It records the building of a triple temple of Vishṇu.

The inscription opens with the auspicious syllable *Ōṁ* followed by salutations to Vishṇu (*namō Mādhavāya*). Verse 1 invokes the protection of Vishṇu who is praised as *pradhāna-purusha* (the principal person), and verse 2, that of his beautiful eye. Verses 3 and 4 praise the sacred Kusukshētra, inhabited by sages which can remove all sins; and the river Sarasvatī capable of removing miseries and diseases, respectively. Verse 5 extols the ruling king Mahēndrapāla as having subdued his enemies, as a protector, and as beautiful like the moon.

Verses 6-19 give an account of certain members of the Tōmara family. There was a king, Jāula by name, ornament of the Tōmara race, who was brave, virtuous and compassionate, and who gained prosperity by looking after the affairs of (his) sovereign. He built in this world in every region several lofty temples (*amarāṇāṁ mandirāṇi*). To him was born Vajraṭa who attained prosperity through most pure business transactions. Vajraṭa married Maṅgaladēvī and begot by her a son named Jaṭjuka who was peaceful among good men, but terrible for the foes. He earned wide-spread glory by succouring the fearful the blind and the distressed. He had two virtuous wives named Chandrā and Nāyiṁkā. From Chandrā was born a brave prince called Gōgga, and afterwards Nāyiṁkā bore a clever, brave and righteous son Pūrṇarāja by name. His uterine brother Dēvarāja was courageous virtuous and forbearing. He had destroyed the impurity of the Kali age and cast off sinful passion (*kshipta rāgādi dōshaḥ*). He resembled a tree, giving

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agreeable shade and bending under (the weight of) good fruits. He was a gallant warrior and generous donor.

Verses 20 and 21 state that these three brothers, *i.e.*, Gōgga, Pūrṇarāja and Dēvarāja, who were virtuous and pure-minded and who had gained wealth (*prāpta-śrīkāḥ*) caused to be built (obviously at Pehoa) a temple of Vishṇu, because they were afraid of the dreadful ocean of existence that is difficult to cross for men of little wisdom. The middle part of the temple was caused to be built by Gōgga, the rear portion by Pūrṇarāja and the front portion by Dēvarāja.[1]

Verse 22 expresses the desire that the temple may shine as an abode of splendour (*sadanaṁ Śriyaḥ*)[2] as long as this earth is bounded by the four oceans.

Verse 23 gives the name of the architect (*kārayitā*), Achyuta, son of Rāma, who was a native of Kāmbhōja. Verse 24 enumerates the names of three villages, Yakshapālaka, Gējjara and Pāṭala, which were assigned for the *bhōga* of the deity, *i.e.*, for the service of the temple; and Verse 25 exhorts future rulers to respect this donation. In Verse 26 the poet of this eulogy (*praśasti*) gave his own name, which unfortunately, has not been preserved. The poet's father was Bhaṭṭarāma. The name of the mason (*sūtradhāra*) who incised the inscription, *viz.*, . . *lāditya*, is also mutilated; that of his father Durlabhāditya has been preserved.

Notes

1. The structure was probably a triple temple, containing three statues and three shrines, united under one roof (*EI.*, I, p.243).

2. Here, peraps the poet meant that the original splendour of the temple might last long (*ibid.*, p.250).

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No. 61
KHALIMPUR PLATE OF DHARMAPALADEVA

Location : Khālimpur, Malda District, West Bengal

Date : Regnal year 32 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Dharmapāladēva

Dynasty : Pāla

Reference : Kielhorn, F., *EI.*, IV, pp.243-254

Text

Metre: Vv. 1 *Vasantatilakā* ; 2 *Mālinī* ; 3, 9, 14-16, 19 *Anushṭubh* ; 4, 10, 13 *Śārdūlavikrīḍita* ; 5, 6, 11, 12 *Sragdharā* ; 8 *Mandākrāntā* ; 17 *Pushpitāgrā* ; 18 *Śikhariṇī*

ओं स्वस्ति ॥

सर्व्वज्ञतां श्रियमिव स्थिरमास्थितस्य

वज्रासनस्य बहुमारकुलोपलम्भाः ।

देव्या महाकरुणया परिपालितानि

रक्षन्तु वो दश बलानि दिशो जयन्ति ॥ १ ॥

श्रिय इव सुभगायाः सम्भवो वारिराशि

श्शशधर इव भासो विश्वमाह्लादयन्याः ।

प्रकृतिरवनिपानां सन्ततेरुत्तमाया

अजनि दयितविष्णुः सर्व्वविद्यावदातः ॥ २ ॥

आसीदा सागरादुर्व्वीं गुर्व्वीभिः कीर्त्तिभिः कृती ।

मण्डयन् खण्डितारातिः श्लाघ्यः श्रीवप्यटस्ततः ॥ ३ ॥

मात्स्यन्यायमपोहितुं प्रकृतिभिर्लक्ष्म्याः करङ्ग्राहितः

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श्रीगोपाल इति क्षितीशशिरसां चूडामणिस्तत्सुतः ।
यस्यानुक्रियते सनातनयशोराशिर्दिशामाशये
श्वेतिम्ना यदि पौर्णमासरजनी ज्योत्स्नातिभारश्रिया ॥ ४ ॥
शीतांशोरिव रोहिणी हुतभुजः स्वाहेव तेजोनिधेः
शर्वाणीव शिवस्य गुह्यकपतेर्भद्रेव भद्रात्मजा ।
पौलोमीव पुरन्दरस्य दयिता श्रीदेद्ददेवीत्यभू
द्देवी तस्य विनोदभूर्मुररिपोर्लक्ष्मीरिव क्ष्मापतेः ॥५॥
ताभ्यां श्रीधर्म्मपालः समजनि सुजनस्तूयमानावदानः
स्वामी भूमिपतीनामखिलवसुमतीमण्डलं शासदेकः ।
चत्वारस्तीरमज्जत्करिगणचरणन्यस्तमुद्राः समुद्रा
यात्रां यस्य क्षमन्ते न भुवनपरिखा विष्वगाशा जिगीषोः ॥ ६ ॥
यस्मिन्नुद्दामलीलाचलितबलभरे दिग्जयाय प्रवृत्ते
यान्त्यां विश्वम्भरायां चलितगिरितिरश्चीनतां तद्वशेन ।
भाराभुग्नावमज्जन्मणिविधुरशिरश्चक्रसाहायकार्थम्
शेषेणोदस्तदोष्णा त्वरिततरमधोधस्तमेवानुयातम् ॥ ७ ॥
यत्प्रस्थाने प्रचलितबलास्फालनादुल्ललद्भि
र्धूलीपूरैः पिहितसकलव्योमभिर्भूतधात्र्याः ।
सम्प्राप्तायाः परमतनुतां चक्रवालं फणानाम्
मग्नोन्मीलन्मणि फणीपतेर्लाघवादुल्ललास ॥ ८ ॥
विरुद्धविषयक्षोभाद्यस्य कोपाग्निरौरवात् ।
अनिवृत्ति प्रजज्वाल चतुरम्भोदिवारितः ॥ ९ ॥

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येभूवन् पृथुरामराघवनलप्राया धरित्रीभुज
स्तानेकत्र दिदृक्षुणेव निचितान् सर्व्वान् समं वेधसा।
ध्वस्ताशेषनरेन्द्रमानमहिमा श्रीधर्म्मपालः कलौ
लोलश्रीकरिणीनिबन्धनमहास्तम्भः समुत्तम्भितः॥ १०॥
यासां नासीरधूलीधवलदशदिशां द्रागपश्यन्नियत्ताम्
धत्ते मान्धातृसैन्यव्यतिकरचकितो ध्यानतन्द्रीम्महेन्द्रः।
तासामप्याहवेच्छापुलकितवपुषां वाहिनीनां विधातुम्
साहाय्यं यस्य बाह्वोर्निखिलरिपुकुलध्वंसिनोर्नावकाशः॥ ११॥
भोजैर्मत्सैः समद्रैः कुरुयदुयवनावन्तिगान्धारकीरै
भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु सङ्गीर्यमाणः।
हृष्यत्पञ्चालवृद्धोद्धृतकनकमयस्वाभिषेकोदकुम्भो
दत्तः श्रीकन्यकुब्जस्सललितचलितभ्रूलतालक्ष्म येन॥ १२॥
गोपैः सीम्नि वनेचरैर्वनभुवि ग्रामोपकण्ठे जनैः
क्रीडद्भिः प्रतिचत्वरं शिशुगणैः प्रत्यापणं मानवैः।
लीलावेश्मनि पञ्जरोदरशुकैरुद्गीतमात्मस्तवम्
यस्याकर्ण्ययतस्त्रपाविवलितानम्रं सदैवाननम्॥ १३॥

स खलुभागीरथीपथप्रवर्तमाननानाविधनौवाटकसम्पादितसेतुबन्धनिहित
शैलशिखरश्रेणिविभ्रमान्निरतिशयघनघनाघनघटाश्यामायमानवसरलक्ष्मी
समारब्धसन्ततजलदसमयसन्देहादुदीचीनानेक नरपतिप्राभृतीकृताप्रमेय
हयवाहिनीखरखुरोत्खातधूलीधूसरितदिगन्तरालात् प्रमेश्वरसेवासमायात
सम्स्तजम्बूद्वीपभूपालानन्तपादातभरनमदवनेः पाटलिपुत्रसमावासित

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श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजश्रीगोपालदेवपादा नुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् धर्म्मपाल देवः कुशली॥ श्रीपुण्ड्रवर्द्धनभुक्त्यन्तःपातिव्याघ्रतटीमन्डलसम्बद्ध महन्ताप्रकाशविषये क्रौञ्चश्वभ्रनामग्रामोऽस्य च सीमा पश्चिमेन गङ्गि निका। उत्तरेण कादम्बरीदेवकुलिका खर्ज्जूरवृक्षश्च। पूर्व्वोत्तरेण राजपुत्र देवटकृतालिः। वीजपूरकङ्गत्वा प्रविष्टा। पूर्व्वेण विटकालिः खातकया निकां गत्वा प्रविष्टा। जम्बूयानिकामाक्रम्य जम्बूयानकं गता। ततो निःसृत्य पुण्यारामबिल्वार्द्धस्रोतिकाम्। ततोपि निःसृत्य नलचर्म्मटोत्त रान्तं गता नलचर्म्मटात् दक्षिणेन नामुण्डिकापिहेसदूम्मिकायाः। खण्ड मुण्डमुखं खण्डमुखा वेदसबिल्विका वेदबिल्विकातो रोहितवाटिः पिण्डार विटिजोटिकासीमा उक्तारजोटस्य दक्षिणान्तं ग्रामबिल्वस्य च दक्षिणा न्तम्। देविकासीमा विटि। धर्म्मायोजोटिका। एवम्माढशाम्मली नाम ग्रामः। अस्य चोत्तरेण गङ्गिनिका सीमा ततः पूर्व्वेणार्द्धस्रोतिकया आम्रयानकोलर्द्धयानिकाङ्गता। ततोपि दक्षिणेन कालिकाश्वभ्रः। अतोपि निःसृत्य श्रीफलभिषुकं यावत्पश्चिमेन ततोपि बिल्वङ्गोर्द्धस्रोतिकया गङ्गि निकां प्रविष्टा। पालितके सीमा दक्षिणेन काणा द्वीपिका। पूर्व्वेण कोण्ठि या स्रोतः। उत्तरेण गङ्गिनिका। पश्चिमेन जेनन्दायिका। एतद्ग्राम संपारी णपरकर्म्मकृद्द्वीपः। स्थालीक्कटविषयसम्बद्धाम्रषण्डिकामण्डलान्तःपाति गोपिप्पलीग्रामस्य सीमाः। पूर्व्वेणोद्रग्राममण्डलपश्चिमसीमा। दक्षिणेन जोलकः। पश्चिमेन वेसानिकाख्या खाटिका। उत्तरेणोद्रग्राममण्डल सीमाव्यवस्थितो गोमार्गः। एषु चतुर्षु ग्रामेषु समुपगतान् सर्व्वानेव

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राजराजनकराजपुत्रराजामात्यसेनापतिविषयपतिभोगपतिषष्ठाधिकृत दण्ड शक्तिदाण्डपाशिकचौरोद्धरणिकदौस्साधसाधनिकदूतखोलगमागमिकाभित वरमाणहस्त्याश्वगोमहिष्यजाविकाध्यक्षनौकाध्यक्षबलाध्यक्षतरिकशौल्कि कगौल्मिकतदायुक्तकविनियुक्तकादिराजपादोपजीविनोन्यांश्चाकीर्त्तितांश्चाट भटजातीयान् यथाकालाध्यासिनो ज्येष्ठकायस्थमहामहत्तरमहत्तरदश ग्रामिकादिविषयव्यवहारिणः सकरणान् प्रतिवासिनः क्षेत्रकरांश्च ब्राह्मण माननापूर्व्वकं यथार्हम्मानयति बोधयति समाज्ञापयति च। मतमस्तु भवताम्। महासामन्ताधिपतिश्रीनारायणवर्म्मणा दूतकयुवराजश्रीत्रिभुवन पालमुखेन वयमेवं विज्ञापिता यथाऽस्माभिर्म्मातापित्रोरात्मनश्च पुण्याभि वृद्धये शुभस्थल्यान् देवकुलङ्कारितन्तत्र प्रतिष्ठापितभगवन्नुन्ननारायणभट्टा रकस्य तत्प्रतिपालकलाटद्विजदेवार्च्चकादिपादमूलसमेताय पूजोपस्थाना दिकर्म्मणे चतुरो ग्रामानत्रत्यहट्टिकातलपाटकसमेतान्ददातु देव इति। ततोऽस्माभिस्तदीयविज्ञप्त्यैते उपरिलिखितकाश्चत्वारो ग्रामास्तलपाटक हट्टिकासमेतः स्वसीमापर्यन्ताः सोद्देशः सदशापचारा अकिञ्चित्प्र ग्राह्यः परिहृतसर्व्वपीडा भूमिच्छिद्रन्यायेन चन्द्रार्कक्षितिसमकालं तथैवप्रति पादिताः। यतो भवद्भिस्सर्व्वैरेव भूमेर्द्दानफलगौरवादपहरणे च महा नरकपातादिभयाद्दानमिदमनुमोद्य परिपालनीयम्। प्रतिवासिभिः क्षेत्रकरै श्चाज्ञाश्रवणविधेयैर्भूत्वा समुचितकरपिण्डकादिसर्व्वप्रत्यायोपनयः कार्य इति॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम्॥ १४॥

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षष्टिं वर्ष सहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १५ ॥

सवदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायाङ्कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ १६ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १७ ॥

तडित्तुल्या लक्ष्मीस्तनुरपि च दीपानलसमा

भवो दुःखैकान्तः परकृतिमकीर्त्तिः क्षपयताम् ।

यशांस्याचन्द्रार्कं नियतमवतामत्र च नृपाः

करिष्यन्ते बुद्ध्वा यदभिरुचितं किम्प्रवचनैः ॥ १८ ॥

अभिवर्द्धमानविजयराज्ये संवत् ३२ मार्गादिने १२ ॥

श्रीभोगटस्य पौत्रेण श्रीमत्सुभटसूनुना ।

श्रीमता तातटेनेदमुत्कीर्णं गुणशालिना ॥ १९ ॥

Summary

This charter, written, on both the sides of a copper-plate, consists of 62 lines of carefully engraved and well-preserved writing. The seal soldered on the top of the copper-plate contains a wheel on a pedestal (*dharmma-chakra*), with a deer facing it on either side; and immediately below it there is the legend *śrīmānDharmma-pāladēvaḥ*, written in a single line. This charter registers the grant of four village to a temple by Dharmapāladēva.

The charter begins with the auspicious words *Ōṁ svasti*

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followed by an invocation to the Buddha (*Vajrā-sana*)[1]. Then follows the eulogy of the rulers of the Pāla dynasty.

The genealogical account furnished in Verses 2-6 is as follows:- Dayitavishṇu, the progenitor of the family; his son Vapyaṭa who embellished the earth with massive temples; his son Gōpāla who was made king by the people to put an end to a lawless state of things in which everyone was a prey of his neighbour (*mātsya-nyāyam-apōhitum*), and who married Dēddadēvī, a daughter of the Bhadra king; their son Dharmapāla, the king of kings, the sole ruler of the earth whose achievements were praised by the good.

Verses 7-11 praise Dharmapāla with poetic fancies in an ornate language. In verse 10 it is fancied that, desirous of seeing, in one place such kings of old as Pṛithu, Rāma, the descendant of Raghu (Rāghava), and Nala, the Creator in this Kali-age set up the glorious Dharmapāla as a mighty post to which to fasten that elephant the fickle goddess of fortune (*lōla-śrīkariṇī-nibandhana-mahāstam bhaḥ*). In verse 12 we are told that king Dharmapāla installed a certain king of Kanyakubja (or Kanauj), to the joy of the people of Pāñchāla, and with the ready approval of the Bhōjas, Matsyas, Madras, Kurus, Yadus,Yavanas, Avantis, Gandhāras and Kīras. Verse 13, once again, states that Dharmapāla, hearing his praises sung by the cowherds foresters, villagers, playing groups of children, guardians of weights (mānapaiḥ=merchants ?) in markets, and even by the parrots in cages, bashfully turned aside and bowed down his face.

The formal portion of this charter records that *Paramasaugata* (devout worshipper of Buddha), *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, Śrīmān-Dharmapāladēva, meditating on the feet of *Mahārājādhi-rāja* Śrī-Gōpāladēva, at the request of his *Mahāsāmantādhipati* Nārāyaṇavarman, which was communicated to him by the *Dūtaka*, the *Yuvarāja* Tribhuvanapāla, granted

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the villages of Kraunchaśvabhra, Māḍhāśāmmalī and Pālitaka situated in the Vyāghrataṭī *maṇḍala* of the Mahantāprakāśa *vishaya* of the Puṇḍravardhana *bhukti*, and the village Gōkpippali situated in the Āmrashaṇḍikā *maṇḍala* of the Sthaikkaṭa *vishaya* in the same *bhukti* to the temple of god Nunna-Nārāyaṇa[2] which had been founded by Nārayaṇavarman at Śubhasthalī.

This royal order was issued from the royal camp of victory, pitched at Pāṭaliputra, and was addressed to all the people assembled at the four villages mentioned above, *Rājāmātyas*, *Sēnāpatis*, *Vishayapatis*, *Bhōgapatis*, *Shashṭhādhikṛitas*, *Daṇḍaśaktis*, *Dāṇḍapālikas*, *Chaurōddharaṇikas*, *Dauḥsādhasādhanikas*, *Dūtas*, *Khōlas*, *Gamāgamikas*, *Abhitvaramāṇas*, inspectors of elephants, horses, cows, buffeloes, goats and sheep (*Hatyaśvagōmahishyajāvikādhyaksha*), inspectors of boats (*Naukādhyaksha*). inspectors of forces (*Balādhyaksha*) *Tarikas* (over-seers of ferries), *Śaulkikas*, *Gaulmikas*, *Tadāyuuktakas*, *Viniyuktakas* and other dependents of king's feet, *Jyēshṭakāyasthas*, *Mahāmahattaras*, *Mahattaras*, *Daśagrā-mikas* (officers in charge of groups of ten villages), *Karaṇas* and other district officers and the resident cultivators with due respects to all these and with special regards to the Brāhmaṇas.

Several villages are mentioned among the boundaries of the villages granted. A small island called Kāṇā and a river, Kōṇṭihiyā by name also figure in the same context.

The charter is dated in the year 32 of the reign of Dharmapāla on the 12th day of Mārga. It was engraved by Tātaṭa, son of Subhaṭa and grandson of Bhōgaṭa.

Notes

1. Vajrāsana means Buddha's throne, but in this context it stands for Buddha himself. (*EI.*, IV, p.251, n.6.)

2. The god Nunna-Nārāyaṇa was so called, probably, in honour of his founder's father, whose name must have been Nunna (*ibid.*, p.247).

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No. 62
NALANDA PLATE OF DHARMAPALADEVA

Location : Nālandā, Patna District, Bihar

Date : 9th century A.D.

Script : Northern alphabet

Language : Sanskrit

King : Dharmapāladēva

Dynasty : Pāla

Reference : Bhattacharya, P.N., *EI.*, XXIII, pp.290-292

Text

ओं स्वस्ति। महानौहस्त्यश्वरथपत्तिसम्पत्त्युपात्तजयशब्दात् कपिलावास कात् श्रीमज्जयस्कन्धावारात् परमसौगतोमहाराजाधिराज श्रीगोपाल देवपादानुध्यातः परमेश्वरः परमभाट्टारको महाराजाधिराजः श्रीमान् धर्म्मपालदेवः कुशली। नगरभुक्तौ गयाविषयान्तःपातिजम्बूनदीवीथी प्रतिबद्धनिगूहग्रामासन्न उत्तरामग्रामके समुपगतान् सर्व्वानेव राजराजन कराजपुत्रराजामात्यमहाकार्त्ताकृतिकमहादण्डनायकमहाप्रतीहारमहासाम न्तमहाराजदौःसाधसाधनिक प्रमातृसरभङ्गकुमारामात्यराजस्थानीयोपरि कविषयपतिदशापराधिकचौरोद्धरणिक दाण्डिकदाण्डपाशिकक्षेत्रपप्रान्त पालतदायुक्तकविनियुक्तकहस्त्यश्वोष्ट्रबलव्यापृतक किशोरवडवागोमहिष्य धिकृतदूतप्रैषणिकगमागमिकाभित्वरमाणक गौडमालवखशकौलिकहूण भटचाटसेवकादीनन्यांश्चाकीर्त्तितान्स्वपादपद्मोपजीविनः प्रतिवासिनश्च ब्राह्मणोत्तरान्महत्तरकुटुम्बिपुरोगमेदान्ध्रचण्डालपर्यन्तान्समाज्ञापयत्यस्तु वः सम्विदितं यथोपरिलिखित उत्तरामग्रामकः स्वसीमातृणयुतिगोचर

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पर्यन्तः सोपरिकरः . . . . . सचौरोद्धरणः सर्व्वपीडापरिहृति . . . .

. . . . . रचाटभटप्रवेशोकिञ्चित्प्रग्राह्यो राजभाव्य सर्व्वप्रत्यायसमेतो

भूमिच्छिद्रन्यायेनाचन्द्रार्क्कक्षितिसमकालीनः पूर्वभुक्तकभुज्यमानदेवब्रह्म

देयवर्ज्जितो मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये वन्द्याचार्य धर्म्म

. . . . भट्टके आर्यताराभट्टारिका . . . . . प्रतिवासिभिश्चाज्ञाश्रवण

विधेयैर्भूत्वा समुचितदेयभोगभागकरहिरण्यादि . . . . . महासेना

पतिश्री . . . . . दत्त[1] . . . . . लिखितमिदं शासनं महाक्ष

पटलिक . . . . . कुलदत्तेन धर्म्मदत्तपुत्रेणेति . . . . . .

चतुःषष्टिक दत्तिः . . . . . प्रतिपादिता . . . . . तथा. . . . . .

. . . तस्य मूलं चतुःषष्टिकः . . . . . कंसकारस्य . . . . . .

उत्कीर्णं सूत्रधार गोविन्देनेति ॥

Summary

This inscription, engraved on both the sides of a single copper-plate, consists 24 lines of writing on the obverse, and on the reverse, which is very much defaced, 12 lines can be recognised. The seal, soldered on the top of the copper-plate, bears the legend *Śrīmān-Dharmapaladēvaḥ* below the emblem of the *dharmachakra*. The emblem consists of a wheel flanked on each side by a deer, indicating the Buddha's first sermon at Sāranāth. The text of this charter is wholly in prose.

After the auspicious words *Ōṁ svasti*, this charter refers to the victorious royal camp at Kapilā whence it was issued. This camp is described as teaming with, boats, elephants, horses, chariots, and foot-soldiers (*mahā-nau-hastyaśva-ratha-patti-sampatty-upātta*). After this the charter records the royal order of *Paramasaugata* (devout

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worshipper of the Buddha) *Paramēśvara Parama bhaṭṭāraka Mahārājādhirāja*, Śrīmān-Dharmapāladēva, meditating on the feet of (his father) *Mahārājādhirāja* Śrī-Gōpāladēva, to the effect that he granted the village of Uttarāma near the village Nigūha in the Gayā *vishaya* of the Nagara *bhukti* and belonging to Jambūnadī *vīthī*.

The purpose for which this grant was made cannot be ascertained owing to the damaged condition of the last line on the obverse and the top line on the reverse, which portion must have contained this information. It is to be noted in this connection, however, that in lines 22-24 it is stated that the grant was made for the increase in the religious merit and glory of the parents of the king and of the king himself. Besides, an *Āchārya* whose name begins with Dharmma, and the Buddhist goddess Tārā-bhaṭṭā-rikā also figure in these lines, obviously, in connection with the grant made by the king.

As usual, certain privileges attached to the grant, such as *uparikara*, are mentioned in the damaged lines 18-20; and in the subsequent lines it is stated that the grant was made as per the conditions of the *bhūmichchhidranyāya* and excluded the lands already granted to the gods and Brāhmaṇas.

A *Mahāsēnāpati*, a *Mahākshapaṭalika*, a *Sūtradhāra* and a *Kamsakāra* (all names lost) figure in the writing on the reverse. They were responsible for the writing and engraving of the charter. The only name preserved is that of Kuladatta, the son of Dharmmadatta, who wrote this charter. Meaning of the expression *chatuḥshashṭika dattiḥ*[1] occurring here is not clear.

The list of the officers and others to whom the royal order making this grant was addressed occupies a considerable space on the obverse side of the copper-plate. The list is a follows:- *Rāja*, *Rājānaka*, *Rājaputra*, *Rājāmātya*, *Mahākārttākṛitika*, *Mahādaṇḍanāyaka*, *Mahā-*

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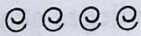
pratīhāra, Mahāsāmanta, Mahārāja, Dauḥsādhasādhanika, Pramātṛi, Sarabhaṅga, Kumārāmātya, Rājasthānīya, Uparika, Vishayapati, Daśāparādhika, Chaurōddharaṇika, Dāṇḍika, Dāṇḍapāśika, Kshētrapa, Prāntapāla, Tadāyuktaka, Viniyuktaka, Hastyaśvōshṭra-balavyāpṛitaka, Kiśōravaḍavāgōmahishyādhikṛita, Dūta, Praishaṇika, Gamāgamika, Ābhitvaramāṇaka, Gauḍa[2], *Mālava*[3]'s, *Kulika*[3], *Hūṇa*[3], *Bhaṭa, Chāṭa, Sēvaka.* Besides, Brāhmaṇa, *Mahattara, Kuṭumbin, Purōga, Mēda, Āndhra*[3], and *Chaṇḍāla* were included *Khaśa* among the addressess.

Notes

1.This expression may indicate that this was the sixtyfourth (*chatuḥshashṭi*) grant made by the king.

2. *Gauḍa* is the same as *Grāmakūṭa*, the village headman.

3. They seem to be people from different countries and belonging to different clans who resided in and around the village granted.



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No. 63
MUNGIR COPPER-PLATE OF DEVAPALADEVA, SAMVAT 33

Location : Mungir (Monghyr), Monghyr District, Bihar

Date : 9th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Dēvapalādēva

Dynasty : Pāla

Reference : Kielhorn, F, *IA.*, XXI, pp.253-258; Barnett, Lionel D., *EI.*, XVIII, pp.304-307

Text

Metre: Vv. 1, 7, 8 13 14 *Śārdūlavikrīḍita* ; 2, 15 *praharshiṇī* ; 3 *Vaṁśastha* ; 4 *Upajāti* ; 5 *Indravajrā* ; 6 *Aupachchhandasika*; 9, 11 *Āryā* ; 10 *Hariṇī* ; 12 *Rathoddhatā*;

ओं स्वस्ति ।

सिद्धार्थस्य परार्थसुस्थिरमतेः सन्मार्गमभ्यस्यत

स्सिद्धिस्सिद्धिमनुत्तराम्भगवतस्तस्य प्रजासु क्रियात् ।

यस्त्रैद्धातुकसत्त्वसिद्धिपदवीरत्युग्रवीर्योदया

ज्जित्वा निर्वृतिमाससाद सुगतः सर्व्वार्थभूमीश्वरः ॥ १ ॥

सौभाग्यन्दधदतुलं श्रियस्सपत्न्या

गोपालः पतिरभवद्वसुन्धरायाः ।

दृष्टान्ते सति कृतिनां सुराज्ञि यस्मि

न्श्रद्धेयाः पृथुसगरादयोप्यभूवन् ॥ २ ॥

विजित्य येना जलधेर्वसुन्धरां

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विमोचिता मोघपरिग्रहा इति ।

सबाष्पमुद्बाष्पविलोचनान्पुन

र्व्वनिषु बन्धून्ददृशुर्म्मतङ्गजाः ॥ ३ ॥

चलत्स्वनन्तेषु बलेषु यस्य

विश्वम्भराया निचितं रजोभिः ।

पादप्रचारक्षममन्तरिक्षं

विहङ्गमानां सुचिरम्बभूव ॥ ४ ॥

शास्त्रार्थभाजा चलतोनुशास्य

वर्णान्प्रतिष्ठापयता स्वधर्म्मे ।

श्रीधर्म्मपालेन सुतेन सोभू

त्स्वर्गस्थितानामनृणः पितॄणाम् ॥ ५ ॥

अचलैरिव जङ्गमैर्यदीयैर्विचलद्भिर्द्विरदैः कदर्थ्यमाना ।

निरुपप्लवमम्बरं प्रपेदे शरणं रेणुनिभेन भूतधात्री ॥ ६ ॥

केदारे विधिनोपयुक्तपयसां गङ्गासमेताम्बुधौ

गोकर्णादिषु चाप्यनुष्ठितवतां तीर्थेषु धर्म्म्याः क्रियाः ।

भृत्यानां सुखमेव यस्य सकलानुधृत्य दुष्टानिमान्

लोकान्साधयतोनुषङ्गजनिता सिद्धिः परत्राप्यभूत् ॥ ७ ॥

तैस्तैर्दिग्विजयावसानसमये सम्प्रेषितानां परैः

सत्कारैरपनीय खेरमखिलं स्वां स्वाङ्गतानां भुवम् ।

कृत्यंभावयतां यदीयमुचितं प्रीत्या नृपाणमभू

त्सोत्कण्ठं हृदयं दिवश्च्युतवतां जातिस्मराणामिव ॥ ८ ॥

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श्रीपरबलस्य दुहितुः क्षितिपतिना राष्ट्रकूटतिलकस्य ।

रण्णादेव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ ९ ॥

धृततनुरियं लक्ष्मीः साक्षात्क्षितिर्नु शरीरिणी

किमवनिपतेः कीर्त्तिर्मूर्त्ताऽथवा गृहदेवता ।

इति विदधती शुच्याचारा वितर्कवतीः प्रजाः

प्रकृतिगुरुभिर्या शुद्धान्तं गुणैरकरोदधः ॥ १० ॥

श्लाघ्या पतिव्रतासौ मुक्तारत्नं समुद्रशुक्तिरिव ।

श्रीदेवपालदेवं प्रसन्नवृत्तंसुतमसूत ॥ ११ ॥

निर्म्मलो मनसि वाचि संयतः

कायकर्म्मणि च यः स्थितः शुचौ ।

राज्यमाप निरुपप्लवं पितु

र्बोधिसत्त्व इव सौगतं पदम् ॥ १२ ॥

भ्राम्यद्भिर्विजयक्रमेण करिभिस्तामेव विन्ध्याटवी

मुद्दामप्लवमानबाष्पपयसो दृष्टाः पुनर्बान्धवाः ।

कम्बोजेषु च यस्य वाजियुवभिर्ध्वस्तान्यराजौजसो

हेषामिश्रितहारिहेषितरवाः कान्ताश्चिरं वीक्षिताः ॥ १३ ॥

यः पूर्व्वं बलिना कृतः कृतयुगे येनागमद्भार्गव

स्त्रेतायां प्रहतः प्रियप्रणयिना कर्ण्णेन यो द्वापरे ।

विच्छिन्नः कलिनाशकद्विषि गते कालेन लोकान्तरं

येन त्यागपथः स एव हि पुनर्विस्पष्टमुन्मीलितः ॥ १४ ॥

आ गङ्गागममहितात्सपत्नशून्या

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मासेतुः प्रथितदशास्यकेतुकीर्त्तेः ।

उर्वीमा वरुणनिकेतनाच्चसिन्धो

रालक्ष्मीकुलभवनाच्च यो बुभोज ॥ १५ ॥

स खलु भागीरथीपथप्रवर्त्तमाननानाविधनौवाटकसम्पादितसेतुबन्ध निहितशैलशिखरश्रेणीविभ्रमान्निरतिशयघनघनाघनघटाश्यामायमानवास रलक्ष्मीसमारब्धसन्ततजलदसमयसन्देहात् उदीचीनानेकनरपतिप्राभृती कृताप्रमेयहयवाहिनीखरखुरोत्खातधूलीधूसरितदिगन्तरालात् । परमेश्वर सेवा समायाताशेषजम्बूद्वीपभूपालपादातभरनमदवनेः । श्रीमुद्गगिरि समावासित श्रीमज्जयस्कन्धावारात् प्रमसौगतपरमेश्वरपरमभट्टारकमहा राजाधिराज श्रीधर्म्मपालदेवपादानुध्यातः परमसौगतः परमेश्वरः परम भट्टारको महाराजाधिराजः श्रीमान्देवपालदेवः कुशली श्रीनगरभुक्तौ क्रिमिला विषयान्तःपातिस्वसम्बद्धावच्छिन्नतलोपेतमेषिकाग्रामे समुप गतान् सर्व्वानेव राणकराजपुत्र अमात्यमहाकार्त्ताकृत्तिकमहादण्डनायक महाप्रतीहारमहासामन्तमहादौःसाधसाधनिकमहाकुमारामात्य प्रमातृसर भङ्गराजस्थानीय उपरिकदाशापराधिकचौरोद्धरणिकदाण्डिकदाण्डपाशिक शौल्किकगौल्मिकक्षेत्रपप्रान्तपालकोट्टपालखण्डरक्षतदायुक्तक विनियुक्तक हस्त्यश्वोष्ट्रबलव्यापृतककिशोरवडवागोमहिष्यजाविकाध्यक्षदूतप्रैषणिकग मागमिक अभित्वरमाणविषयपतितरपतितरिकगौडमालवखशहूणकुलिक कर्ण्णाटकलाटचाटभटसेवकादीन् अन्यांश्चाकीर्त्तितान् स्वपादपद्मोप जीविनः प्रतिवासिनश्च ब्राह्मणोत्तरान्महत्तरकुटुम्बिपुरोगमेदान्ध्रक चण्डालपर्यन्तान् समाज्ञापयति । विदितमस्तु भवतां यथोपरिलिखित

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मेषिकाग्रामः स्वसीमातृण यूतिगोचरपर्यन्तः सतलः सोद्देशः साम्रमधूकः सजलस्थलः समत्स्यः सतृणः सोपरिकरः सदशापराधः सचौरोद्धरणः परिहृतसर्व्वपीडोचाटभटप्रवेशोऽकिञ्चित्प्रग्राह्यो राजकुलीय समस्तप्रत्यायसमेतो भूमिच्छिद्रन्यायेनाचन्द्रार्कक्षितिसमकालः पूर्वदत्त भुक्तभुज्यमानदेवब्रह्मदेयवर्जितो मया मातापित्रोरात्मनश्च पुण्ययशोभि वृद्धये वेदार्थविदो यज्वनो भट्टविश्वरातस्य पौत्राय विद्यावदातचेतसो भट्टश्रीवराहरातस्य पुत्राय पदवाक्यप्रमाणविद्यापारंगताय औपमन्यव सगोत्राय आश्वलायनसब्रह्मचारिणे भट्टप्रवरवीहेकरातमिश्राय शासनी कृत्य प्रतिपादितः। यतो भवद्भिः सर्व्वैरेव भूमेर्द्दानफलगौरवादपहरणे महानरकपातभयाच्च दानमिदमनुमोद्य पालनीयं प्रतिवासिभिः क्षेत्र करैश्चाज्ञाश्रवणविधेयैर्भूत्वा समुचित करहिरण्यादेयादिसर्व्वप्रत्यायोपनयः कार्या इति। संवत् ३३ मार्ग्गदिने २१। तथा च धर्म्मानुशासनश्लोकाः।

सर्व्वानितान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो प्रार्थयत्येष रामः।
सामान्योयं धर्म्मसेतुर्नृपाणां
काले काले पालनीयः क्रमेण ॥ १६ ॥
वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदाफलम् ॥ १७ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सः पच्यते ॥ १८ ॥
इति कमलदलाम्बुबिन्दुलोलां

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श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १९ ॥

श्रेयोविधातुभयवंश विशुद्धिभाजम्

राजाकरोदधिगतात्मगुणं गुणज्ञः ।

आत्मानुरूपचरितं स्थिरयौवराज्यं

श्रीराज्यपालमिह दूतकमात्मपुत्रम् ॥ २० ॥

Summary

This inscsription, engraved on both sides of a copper-plate, consists 52 lines of well-executed and well-preserved writing. The seal soldered on its top bears the well-known Sarnāth device, the *dharma-chakra* with two antelopes at the sides and the legend Śrī-*Dēvapāladēvasya* below. This charter records the grant, by Dēvapāladēva, of a village to a Brāhmaṇa.

After the symbol for *Ōṁ* and the auspicious expression *svasti*, the charter begins with an invocation seeking the blessings of the Buddha (Sugata) in the first verse. Vv. 2-15 set forth the ancestory of Dēvāpāladēva in an ornate style, the eulogy of the rulers mentioned being purely conventional.

All we learn from this part of the inscription is, that Dēvapāla was the son and sucessor of the king Dharmapāla and his wife Raṇṇādēvī, who was a daughter of Parabala of the Rāshṭrakūṭa family; and that Dharmapāla again was the son and successor of the king Gopāla. Dēvapāla, as well as his father and grandfather are represented as having conquered almost the whole of India. V.2 states that Gopāla was such a well-accomplished ruler that his rule testified to the existence

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of the kings of the past like Pṛithu and Sagara. In v.4 the poet of this *prasasti* fancies that the innumerable marching forces of Gopāla so filled the sky with the dust of the earth that the birds of the air could walk upon it. In v.5 it is stated that Dharmapāla was conversant with the precepts of the Śāstras, and that by restraining those who swerved from the right course, he made the castes conform to their proper tenets (*svadharmma*). That he was a religius person is known from v.7 where it is stated that in the course of his expeditions he provided an opportunity to his followers to bathe ceremonially at the holy places of Kēdāra and the confluene of the Gaṅgā and the sea, and to perform auspicious rites at Gōkarṇa and other sacred shrines. V.9 states that he married Raṇṇā-dēvī, the daughter of Parabala of the Rāshṭrakūṭa family. She is praised as the goddess Lakshmī incarnate, as the earth embodied in human form and as Dharmapāla's household goddess (*gṛiha-dēvatā*). Dēva-pāladēva of pleasing manners was born in her who was praise-worthy (*ślāghyā*) and devoted to her husband (*pativratā*).

Dēvapāladēva, who was unsullied in thought, controlling his speech and steadfast in the performance of blameless actions, inherited the kingdom of his father free from troubles, as a Bōdhisattva attains the status of a Buddha (v.12). About his generosity v.14 states that he opened the road of liberality (*tyāga-patha*) which was first made by Bali in the Kṛita age, on which Bhṛigu's descendant walked in the Trētā age, and which was trodden by Karṇa, devoted to his friends (*priya-praṇayin*), in the Dvāpara age, but which had been choked up by Kali age, ever since the enemy[1] of the Śaka went to heaven.

The text of the formal portion of the charter is the same as in the Nālandā plate of Dēvapāladēva ofyear 29 (No.64 below). As regards the object of the grant, Dēvapāladēva from his camp at Mudgagiri[2] on the Ganges, informed his officials and people concerned that he had given the

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village of Mēshikā, which was in the Krimilā-*vishaya* of the Śrīnagara[3]-*bhukti*, to the *bhaṭṭa* Vīhēkarātamiśra, a son of the *Bhaṭṭa* Śrīvarāharāta and the grandson of the *Bhaṭṭa* Viśvarāta, of the Aupamanyava *gōtra* and Āśvalāyana *śākha*; and he ordered to make over to the donee whatever might be due to him in accordance with the grant.

The long list of officials and others to whom the royal order was addressed, and that of the privileges of the donee is also the same as found in the Nālandā plate referred to above, of course with slight differences.

The formal part of the grant closes with the date, the 21st day of the month Mārgaśira of the year 33. Lines 46-50 contain four of the usual benedictive and imprecatory stanzas.

The *Dūtaka* of the grant was the *Yuvarāja* Rājyapāla.

Notes

1. *Śakadvish* refers to the great king Vikramāditya, the reputed destroyer of the tyrant Śaka (*IA.*, XXI. p.258. n.57)

2. Mudgagiri has been identified with modern Mungir (*ibid.*,p.254).

3. Śrīnagara has been identified with modern Patnā (*ibid.*)

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No. 64
NALANDA COPPER PLATE OF DEVAPALADEVA, YEAR 39

Location	: Nālandā, Patna District, Bihar
Date	: 9th century A.D.
Script	: Proto-Nāgarī
Language	: Sanskrit
King	: Dēvapāladēva
Dynasty	: Pāla
Reference	: Shastri Hirananda, *EI.*, XVII, pp. 310-24

Text

Metre: Vv. 22, 23 *Āryā* ; 24, 25, 27, 28 *Vasantatilakā* ; 26 *Praharshiṇī* ; 29 *Anushṭubh* ; 30-33 *Śārdūlavikrīḍita* ; 34 *Sragdharā*

ओं स्वस्ति। श्रीमुद्गगिरिसमावासित श्रीमज्जयस्कन्धावारात् परमसौगत परमेश्वरपरमभट्टारकमहाराजाधिराजश्रीधर्म्मपालदेवपादानुध्यातः परम सौगतः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान्देवपालदेवः कुशली श्रीनगरभुक्तौ राजगृहविषयान्तःपाति अजपुरनयप्रतिबद्धस्व सम्बद्धावच्छिन्नतलोपेत। नन्दिवनाक। मणीवाटक। पिलिपिण्कानय प्रतिब नटिका। प्रचलानयप्रतिबद्ध हस्तिग्राम। गयाविषयान्तःपाति कुमुदसूनु त्रवीथीप्रतिबद्ध पालामकग्रामेषु। समुपगतान् स्वान्. . . . . समाज्ञापयति विदितमस्तु भवताम् यथोपरिलिखितग्रामाः . . . . सुवर्ण द्वपाधिपमहाराजश्रीबालपुत्रदेवेन दूतकमुखेन वयम्विज्ञापिताः यथा मया श्रीनालन्दायाम्विहारः कारितस्तत्र भगवतो बुद्धभट्टारकस्य प्रज्ञापारमिता दिसकलधर्म्मनेत्रीस्थानस्यायार्थे त्रांत्रिकबोधिसत्वगणस्याष्टमहापुरुषपुद्र

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लस्यचातुर्द्दिशार्यभिक्षुसङ्घस्य बलिचरुसत्रचीवरपिण्डपातशयनासनग्ला
नप्रत्ययभेषज्याद्यर्थं धर्मरत्नस्य लेखनाद्यर्थं विहारस्य च खण्डस्फुटित
समाधानार्थं शासनीकृत्यप्रतिपादिताः सम्वत् ३९ कार्त्तिक दिने २१

दक्षिणभुज इव राज्ञः परबलदलने सहायनिरपेक्षः।
दूत्यं श्रीबलवर्म्मा विदधे धर्म्माधिकारेऽस्मिन्॥ २२॥

अस्मिन् धर्म्मारम्भे दूत्यं श्रीदेवपालदेवस्य।
विदधे श्रीबलवर्म्मा व्याघ्रतटीमण्डलाधिपतिः॥ २३॥

आसीदशेषनरपालविलोलमौलि मालामणिद्युतिविबोधितपादपद्मः।
शैलेन्द्रवंशतिलको यवभूमिपालः श्रीवीरवैरिमथनानुगताभिधानः॥ २४॥

हर्मस्थलेषु कुमुदेषु मृणालिनीषु
शङ्केन्दुकुन्दतुहिनेषु पदन्दधाना।
निःशेषदिङ्मुखनिरन्तरलब्धगीतिः
मूर्त्तेव यस्य भुवनानि जगाम कीर्त्तिः॥ २५॥

भ्रूभङ्गे भवति नृपस्य यस्य कोपान्निर्भिन्नाः सह हृदयैर्द्विषां श्रियोपि।
वक्राणामिह हि परोपघातदक्षा जायन्ते जगति भृशङ्गतिप्रकाराः॥ २६॥

तस्याभवन्नयपराक्रमशीलशाली राजेन्द्रमौलिशतदुर्ल्लळिताङ्घ्रियुग्मः।
सूनुर्युधिष्ठिरपराशरभीमसेनकर्ण्णार्ज्जुनार्ज्जितयशाः समराग्रधीरः॥ २७॥

उद्धूतमम्बरतलाद्युधि सञ्चरन्त्या
यत्सेनयावनिरजःपटलं पदोत्थम्।
कर्ण्णानिलेन करिणां शनकम्वितीर्ण्णं

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कुलन्दैत्याधिपस्येव यद्याशोभिरनारतम्॥ २९॥

पैलोमोव सुराधिपस्य विदिता सङ्कल्पयोनेरिव

प्रीतिः शैलसुतेव मन्मथरिपोल्लक्ष्मीर्मुरारेरिव।

राज्ञः सोमकुलान्वयस्य महतः श्रीधर्मसेतोः सुता

तस्याभूद्वनीभुजोऽग्रमहिषो तारेव ताराह्वया॥ ३०॥

मायायामिव कामदेवविजयी शुद्धोदनस्यात्मजः

स्कन्दो नन्दितदेववृन्दहृदयः शम्भोरुमायामिव।

तस्यान्तस्य नरेन्द्रवृन्दविनमत्पादारविन्दासनः

सर्व्वोर्व्वोपतिगर्व्वखर्व्वणचणः श्रीबालपुत्रोऽभवत्॥ ३१॥

नालन्दागुणवृन्दलुब्धमनसा भक्त्या च शौद्धोदने

र्बुध्वा शैलसरित्तरंगतरलां लक्ष्मीमिमां क्षोभनाम्।

यस्तेनोन्नतसौधधामधवलः सङ्घार्थमित्रश्रिया

नानासद्गुणभिक्षुसङ्घवसतिस्तस्याम्विहारः कृतः॥ ३२॥

भक्त्या तत्र समस्तशत्रुवनितावैधव्यदीक्षागुरुं

कृत्वा शासनमाहितादरतया यम्प्रार्थ्य दूतैरसौ।

ग्रामान् पञ्च विपञ्चितोपरियथोद्देशानिमानात्मनः

पित्रोर्ल्लोकहितोदयाय च ददौ श्रीदेवपालं नृपम्॥ ३३॥

यावत्सिन्धोः प्रवन्धः पृथुलहरजटाक्षोभिताङ्गा च गङ्गा

गुर्व्वीं धत्ते फणीन्द्रः प्रतिदिनमचलो हेलया यावदुर्व्वीम्।

यावच्चास्तोदयाद्री रवितुरगखुरोद्घृष्टचूडामणीस्त

स्तावत्सत्कीर्त्तिरेषा प्रभवतु जगताम्सत्क्रिया रोपयंती॥ ३४॥

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Summary

This inscription, is engraved on both sides of a copper-plate, consisting 66 lines of writing. It is composed in an ornate style empolying punning words and figures of speech like *Upamā*, *arthāntaranyāsa*, etc., and drawing comparisons from the Hindu mythology. It records the grant, by Dēvapāladēva, of five villages to the Buddhist monastery at Nālandā, which was built by the ruler of Suvarṇadvīpa[1].

The introductory portion of the inscription, consisting of the first 25 lines, is identical with the similar portion of the Mungir copper-plate grant of the same king (No.63 above).

The formal portion of the inscription states that *Paramasaugata* (devout worshipper of the Buddha) *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* Dēvapāladēva, who meditated on the feet of *Paramasaugata Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* Dharmapāladēva, at the request of Bālaputradēva the ruler of *Suvarṇadvīpa*, made through an ambassador, granted five villages for the increase of the fame and merit of his parents and himself for the sake of income (*āyārthē*) towards the blessed lord Buddha, for the offerings and oblations, for the various comforts of the revered *bhikshus* of the four quarters, *viz*., shelter, garments, alms, beds, medicines, for writing the *dhrma-ratnas* or Buddhist texts, and for the upkeep of the monastery built at the instance of the said king of Suvarṇadvīpa. The villages thus granted were Nandivanāka, Maṇivāṭaka, Naṭikā and Hastigrāma[2] in the Rajagṛiha[3]-*vishaya*, and Pālāmaka in the Gayā-*vishaya* of the Śrīnagara-*bhukti*[4].

The officials to whom the royal order regarding the grant was addressed, and the privileges and the conditions attached to the grant are all similar to those mentioned in the Mungir copper-plate grant referred to above.

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The date of the grant given in line 42 is the 21st day of Kārtika of the (regnal) year 39. This is followed by six of the usual imprecatory and benedictory stanzas. The *Dūtaka* of the grant was Balavarmman, the ruler of the Vyāghrataṭī-*maṇḍala*[5], who was the right hand of the king, as it were, and who never depended on others' help for crushing hostile forces (v.23).

Then the inscription gives an account of Bālaputra-dēva, the king of Suvarṇadvīpa at whose instance the endowment was made. *Mahārāja* Bālaputradēva was the overlord of Suvarṇadvīpa. His mother was Tārā, the daughter of a king Dharmasētu of the lunar race and the queen consort of the mighty king who was the son of the renowned ruler of "Yavabhūmi". The latter, we are told, was the ornament of the Śailēndra dynasty.[6]

Vv.24-26 praise the king of Yavabhūmi as one whose name was conformable to the tormentor of the brave forces (*vīra-vairi-mathana*)[7], whose white fame, being incessantly sung in all quarters, pervaded the whole universe, and whose frown in anger shattered the fortunes of the enemies. Vv.27-30 describe his son[8] as the foremost warrior who was as famous as Yudhishṭhira, Parāśara, Bhīmasēna, Karṇṇa and Arjuna. His queen consort Tārā was the daughter of the great ruler Dharmasētu[9] of the lunar race. She resembled the Buddhist goddess Tārā herself. Vv.31-33 state that as the Buddha was born to Māyā and Skanda was born of Umā, so was born Bālaputradēva of Tārā; that through devotion to the Buddha he built a monastery at Nālandā which became the abode of assembly of monks; and that, having requested king Dēvapāladēva, through envoys, granted[10] the five villages, whose purpose has been noticed above for the welfare of himself, his parents and the world.

The charter concludes with a stanza expressing a wish for the long life of the meritorious act (*kīrtti*) of the grant.

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Notes

1 Suvarṇadvīpa is the modern Sumatra (*EI.*, XVII, p.312)

2. Nandivānaka, Maṇivāṭaka and Hastigrāma have been identified with the modern villages of Nadiune or Naunvan, Manianwan and Hethoa Bīghā in Bihār Thānā respectively and Naṭikā with Nai Pokhar in Sialo Thānā, all situated in the proximity of Nālandā (*ibid.*, p.317).

3. Rājagṛiha is the modern Rājgir (*ibid.*)

4. Śrīnagara is the modern Patnā (*ibid.*)

5. Vyaghrataṭi-*maṇḍala* lay within the *bhukti* of Puṇḍravardhana (modern Rājshāhi district of Bengal, *ibid.*, p.316).

6. Rulers of he Śailēndra dynasty raised a great empire which comprised Sumatra, Java Malay Peninsula and most of the islands of the Indian Archipelago in the eighth century A.D. (*The Age of Imperial Kanauj*, p.412).

7. On the basis of his epithet *vīra-vairi-mathana* the ruler of Yavabhūmi has been identified with the Śailēndra king Dharaṇīndra (*ibid.*).

8. His name has been determined as Samarāgravīra which is an epithet given to him in the present record (*ibid.*)

9. King Dharmasētu's identification has been suggested with the Emperor Dharmapāla (*ibid.*)

10. Even though the king Bālaputradēva is stated to have granted the villages it was actually Dēvapāladēva who was the grantor as specified in the formal part of the inscription. There appears to be some mistake on the part of the drafter of the grant.

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No. 65
GHOSRAWA BUDDHIST INSCRIPTION

Location : Ghōsrāwā, Patna District, Bihar

Date : 9th century A.D.

Script : Northern alphabet

Language : Sanskrit

King : Dēvapāla

Dynasty : Pāla

Reference : Kielhorn, F., *IA.*, XVII, pp.307-312

Text

Metre: Vv. 1, 3-7, 9, 11, 12, 13, 15 *Vasantatilakā*; 2, 10, 14 *Śārdūlavikrīḍita*; 8 *Indravajrā*; 16 *Mandākrānta*

श्रीमानसौ जयति सत्त्वहितप्रवृत्त

सन्मानसाधिगततत्त्वनयो मुनीन्द्रः।

क्लेशात्मनां दुरितनक्रदुरासदान्तः

संसारसागरसमुत्तरणैकसेतुः॥ १॥

अस्यास्मद्गुरवो बभूवुरबलाः सम्भूय हर्त्तुं मनः

का लज्जा यदि देवलो न बलवानस्मि त्रिलोकप्रभौ।

इत्यालोचयतेव मानसभुवा यो दूरतो वर्जितः

श्रीमान्विश्वमशेषमेतदवताद्बोधौ सवज्रासनः॥ २॥

अस्त्युत्तरापथविभूषणभूतभूमि

र्देशोत्तमो नगरहार इति प्रतीतः।

तत्र द्विजातिरुदितोदितवंशजन्मा

नाम्नेन्द्रगुप्त इति राजसखो बभूव॥ ३॥

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रज्जेकया द्विजवरः स गुणी गृहिण्या

युक्तो रराज कलयाऽमलया यथेन्दुः ।

लोकः पतिव्रतकथा परिभावनासु

संकीर्त्तनं प्रथममेव करोति यस्याः ॥ ४ ॥

ताभ्यामजयत सुतः सुतरां विवेकी

यो बाल एव कलितः परलोकबुद्ध्या ।

सर्व्वोपभोगसुभगेपि गृहे विरक्तः

प्रव्रज्यया सुगतशासनमभ्युपैतुम् ॥ ५ ॥

वेदानधीत्य सकलान् कृतशास्त्रचिन्तः

श्रीमत्कनिष्कमुपगम्य महाविहारम् ।

आचार्यवर्यमथ स प्रशमप्रशस्यं

सर्व्वज्ञशान्तिमनुगम्य तपश्चचार ॥ ६ ॥

सोयं विशुद्धगुणसम्भृतभूरिकीर्त्तेः

शिष्योऽनुरूपगुणशीलयशोभिरामः ।

बालेन्दुवत्कलिकलङ्कविमुक्तकान्ति

र्वन्द्यः सदा मुनिजनैरपि वीरदेवः ॥ । ७ ॥

वज्रासनं वन्दितुमेकदाऽथ

श्रीमन्महाबोधिमुपागतोऽसौ ।

द्रष्टुं ततोऽगात्सहदेशीभिक्षून्

श्रीमद्यशोवर्म्मपुरं विहारं ॥ ८ ॥

तिष्ठन्नथेह सुचिरं प्रतिपत्तिसारः

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श्रीदेवपालभुवनाधिपलब्धपूजः ।

प्राप्तप्रभः प्रतिदिनोदय पूरिताशः

पूषेव दारिततमःप्रसरो रराज ॥ ९ ॥

भिक्षोरात्मसमः सुहृद्भुज इव श्रीसत्यबोधेर्निजो

नालन्दापरिपालनाय नियतः सङ्घस्थितेर्यः स्थितः ।

येनैतौ स्फुटमिन्द्रशैलमुकुटश्रीचैत्यचूडामणी

श्रामण्यव्रतसंवृतेन जगतः श्रेयोऽर्थमुत्थापितौ ॥ १० ॥

नालन्दया च परिपालितयेह सत्या

श्रीमद्विहारपरिहारविभूषिताङ्ग्या ।

उद्भासितोपि बहुकीर्त्तिवधूपतित्वे

यः साधुसाधुरिति साधुजनैः प्रशस्तः ॥ ११ ॥

चिन्ताज्वरं शमयताऽर्त्तजनस्य दृष्ट्या

धन्वन्तरेरपि हि येन हतः प्रभावः ।

यश्चेप्सितार्थपरिपूर्णमनोरथेन

लोकेन कल्पतरुतुल्यतया गृहीतः ॥ १२ ॥

तेनैतदत्र कृतमात्ममनोवदुच्चै

र्वज्रासनस्य भवनं भुवनोत्तमस्य ।

संजायते यदभिवीक्ष्य विमानगानां

कैलासमन्दरमहीधरशृङ्गशङ्का ॥ १३ ॥

सर्व्वस्वोपनयेन सत्त्वसुहृदामौदार्यमभ्यस्यता

सम्बोधौ विहितस्पृहं सह गुणैर्विस्पर्द्धि वीर्यन्तथा ।

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अत्रस्थेन निजे निजाविहबृहत्पुण्याधिकारे स्थिते

येन स्वेन यशोध्वजेन घटितौ वंशावुदीचीपथे ॥ १४ ॥

सोपानमार्गमिव मुक्तिपुरस्य कीर्त्ति

मेतांविधाय कुशलंयदुपात्तमस्मात् ।

कृत्वादितः सपितरं गुरुवर्गमस्य

सम्बोधिमेतु जनराशिरशेष एव ॥ १५ ॥

यावत्कूर्म्मो जलधिवलयां भूतधात्रीं बिभर्त्ति

ध्वान्तध्वंसी तपति तपनो यावदेवोग्ररश्मिः ।

स्निग्धालोकाः शिशिरमहसा यामवत्यश्चयाव

त्तावत्कीर्त्तिर्जयतु भुवने वीरदेवस्य शुभ्रा ॥ १६ ॥

Summary

This inscription, engraved on a stone-slab, consists 19 lines of well-preserved writing. Except for the opening symbol for *Ōṁ*, it is in verse throughout.

The first verse hails victory to the Buddha (*munīndra*) who found out the system of truth for the welfare of the beings; and the second one invokes his protection from whom the mind-born (*i.e.* Māra) drew far aloof knowing well his (Māra's) incompetence to seduce him.

Vv.3-13 describe the career and meritorious acts of a personage named Vīradēva, the son of Indragupta and his wife Rajjēkā, who was born in a noble Brahmanical family, at Nagarahāra (in the Jalālābād valley) in Uttarāpatha (or Northern India). Anxious to follow the teaching of Buddha (*Sugata-śāsana*), he went, after he had studied the Vēdas and the Śāstras, to the great Kanishka-*vihāra* (in the neighbourhood of the modern Peshawar), where he became the disciple of the teacher Sarvjñaśānti,

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and as it appears, formally embraced the Buddhist faith. He subsequently visited the diamond-throne (*Vajrāsana*) at Mahābōdhi (or Bōdh-Gayā), and from there went to a *vihāra*, called Yaśōvarmapura, 'the town of Yaśōvarman', where he stayed for a long time, enjoying the patronage of the king Dēvapāla. Vīradēva erected two *chaityas* on the hill Indraśaila (or Giryēk, about 5 miles south-west of Ghōsrāwā); and he was elected by the *saṁgha*, or assembly of monks, probably in succession to a monk named Satyabōdhi, to preside over the monasteries at Nālandā (the modern Baragaon, about 9 miles west of Ghōsrāwā). He earned a very good name as governor of monasteries.

V.13 containing the main object of the inscription records the erection, probably at the place where the stone containing the inscription was found, of an edifice for a *vajrāsana* or diamond-throne by Vīradēva. This edifice is described as lofty like his own mind, and as having aroused suspicion in the minds of those who saw it while moving in celestial cars as to if it was a peak of the mountain Kailāsa or of Mandara. The next verse (14) praises the virtues of Vīradēva *viz.*, his generosity (*audārya*) and his manliness (*vīrya*) directed towards the attainment of perfect wisdom, and states that he hoisted the banner of his fame on the two poles (of his family) in the Udīchīpatha (the northern region).

Vv.15-16 express the desire that because of the merit acquired by the erection of the edifice the whole assemblage of men headed by the circle of Viradēva's elders might attain to wisdom, and that the edifice might last long.

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No. 66
LUCKNOW MUSEUM COPPER-PLATE INSCRIPTION OF SURAPALA I

Location : Lucknow, Lucknow District, Uttar Pradesh

Date : 9th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Śūrapāla

Dynasty : Pāla

Reference : Sircar, D.C., *EI.*, XL, pp. 4-16

Text

Metres : Vv.1, 2, 8, 17, 19, 24 *Sragdharā* ; 3, 12, 23, 29 *Vasantatilakā* ; 4, 5, 7, 9, 10, 13, 14, 18, 22 *Śārdūla-vikrīḍita* ; 6, 21 *Mandākrāntā* ; 11 *Āryā* ; 15 *Upajāti* ; 16, 20, 25-27, 31 *Anushṭubh* ; 28 *Pushpitāgrā* ; 30 *Indravajrā*

श्रीशूरपालदेवस्य ॥ सिद्धम् स्वस्ति ॥

श्रीमद्गोपालवंशोज्ज्वलतिलकतया ख्यातिमान् सार्व्वभौमो

बिभ्रद्वीर्यम्बलञ्च प्रशमितविषमोद्दामकन्दर्प्पदोषः ।

शन्सन्नित्यं प्रजानां करमुभयकरं दर्शयन् धर्म्ममार्ग्गं

श्रीमान् सर्व्वार्थसिद्धो जयति जिनवरः शूरपालश्च देवः ॥ १ ॥

श्रीमान्गोपालनामा धवलनिजयशोधौतदिक्कक्रवालः

क्ष्मापालः शेषकल्पप्रबलभुजशिलास्तम्भविश्रान्तविश्वः ।

आसीद्यस्य प्रयाणे स्वबलपदभरोद्धूतधूलीनिरोधा

दुष्णांशुः प्रोषितोष्मा शशिरुचिरकरोज्जागरूकानुलूकान् ॥ २ ॥

राज्ञां प्रणामसुहृदां मुकुटारुणाश्म

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रश्मिच्छटापरिचयव्यतिकीर्णवर्णाः।
यस्माद्विनिर्म्मलनखद्युतयः सवृन्त
शेफालिकाकुसुमशेखरतामवापुः॥ ३॥
लक्ष्मीजन्मनिकेतनं समकरो वोढुं क्षमः क्ष्माभरं
पक्षच्छेदभयादुपस्थितवतामेकाश्रयो भूभृताम्।
मर्यादापरिपालनैकनिरतः शौर्यालयोभूत्सुत
स्तस्याम्भोधिविलासहासमहिमा श्रीधर्म्मपालो नृपः॥ ४॥
सद्धर्म्मोयमिति क्वचित्क्वचिदयं धर्मः खराद्रेरिति
शम्भोर्द्धर्म्म इति क्वचित्क्वचिदयन्धर्म्मो मुरारेरिति।
प्रव्रज्याप्रतिपन्नमप्यनुदिनं यन्नामवर्ण्णश्रुतैः
प्रौढारातिकदम्बकम्भयचलच्चेतो न लेभे धृतिम्॥ ५॥
अम्भोधीनां प्रकृतिधवला फेनराजिश्चतुर्ण्णाम्
शत्रुस्त्रीणां वदनकमल प्लोषनीहारवृष्टिः।
पातालान्तर्द्विगुणितफणिग्रामणीकायकान्तिः
कीर्तिर्यस्य प्रसरति जगत्पञ्जरे राजहंसी॥ ६॥
कालोस्मिन्नामितो जरा स्मरजिता बाणो गणोस्मिन् कृतो
विष्णुः कंसमिहावधिन्निहतवान् भीमोत्र दुःशासनम्।
रामः सेतुमिहाकरोदिति जयन्नाशाः पराक्रम्य यः
सूतश्रावितसत्कथायतिकरो देशानपश्याद्बहून्॥ ७॥
ये स्वीकुर्व्वन्ति शौरेः श्वसितपरिमलं योगनिद्राशयालोः
यैश्चक्रे चण्डवेलावलनकलकलः कन्दरे मन्दराद्रेः।

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ये भूवन्स्फारलक्ष्मीनयनकुवलयस्रग्विणस्ते तरङ्गाः
क्षीराब्धेर्याचमानाः श्रमजलमपिबन्स्वानिलैः शीकराद्रैः ॥ ८ ॥
प्रेयस्सत्यमनन्तभोगनिलयं गोपालधर्म्मक्रम
प्राप्ताङ्गाम्परिपालयन्तमजितं स प्राप लक्ष्मीपतिः ।
श्रीमत्पादनखेन्दुदीधितिभरोदन्वन्निमग्नाखिल
क्षोणीभृन्मुकुटान्तपत्रमकरं श्रीदेवपालं सुतम् ॥ ९ ॥
श्वासास्ताण्डवितश्लथालकशिखाः शेते कपोलस्थली
तल्पे पाणिमये स्तनौ स्तबकयन्त्यक्ष्णोरपाम्बिन्दवः ।
चेतः प्राणविसृष्टये स्पृहयतीत्याच्छादितस्वामिनो
यद्वैरिप्रमदाजनस्य न कदाप्येषा दशा प्रोषिता ॥ १० ॥
निर्भरभरितविहायसि यद्यशसि क्षणमदीधरत् तुरगान् ।
क्षीरोदतरणशङ्कासमाकुलः सारथिस्तरणेः ॥ ११ ॥
यो जातुरूपमयमायतनं जिनस्य
जाबूनदादिशिखरप्रतिपक्षलक्ष्मी ।
नेपालनाथविजयी विदधे सुवर्ण्ण
दीपाधिपप्रणतिलम्भिततुङ्गकीर्त्तिः ॥ १२ ॥
आ विन्ध्यात् शवरीरतोत्सवसुहृद्वङ्गीवनश्यामलात्
आ प्रालेयगिरेरुमास्मितसुधास्रोतःप्लुताधित्यकात् ।
आ सूर्योदयसाक्षिणो जलनिधेः सारस्वतीनामपाम्
पूर्णादा च यदङ्घ्रिपङ्कजयुगे भृङ्गत्वमापुर्नृपाः ॥ १३ ॥
श्रीमद्दुर्ल्लभराजराजतनया श्रीमाहटाख्याभव

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द्देवी तस्य करग्रहप्रणयिनी श्लाघ्या द्वितीयेव भूः।
प्रत्येतव्यपतिव्रतागुणकथाः शैलात्मजारुंधती
सावित्रीरपि याचकार चरितैः पुण्यामृत स्यन्दिभिः॥ १४॥
आर्यामसौ रामपराजितां सतीम्
जयानुजातामथ सर्व्वमङ्गलाम्।
सद्गोत्रजानां सुभगां सदाशिवो
यां प्राप्य सोभूत्परमेश्वरः सुखी॥ १५॥
नाप्नुवन्ति गतिं यस्या मनोरथशतैरपि।
दानधीकीर्त्तिचारित्र्यसत्येष्वन्याः कुलस्त्रियः॥ १६॥
पुत्रस्ताभ्यां शिवाभ्यामिव जगति गतः स्वामिभावात्प्रतिष्ठाम्
उर्व्वीभृद्गर्व्वखर्व्वीकरणपटुतरां शक्तिमुग्रान्दधानः।
देवानां भीतिभाजामभयवितरणैकाध्वरप्राप्तदीक्षो
देवः श्रीशूरपालः किमपरमपरोभून्महासेन एव॥ १७॥
मायमूलगृहं पुराणपुरुषं क्रोडाननं वामनं
नित्योदीर्ण्णगदं विनायकयुतं दिव्याङ्गनालोकितम्।
पश्यन्त्या बहुसेर्ष्यमेव हि हरिं त्यक्त्वा विरागादिव
श्रीमद्यौवनरूपसद्गुणतृषा देव्या श्रियाश्लेषितः॥ १८॥
प्रस्थाने यस्य सेनाभरविधुरधरभारनिर्भुग्णभोग
श्राम्यत्शेषाहिमुक्ता विषशिखिपरुषश्वासधूमच्छटेव।
उद्गच्छन्ती समन्ताद्बहलविलपथैर्व्याप दिक्चक्रवालम्
तत्कालोन्मीलिताश्मा जरठभरखरा धूसरा धूलिलेखा॥ १९॥

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यस्य निस्त्रिंशपानीये नीलोत्पलवनोज्ज्वले ।

निमज्ज्य राजहंसानामुन्मज्ज पुनः कुलम् ॥ २० ॥

प्रालेयांशोः प्रशमितमृगश्यामिकैरानयद्भि

र्लक्ष्मीं क्षीरोदधिहिमवतोः शेषसिन्धुक्षितिधराः ।

नागो मूर्द्धप्रततपलितभ्रान्तिभिर्यद्यशोभिः

प्राग्भूपानां वतमणिनिभाः कीर्त्तयः कुन्दभासः ॥ २१ ॥

अनतव्र्योमसमुद्रमौर्व्वीशिखिनः काष्ठां समारोधता

यस्य व्याप्तदिशा द्विषन्नृपतयस्तप्ताः प्रतापोष्मणा ।

भेजुः सान्द्रसुगन्धिचन्दनवनच्छायापथश्यामलान्

उत्सङ्गान्मलयस्य सन्ततहिमान् प्रालेयशैलस्य च ॥ २२ ॥

यस्यासिकृत्तरिपुकुञ्जरकुम्भपीठ

निष्ठ्यूतमौक्तिकसटाः समरे विरेजुः ।

लाजा इवाखिलजगज्जयिनो जयश्री

पाणिग्रहप्रकरणावसरे विकीर्णाः ॥ २३ ॥

आ विन्ध्याद्दन्तिदन्तक्षतविषमशिलाशीर्णरेवातरङ्गा

आ कैलासाद्दशास्यप्रकटभुजबलक्षोभविस्रस्तशक्तेः ।

आ शैलाभ्यामुभाभ्यामशिशिरकिरणोत्पत्तिपातास्पदाभ्याम्

आज्ञां यस्योत्तमाङ्गैः स्रजमिव बिभराञ्चक्रिरे भूमिपालाः ॥ २४ ॥

स खलु भागीरथीपथप्रवर्त्तमाननानाविधनौवाटकसम्पादितसेतुबन्धनिहित शैलशिखरश्रेणिविभ्रमात्। निरतिशयघनघनाघनघटाश्यामायमानवासर लक्ष्मीसमारब्धसन्ततजलदसमयसन्देहात् उदीचीन् आनेकनरपतिप्रा

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भृतीकृताप्रमेयहयवाहिनीखररखुरोत्खातधूलीधूसरितदिगन्तरालात् परमेश्वरसेवासमायाताशेषजम्बूद्वीपभूपालानन्तपादातभरनमदवनेः श्रीमुद्गगिरिसमावासितश्रीमज्जयस्कन्धावारात् परमसौगतपरमेश्वरपरमभट्टारकमहाराजाधिराजश्रीदेवपालदेवपादानुध्यातः परमसौगतः परमेश्वरः परमभट्टारकः महाराजाधिराजः श्रीमान् शूरपालदेवः कुशली। शृङ्गारभुक्तौ क्रौञ्चधानकविषयान्तःपाति अङ्गारगर्त्तिका ग्राम। देवराष्ट्रवैषयिकवासन्ती ग्राम। कुलपुत्रग्राम। कल्मषनाशपारवैषयिकनवल्लिकाग्रामेषु॥ समुपागतान् अशेषराजपुरुषान् राजनकराजपुत्रराजामात्य। महासामन्त। महासेनापति। महासान्धिविग्रहिक। महाक्षपटलिक। महाप्रतीहार। महाकार्ताकृतिक। महादौस्साध्यसाधनिक। महादण्डनायक। महाकुमारामात्य। राजस्थानीयोपरिक। दशापराधिक। चौरोद्धणिक। दाण्डिक। दण्डपाशिक। शौल्किक। गौल्मिक। क्षेत्रप। प्रान्तपाल। कोट्टपाल। खण्डरक्ष। तदायुक्तक। विनियुक्तक। हस्त्यश्वोष्ट्रबलव्यापृतक। किशोरवडवागोमहिष्यजाविकाध्यक्ष। दूतप्रेषणिक। गमागमिक अभित्वरमाण। विषयपति। तरिक। गौडमालवखषहूणकुलिककर्णातलाटचाटभटसेवकादीनन्यांश्चाकीर्त्तितान्। राजपादोपजीविनःप्रतिवासिनो ब्राह्मणोत्तरान्। महत्तमकुटुम्बि। मेदान्ध्रचाण्डालपर्यन्तान् यथार्हं मानयति बोधयति समादिशति च। विदितमस्तु भवताम्। महादेवीश्री माहटाभट्टारिकया दूतकमुखेन वयं श्राविताः यथास्मद्वारणसीय श्रीमाहटेश्वरस्य। अङ्गारगर्त्तिकवासन्तिकाग्रामौ। तथा अस्मादभिप्रेत शैवाचार्यपर्षदः। कुलपुत्रकनवल्लिकाग्रामौ च

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अस्मत्पुण्ययशोभिवृद्धये। पूजासत्त्राद्यर्थं शासनीकृत्य श्रीमान् महाराजो ददात्विति तच्छिष्यप्रशिष्येभ्यश्च। अतोस्माभिस्तदीय श्रावणिकया एते ग्रामयथोपरिलिखिता स्वसीमातृणयुतिगोचरपर्यन्तास्स तलास्सोद्देशास्सम्रमधूकास्सजलस्थलास्सगर्त्तोषरास्सोपरिकराः। स दशापराधस्सचौरोद्धरणः परिहृतसर्व्वपीडा अचाटभटप्रवेशा अकिञ्चित्प्र ग्राह्याः समस्तराजभागभोगकरहिरण्यादि प्रत्यायसमेता भूमिच्छिद्र न्यायेन चन्द्रार्क्कक्षितिसमकालं तस्मै दत्ता इति। मत्वा चैवं भवद्भिर्द्दानमिदमनुमन्तव्यम् भाविभिरपि भूपतिभिर्भूमेर्द्दानफलगौरवादप हरणे महानरकपातभयाच्च दानमिदमनुमोद्य परिपालनीयं प्रतिवासिभिः क्षेत्रकरैश्चाज्ञाश्रवणविधेयैर्भूत्वा समुचितसर्व्वप्रत्ययोपनयः कार्य इति। संवत् ३ आश्विनशुदि २॥ तथा धर्म्मानुशंसनश्लोकाः॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २५॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ २६॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायाङ्कृमिर्भूत्वा पितिऋभिस्सह पच्यते॥ २७॥
इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुद्ध्वा
न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ २८॥

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अस्मत्कुलक्रममुदारमुदाहरद्भि

र्न्यैश्च दानमिदमभ्यनुमोदनीयम् ।

लक्ष्म्यास्तडित्सलिलवुद्बुदचञ्चलाया

दानं फलं परयशःपरिपालनञ्च ॥ २९ ॥

यानीह दत्तानि पुरा नरेन्द्रै

र्दानानि धर्म्मार्थयशस्कराणि ।

निर्म्माल्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ ३० ॥

श्रीमान् श्रीशूरपालेन नृपचन्द्रमसा कृतः ।

हरिर्युद्जिष्ठिरेणेव बलवर्म्मात्र दूतकः ॥ ३१ ॥

उत्कीर्णमिदं शासनं सामन्तदक्कदासवैरोचनदासाभ्याम् ॥

Summary

This inscription, engraved on both sides of a single copper-plate, consists 72 lines of well-preserved writing. The usual *Dharma-chakra* seal affixed to the top of the plate bears the legend *Śrī-Śūrapāladēvasya.* This inscription is composed both in verse and prose. It records the grant of four villages by the Pāla king Śūrapāladēva.

The inscription begins with the *Siddham* symbol and the auspicious word *svasti.* This is followed by 24 stanzas forming introductory part of the record. V.1 hails the victory of the Sarvārthasiddha-jinavara (*i.e.* the Buddha) as well as the reigning monarch Śūrapāla with the help of epithets having *double entendre.* V.2 introduces Gōpāla, the first king of the Pāla house and V.3 states that the subordinate rulers were bowing down to him. Vv.4-8 introduce Gōpāla's son and successor Dharmapāla and narrate his greatness, mostly in a conventional manner.

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He is indirectly compared with the ocean with the help of a set of epithets having double meanings. It is suggested that, although Dharmapāla was a follower of Buddhist pacifism, to his enemies he was a terrible fighter like Rāma (*Kharāri*), Śiva and Vishṇu (*Murāri*). His fame is said to have spread all over the world. In the course of a *digvijaya* this king is said to have visited various countries in which context Mathurā, Rāmēśvara (*sētubandha*) and other places have been referred to. Vv. 9-11 introduce Dharmapāla's son Dēvapāla and extols his virtues. It is stated that a large number of subordinate rulers bowed down to him. Further, by the suggestion that the wives of his defeated enemies did not suffer the pangs of separation from their husbands, it is implied that the latter were neither killed nor imprisoned by the victor. His fame is said to have covered the entire sky. In V.12 Dēvapāla is represented not only as conqueror of the king of Nēpāla and as one to whom the king of Suvarṇadvīpa bowed down, but also as one who built a temple of gold (*i.e.*, covered with gold-plating) for the Jina (Buddha). V.13 gives the boundaries of the conventional sphere of Dēvapāla's political influence as the Vindhya in the south, the Himalayas in the north, the Eastern sea or the Bay of Bengal in the east, and the Western ocean or the Arabian sea in the west[1]. Vv.14-16 praise Dēvapāla's queen named Māhaṭā who was a daughter of a king named Durlabha-rāja. She is represented as the co-wife of the Earth (*dvitīy-ēva bhūḥ*) and an equal of Pārvatī, Arundhatī and Sāvitrī in the matter of devotion to her husband. She is compared with the goddess Satī-Sarvamaṅgalā. It is stated that the ladies of good families (*kula-striyaḥ*) failed to reach her standard in respect of charity, intellect, fame, good behaviour and truthfulness.

Vv.17-24 praise the glory of Śūrapāla born of Dēvapāla and Māhaṭā just as the god Mahāsēna (Skanda-Kāttikēya), was born of Śiva and Śivā (*i.e.*, Pārvatī). Śrī

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(*i.e.*, Rājalakshmī) is stated to have preferred Śūrapāla as her husband, to the god Vishṇu. The king is stated to have killed his enemies with his sword and the march of his army raised a lot of dust. Further, it is said that his great fame rendered the glory of the past kings insignificant.

The prose passage following this eulogy records that *Pramasaugata* (devout worshipper of Buddha) *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, Śūrapāladēva who was meditating on the feet of *Paramasaugata Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, Dēvapāladēva granted the villages of Aṅgāragarttikā in the Kraunchadhānaka-*vishaya* of the Śrīnagara-bhukti and Vāsantikā in the Dēvarāshṭra-*vishaya* apparently of the same *bhukti*, for *pūjā*, *sattra*, *etc.*, of the god Māhaṭēśvara installed by the queen Māhaṭā at Vārāṇasī, and the villages of Kulaputraka and Nāvallikā-grāma in the Kalmashanāśapāra-*vishaya* in favour of the association (*parshad*) of the Śaiva Āchāryas adored by the queen mother. This grant was made on the advice of the queen mother Māhaṭā.

The royal order declaring this grant was issued from the victorious camp situated at Mudgagiri (modern Monghyr) on the Bhāgīrathī (Ganges). This place has been described as teaming with an assemblage of horsemen presented by the Udīchya kings and the foot-soldiers accompanying the kings of Jambūdvīpa coming for doing service to the Pāla emperor, *i.e.*, Śūrapāladēva (*Paramēśvara-sēvā-samāyāta*). This order was addressed to a number of Royal officers called *rājapurushas* and others who also figure in the similar contexts in the Khālimpur plate and Nālandā plate of Dharmapāladēva (No. 64 above). The conditions of this grant, beginning with *svasīmātṛinayūtigōchara*, *etc.*, are also found in the two inscriptions just referred to.

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The date of this charter is the second day of the bright half of the month of Āśvina in the king's third regnal year.

The charter concludes with six of the usual imprecatory and benedictory verses.

Dūtaka (executor) of the charter was Balavarman and it was engraved by the Sāmantas Dakkadāsa and Vairōcha-nadāsa.

Notes

1. V.13 refers to the smaller *Chakravarti-kshētra* some times mentioned in connection with a North Indian imperial ruler (*EI.*, XL, pp.7-8).

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No. 67
MALDA DISTRICT MUSEUM COPPER-PLATE CHARTER OF MAHENDRAPALADEVA

Location : Malda, Malda District, West Bengal

Date : 9th century A.D.

Script : Proto-Bengali

Language : Sanskrit

King : Mahēndrapāladēva

Dynasty : Pāla

Reference : K.V.Ramesh and S.Subramonia Iyer, *EI.*, XLII, pp.6-29

Text

Metres: Vv. 17-19, 21, 23 *Anushṭubh* ; 24 *Indravajrā* ; 2, 25, 29, *Mālinī* ; 34 *Mandākrānta* ; 29 *Pṛithvi* ; 20 *Pushpitāgrā* ; 1, 4, 8, 10, 14, 15, 26, 31 *Śārdūlavikrīḍita* ; 5, 27, 32 *Sragdharā* ; 3, 6, 7, 12, 13, 16, 22, 33 *Vasantatilakā* ; 9, 11, 28, 30 *Upajāti*

सिद्धम् स्वस्ति ।

श्रीमान्मानितशासनो निजबलैरध्यासितो वीर्यवान्

अत्यानन्दसुभूतिनन्दितमहादानप्रियः क्षान्तिमान् ।

भास्वद्वंशभवः प्रजाहितकरो निःशेषभूमीश्वरः

सिद्धार्थो भुवनानि पातु सुगतः पाता च धर्म्मस्थितेः ॥ १ ॥

नृपतिरिह बभूव ध्वस्तदोषान्धकारो

रविरिव पटधाम्नान्धाम गोपाल नामा ।

अगणितगुणरत्नं यं समासाद्य जाता

हरिवसति सुखेभ्यो दत्ततोयाञ्जलिः श्रीः ॥ २ ॥

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अत्युद्धतद्विषदनेकजयार्ज्जितश्रीः

श्रीधर्म्मपाल इति तस्य सुतो बभूव।

प्रक्षालितानि कलिसन्तमसाविलानि

यस्येन्द्रदेवयशसा ककुभाम्मुखानि ॥ ३ ॥

दुर्व्वारान्द्विषतो विजित्य समरे तानिन्द्रराजादिकान्

सिन्धूनामधिपम्प्रमथ्य रभसादुन्मीलितक्ष्माभृता।

दत्ता येन मही महोदयवती विक्रान्तिभाजे निजम्

निर्व्याजं नति वामनाय बलिना चक्रायुधायार्थिने ॥ ४ ॥

रेणून्यस्याङ्गणेभ्यो हतरिपुमहिषीश्वासवाता हरन्ति

सिन्चत्येतानि माद्यत्करिकरटगलद्दानतोयप्रवाहाः।

राज्ञां सेवापराणाम्प्रणतनिजशिरोरत्नपुष्पप्रतानै

र्द्दोर्द्दर्प्पानीतलक्ष्मीकरकमलधृतः पूजितः पादपद्मः ॥ ५ ॥

नीतेर्विलासभवनम्प्रियविक्रमायाः

श्रीदेवपाल इति तत्तनयो बभूव।

यःकौतुकादिव जगत्पदवीन्दिदृक्षु

श्चंक्रम्यते स्म भवनाङ्गणलीलयेव ॥ ६ ॥

दण्डोपनितकनकैर्व्वसुधाधिपानाम्

राजा महासमरनाटकसूत्रधारः।

यो निर्म्ममे सुगतसद्मगृहञ्च गौर्या

यत्कौतुकञ्च तिलकञ्च जगत्त्रयेपि ॥ ७ ॥

दुर्व्वारास्त्रनिपातभीषणरणत्सन्नाहलब्धोदयम्

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साक्षीकृत्य विभावसुं रणशिरोवेदीमहमण्डपे।
खड्गावर्ज्जितवैरिवारणघटाकुम्भासृगम्भःप्लुतो
यो जग्राह करं क्षितीश्वरवरो निःशेषभूभृत्भुवाम्॥ ८॥
यं योधयामासुररातयस्ते
येषां रिरंसा सुरसुन्दरीभिः।
तथा विवस्वद्भ्रमणावधीनि
यैः क्रेतुमिष्टान्यसुभिर्यशांसि॥ ९॥
धर्म्मस्य प्रसवेन येन विपुलाम्भूतिश्चिरं विभ्रता
भ्रूलीलाहुतकामरूपविभवेनारोहताद्यम्भृशाम्।
दुर्ग्गायाश्च हिमालयाचलभुवः श्लाघ्यङ्करङ्घृह्णता
सम्यक्त्वम्परमेश्वरत्वमपरम्देवेन सन्दर्शितम्॥ १०॥
स चाहमानान्वयवारिधीन्दोः
साध्वीं सुतां दुर्ल्लभराजनाम्नः।
श्रीमाहटां धर्म्मपरां नरेन्द्र
स्त्रयीमिवोद्वाह सलक्षणाङ्गीम्॥ ११॥
सा देवकीव नरदेवसहस्रवन्द्यं
सौकर्यतो वसुमतीभरमुद्वहन्तम्।
लक्ष्म्याः स्वयम्वरपतिम्पुरुषोत्तमञ्च
देवं सुतोत्तममसूत महेन्द्रपालम्॥ १२॥
यस्याशाविजयप्रयाणरजसां सान्द्रे समुत्सर्प्पति
व्यूहे निर्भरपूरिताम्बरतया सम्पादितोर्व्वीद्रुमे।

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स्पृष्टे पादतलैरकाण्डपतनाशङ्काचमत्कारिणो
विद्यामुत्पतनैकहेतुमजयन्विद्याधराणांगणाः ॥ १३ ॥
आप्रालेयगिरेर्वृषाङ्कवृषभक्षुण्णाग्ररत्नस्थला
दासिन्धोर्द्दशकन्धरारिविशिखव्यालोडितान्तर्जलात् ।
आपूर्व्वापरदिङ्मुखैकतिलकात् शैलद्वयात्भूभुजो
निर्व्याजं निपतन्ति यस्य चरणे दूरान्तरैर्म्मौलिभिः ॥ १४ ॥
खड्गोत्खातमहेभकुम्भविगल्कीलालधाराजले
जातो वैरिवधूविलोचनवमद्बाष्पाम्बुभिर्व्वर्धितः ।
सन्तीर्याधिपतीनपाम्प्रतिदिशं यातः सहस्रैर्म्मुखै
श्चित्रम्पावकहारणैर्विलसितो यस्य प्रतापानलाः ॥ १५ ॥
त्वं सर्व्वदा नृपतिचन्द्रजयश्रियार्थी
स्वप्नेपि न प्रणयिनी भवतोहमासम् ।
इत्थंभिया कुपितयेव रिपून्भजन्त्या
व्याजृम्भिरे समरकेलिसुखानि यस्य ॥ १६ ॥

स खलु भागीरथीपथप्रवर्तमाननानाधिपनौवाटकसम्पादितसेतुबन्धनिहित शैलशिखरश्रेणिविभ्रमात् । निरतिशयघनघनाघनघटाश्यामायमानवासर लक्ष्मीसमारब्धसन्ततजलदसमयसन्देहात् उदीचीनानेकनरपतिप्रभृती कृताप्रमेयहयवाहिनीधरखुरोत्कातधूलीप्रसरितदिगन्तरालात् परमेश्वरसेवा समायाताशेषजम्बूद्वीपभूपालपादानाभरनमदवनेः औद्दालखातकसमा वासितश्रीमज्जयस्कन्धावारात् परमसौगतपरमेश्वरपरमभट्टारकमहाराजा धिराजश्रीदेवपालदेवपादानुध्यातः परमसौगतः परमेश्वरः परमभट्टारको

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महाराजाधिराजः श्रीमान्महेन्द्रपालदेवः कुशली॥ श्रीपुण्ड्रवर्धनभुक्तौ कुन्दालखातकविषये नन्ददीर्घिकोद्रङ्गे सीमा। तत्र पूर्व्वेण टङ्गिलद्यर्ध श्रोतः परिच्छिन्ना दक्षिणेनापि कुब्जघटिकार्द्धश्रोतिकया कासिग्गरवम्म कमध्येन नारायणवासीयपूर्व्वसीमावधिः। पश्चिमेनापि गोळटिनिज्झरेणा जगरवासकावखातेन वाल्मिकस्तूपेनाश्वत्थवृक्षेण विज्जगवन्धकं पश्चिम षण्डालान्तरामलकीवृक्षपर्यन्तः उत्तरेणाप्यतः पूर्व्वमुखोत्तरकुण्डा दक्षिणेन नन्दासुराल्पाटङ्गिलार्द्धश्रोतोवधिः एवन्नियमितसीम्नि समुपगतान् सर्व्वानेव राजनकराजपुत्रकुमारामात्यभुक्तिपतिविषयपतिसेनापत्युपरिक तदायुक्तकविनियुक्तकदाण्डिकदण्डपाशिकचौरोद्धरणिकदौःसाध्यसाधनिक खोलदूतगमागमिकाभित्वरमाणहस्त्यश्वोष्ट्रनौबलव्यापृतकगोमहिष्यजावि काबडवाध्यक्षादिराजपादोपजीविनोन्यांश्चाचाटभटजातीयान् यथा कालाध्यासिविषयव्यवहारिणः सकरणान् ब्राह्मणमाननापूर्व्वकं प्रति वासिनः क्षेत्रकारांश्च यथाम्मानयति बोधयति समादिशति च मतमस्तु भवताम्। महासेनापति श्रीवज्रदेवेन दूतकमुखेन वयम्विज्ञापिताः। यथा मातापित्रोरात्मनः सकलस्य च सत्वराशेः पुण्याभिवृद्धये नन्ददीर्घि कोद्रङ्गे मया विहारः कारितः तत्र यथोपरिलिखितनन्ददीर्घिकोद्रङ्गो भगवतो बुद्धभट्टारकस्य प्रज्ञापारमितादिसकलधर्मनेत्रीस्थानस्य आर्यावै वर्त्तिकबोधिसत्वगणस्याष्टमहापुरुषपुद्गलार्यभिक्षुसंघस्य यथार्हं पूजनलेप नाद्यर्थे चीवरपिण्डपात शयनासनग्लानप्रत्ययभैषज्यपरिष्काराद्यर्थं खण्डस्फुटितसमाधानाद्यर्थं अन्येषामपि ममाभिमतानाम्मत्परिकल्पित विभागेनानवद्यभोगार्थं श्रीमद्भट्टारकपादाः ददत्विति अतोस्माभि

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स्तदीयविज्ञप्त्या अयं यथोपरिलिखित उद्रङ्गः स्वसंबद्धभूमिसमेत श्चतुस्सीमापर्य्यन्तः सतलः सोद्देशः सोपरिकरः सपट्टतरोपेतः सदशापराधः सचौरोद्धरणः परिहृतसर्व्वपीडः अचाटभटप्रवेशा किञ्चित्प्रग्राह्यः। राजकुलाभाव्यसर्व्वप्रत्यायसमेतो भूमिच्छिद्रन्यायेना चन्द्रार्क्कक्षितिसमकालं तथैव प्रदत्तः यथा भवद्भिः सर्व्वैरेव दानमिदमनु मोदनीयं प्रतिवासिभिः। क्षेत्रकरैश्चाज्ञाश्रवणविधेयैर्भूत्वा समुचितकर पिण्डादि प्रत्यायोपनयः कार्यः। भाविभिरपि भूपतिभिर्भूमेर्द्दानफल गौरवादपहरणे महान्नरकपातकभयाच्च दानमिदमनुमोद्य परिपालनीय मिति। संवत् ७ वैशाखदिने २ तथा च धर्म्मानुशंसनश्लोकाः।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १७॥
षष्ठिर्व्वशसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ १८॥
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ १९॥
इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुध्या
न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ २०॥
श्रीमत्सङ्ग्रामतारेण कृतः सुकृतकर्म्मणि।
सौमित्रिरिव रामेण शूरपालोत्र दूतकः॥ २१॥

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श्रीमान् कुले महति देवरदेवनामा

श्लाघ्यो बभूव धरणीतलगीतकीर्त्तिः।

अद्यापि सद्गुणकथाश्रय एक एव

संकीर्त्त्यते प्रथममेव जनैर्म्महद्भिः॥ २२॥

अन्योन्यस्पर्द्धया वृद्धमनन्यजनगोचरम्।

त्यागस्सत्यञ्च शौर्यञ्च यस्य चैतद्गुणत्रयम्॥ २३॥

तस्यात्मजोभूत्कमलानिवासः

श्रीमान् स नारायणदेव नामा।

धर्म्मप्रियः प्राणसमानसत्यो

बलेन युक्तो गुरुणा महीयान्॥ २४॥

अमलिनतरवारिस्फारधारानिपातैः

प्लुतवपुररिवृन्दम् म्लानयन्ती समन्तात्।

अपि करिवरभेदोद्भूतरक्तानुलिप्ता

दिशि दिशि सितिमानम् यस्य कीर्त्तिस्ततान॥ २५॥

त्यागो निर्भरपूरितार्थहृदयः शौर्यं जितारातिकम्

सत्यन्निर्म्मितनाकधामधिषणा विज्ञातवस्तुस्थितिः।

कुर्वन्नेत्रविनोददानचतुरम् शीलं जनानन्दकृत्

कीर्त्तिर्द्दिक्सरसीषु कैरववनच्छायेव यस्याभवत्॥ २६॥

वह्निर्व्वैरीन्धनानाम्नृपशतमुकुटोद्घृष्टपादारविन्दः

पाता लोकस्थितीनाम् प्रणयिजनसरोजाकरार्कायमाणः।

यः पृथिव्यामेकनाथः प्रथितनिजगुणश्लाघया वर्ज्जितात्मा

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चक्रे श्री धर्म्मपालो नृपतिरधिपतिम्मण्डले दर्द्दरण्याम् ॥ २७ ॥

बभूव लक्ष्मीरिव तस्य जाया

वपुस्त्रिलोकी तिलकम्वहन्ती ।

सिद्धिस्त्रिवर्ग्गस्य वपुष्मतीव

कल्याणदेवीति यथार्थ नामा ॥ २८ ॥

कुलकमलिनीलीनालक्ष्मीरुतालयदेवता

स्वपतिहृदयग्राहिण्येषा सतिकिमरुन्धती ।

किमुत वसुधरेयम्वित्तप्रसाधितमन्दिरा

इति मनसि या विष्टा लोकांश्चकार वितर्कितान् ॥ २९ ॥

दिवीव तस्यां रविणेव तेन

रामेव सम्यग्विदितोगुणादि ।

सत्वोपकारैकरतः प्रतापी

श्रीवज्रदेवो विमलस्वभावः ॥ ३० ॥

यो लक्ष्मीङ्कुलजान्दधत्प्रणयिनीम्वीर्योदयालीलया

खड्गावर्ज्जितदन्तिकुम्भविगलद्रक्ताम्बुभिः प्लावितः ।

हुत्वा शस्त्रहुताशने रिपुहविर्मन्त्रान्वितो दुर्ल्लभाम्

संग्रामे विजयश्रियम्परिणयन्लोके वरत्वं गतः ॥ ३१ ॥

त्यागो दुर्बोधसत्ये सदसि पटुगिरो नापवादे परस्तात्

प्रज्ञाशास्त्रे ननर्त्त व्यपगततमसो वञ्चनेपि प्रजार्कः ।

क्षान्तिर्दीने न भूयो द्विषति रणवरे सम्मुखे शस्त्रपाणौ

मैत्री त्यागे स्थिरेभुन्न तु चलवनिता सम्प्रयोगेपि यस्य ॥ ३२ ॥

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आर्येषु जह्नुतनयासलिलाभिषेको

दिक्कामिनीषु घनचन्दनपङ्कलेपः।

दुर्व्वारवैरिवनितावदनाम्बुजेषु

यस्येन्द्रधामकलितो यशसां वितानः॥ ३३॥

भवयस्यैताः प्रकृतिपटवो यावदेवेह गावः

तत्वालोकं विहततमसः तन्वते सर्व्वदिक्कम्।

यावत्पृथ्वीवलयवहनाश्चर्यकर्म्माच कूर्म्मः

तावत्तस्य व्रजतु कृतिनः कीर्त्तिरेषा प्रतिष्ठाम्॥ ३४॥

उत्कीर्ण्णमिदं शासनं सामन्तश्रीमाहडेन॥

Summary

This charter, engraved on both sides of a single copper-plate, contains 73 lines of well-executed and well-preserved writing. Its seal welded at the top consists a *dharma-chakra* and the legend *Śrī-Mahēndrapāladēvaḥ*. This *praśasti* is composed partly in verse and partly in prose. Its language is poetic and a variety of figures of speech have been used in it. It records the construction of a monastery in a town called Nandadīrghikā and the grant of that town itself for the maintenance of the monastery by the king Mahēndrapāladēva.

The charter begins with the *Siddham* symbol followed by the auspicious word *Svasti*. V.1 is in praise of Siddārtha (*i.e.* the Buddha) who is described as seated on the exalted spiritual throne and as the upholder of righteousness (*pātā dharmma-sthitēh.*) Then follows the genealogy of the imperial Pāla family in 16 verses. It begins with Gōpāla in V.2. His son Dharmapāla is extolled in vv.3-5. In V.4 he is stated to have defeated powerful kings like Indrarāja and the king of the Sindhu

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country (*Sindhūnāmadhipam*). In V.6 he is described as having begot through his queen Vikramā, a son called Dēvapāla. In V.8 Dēvapāla is said to have built two temples dedicated respectively to Sugata (*i.e.* the Buddha) and Gauri. Vv.8-10 contain conventional decription of Dēvapāla's heroism wherein he is compared with Paramēśvara (*i.e.*, Lord Śiva). Vv. 12 and 13 narrate that Dēvapāla married Māhaṭā who was the daughter of the Chāhamāna king Durlabha and got through her a son named Mahēndrapāla, the reigning Pāla king who issued the present grant. Vv.13-16 contain more or less conventional description of Mahēndrapāla. There is hyperbolic description of the dust raised by the march of his army, reference to subordinate kings from all directions showing respect to him, fanciful description of his prowess and the pleasure he derived from waging wars against his enemies.

Then follows a long prose passage containing the formal introduction of the reigning king and the object of the grant. *Paramasaugata Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, Mahēndrapāladēva meditating on the feet of *Paramasaugata Paramēśvara Mahārājādhirāja*, Dēvapāladēva, is stated to have been camping at the victorious camp (*jayaskandhāvāra*) at Auddālakhātaka at the time of the issue of the present grant. This victrious camp is described as beaming with vessels of various kinds proceeding along the path of Bhāgirathi (Ganges), elephants, horses and infentary of all the kings of Janbūdvipa who had come for serving Mahēndrapāladēva, their overlord. It is then stated that the king Mahēndrapāladēva constructed a monastery (*vihāra*) in a town called Nandadirghikā situated in the Kundālakhātaka-*vishaya* in Puṇḍravardhana-bhukti, and granted the entire town of Nandadirghikā along with all lands and income, for the worship and other services in the said *vihāra*. These services included, worship (*pūjana*),

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anointment (*lēpana*). etc., clothing, food, beds, seats, proper medication and meditation (*chīvara-piṁḍapāta-śayanāsana-pratyaya-bhaishajya-parishkār-ādy-arthaṁ*) of the Lord Buddha, of Prajñāpāramitā and other goddesses, of the individualistic eight *mahāpurshas* (*ashṭa-mahāpurusha*) and the *bhikshu-saṁgha*, and the repairs (*khaṇḍa-sphuṭita-samādhāna*) to the said *vihāra*. The whole land was divided and the monks and others were allotted their respective shares of land. The grant was made by the king for the increase in the merit of self, parents and all living beings (*mātapitrōr-ātmanaḥ sakalasya cha satva-rāśēḥ puṇy-ābhivṛiddhayē*). The royal order was conveyed to all those assembled as well as to officials by the royal messenger (*dūtaka*)[1] *Mahāsēnāpati* Vajradēva. The list of officials and others addressed by the king as found in this grant is comparitively smaller. Then follows the valedictory sentence calling upon all future kings to perpetuate the grant. The date of the grant is given as year 7, evidently the regnal year of Mahēndrapāladēva, on the second day in the lunar month Vaiśākha. Verses 15-18 are imprecatory stanzas. V.19 states that while this pious act (*sukṛitakarma*) was being performed by the king, the royal messenger (*dūtaka*)[1] was his younger brother Śūrapāla[2].

Vv.20-33 contain the genealogy of Vajradēva and describe his character and exploits. Tehre was one Dēvaradēva, the progenitor of the family who possessed qualities of virtue and goodness and the triple qualities of sacrifice, truthfulness and valour; his son was Nārāyaṇadēva who was ever affluent, brave, who possessed true knowledge (*vijñāta-vastu-sthitiḥ*), and who was made the chief of the Darddaraṇya-*maṇḍala* by Dharmapāla ; his wife was Kalyāṇavati and their son was Vajradēva who like Śri- Rāma was endowed with several praiseworthy virtues.

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V.34 is a benediction praying for the permanance of the eulogy (*kīrtti*). The charter ends with the concluding sentence that it was engraved (*utkīrṇa*) by *sāmanta* Māhaḍa.

Notes

1. Unlike other Pāla charters, in the present chareter two messengers (*dūtaka*) are mentioned in connection with the conveyance of the royal order. It has been suggested that the royal order was conveyed by *Mahāsēnāpati* Vajradēva to high officials at first and later on by Śūrapāla to the residents of the granted town and other local officials (*EI.*, .XLII, p.15).

2. Dēvapāla had two sons by his queen Māhaṭā, *viz.*, Mahēndrapāla and Śūrapāla (I) both of whom ruled over the Pāla kingdom one after the other (*ibid.*, p.14).

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No. 68
GAYA INSCRIPTION OF THE TIME OF NARAYANAPALA

Location	: Gayā, Gaya District, Bihar
Date	: 9th century A.D.
Script	: Proto-Nāgarī
Language	: Sanskrit
King	: Nārāyaṇapāla
Dynasty	: Pāla
Reference	: Sircar, D.C., *EI.*, XXXV, pp.225-228

Text

Metres : Vv 1 *Mālinī*; 2, 9 *Sragdharā*; 3-6 *Vasantatilakā*; 7, 8 *Mandākrāntā*; 10 *Śālinī*; 11, 13 *Śārdūlavikrīḍita*; 12 *Drutavilambita*

सिद्धम् ॥ ओं नमः पुरुषोत्तमाय नमः ॥ ओं ॥

जयति जगतिनाथः प्रस्फुरच्चारुमूर्त्ति

र्जगदरिविनिहन्ता श्रीमदेको मुरारिः ।

तदनु मुनिजनोयं दूरसंक्लेशराशिः

स्फुरदमलगुणाढ्यो ध्यानवृत्तौ स्थिरात्मा ॥ १ ॥

प्रोद्भूतात्यन्तदर्प्पप्रबलसुमनसां त्रासहेतुस्वभावम्

कृत्वैतन्नारसिंहं स्फुटविकटसटं रूपमत्युग्ररौद्रम् ।

येनोदीर्ण्णः पृथिव्यां खरनखरकरैर्भेदितो दैत्यराजः

श्रीमाल्लोकैकनाथो भुवनहितकरः पातु युष्मान्स विष्णुः ॥ २ ॥

श्रीमनशेषशुभसंभृतचारुमूर्त्ति

र्भट्टः सुनिर्म्मलधियां प्रवरोतिमानी ।

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प्राप्तोदयादिमकुले सुकृती बभूव

यो वामदेव इति सर्व्वजगत्प्रतीतः ॥ ३ ॥

तस्यात्मजः प्रियतमो विदुषां समासी

द्यं सीहदेव इति बन्धुजनो जुहाव ।

तस्याभवत्सुतवरो वरधर्म्मवृत्तिः

सम्मानितो गुरुजनैरपि बप्पदेवः ॥ ४ ॥

सर्व्वार्थसिद्धिकरणैकनिधानभूता

सौन्दर्यगर्भरुचिरामलरूपसंपत् ।

पत्नी च तस्य कमलेव सदा प्रशस्ता

ख्याताभवज्जगति वल्लभदेव्यतीष्टा ॥ ५ ॥

ताभ्यामजायत सुतोमलधर्म्मवृत्ति

र्व्वाक्कायचित्तकृतसंयमनो हि मानी ।

ब्रह्मोपगीतचरितो व्रतसङ्गतश्री

र्यो भानुदेव इति पूर्व्वमिह प्रतीतः ॥ ६ ॥

विद्युल्लोलां क्षणपरिणतिं संस्कृतानां विदित्वा

जन्मोत्त्रासादमलभवनं प्राप्तुमभ्युद्गतेन ।

येनात्यर्थं सुकृतमतिभिस्सेविते ध्यानमार्ग्गे

चेतो न्यस्तं विमलमलं ज्ञानमास्वादनाय ॥ ७ ॥

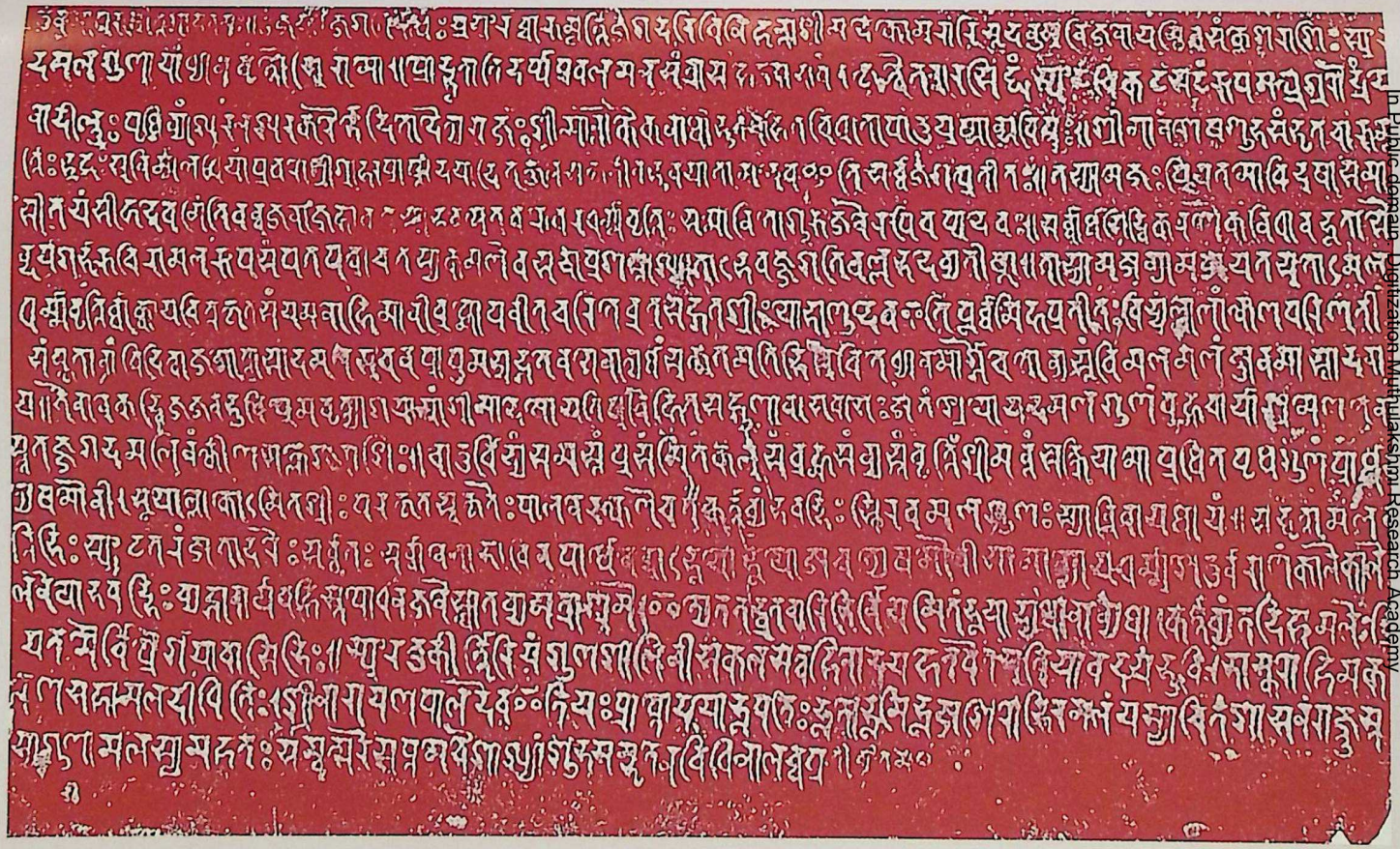
तेनानेकद्विजजनभुवि प्रेमवृत्त्या गयायाम्

एष श्रीमान् यतिषु विहितः सद्गुणावासवासः ।

जातं श्रेयो यदमलगुणं ब्रह्मचार्याश्रमेण

Inscription No 68

Inscription No 68



Gaya Inscription of the Time of Narayanapala, Year 7

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तेनास्त्वेतज्जगदमलिनं क्षीणसंक्लेशराशि ॥ ८ ॥

चातुर्विद्यं समस्तं प्रशमितकलुषं ब्रह्मसंन्यस्तवृत्तिं

श्रीमान्तं सत्क्रियात्मप्रथितपृथुगुणं प्रार्थयत्येष मौनी।

भूयाल्लोकोमितश्रीः प्रकृतसुकृतेः पालने रक्षणे च

तत्कर्त्तव्यं भवद्भिः स्थिरविमलगुणः स्यान्निवासो यथायम् ॥ ९ ॥

सर्व्वानितान्भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते चैष मौनी।

सामान्योयं धर्म्मसेतुर्नराणां

काले काले पालनीयो भवद्भिः ॥ १० ॥

सद्वृत्तामलवृत्तिभिः स्फुटतरं जातादरैः सर्व्वतो

व्यङ्गानार्य बहिस्तपोधनजनैस्थातव्यमत्राश्रमे।

इत्येतद्व्रतचारिभिर्नियमितं भूयाद्यथा नान्यथा

कर्त्तव्यं तदिहामलैः प्रियतमैर्विप्रैर्गयावासिभिः ॥ ११ ॥

स्फुरतु कीर्त्तिरियं गुणशालिनी सकलसत्त्वहितोदयहेतवे।

तपति यावदयं भुवि भास्करो हिमकरेण सहामलदीधितिः ॥ १२ ॥

श्रीनारायणपालदेव इति यः प्राप्तोदयो भूपति

र्भूतो भूमिभुजां शिरोभिरमलं यस्यां चितं शासनम्।

राज्ञस्तस्य गुणामलस्य महतः संवत्सरे सप्तमे

वैशाख्यां शुभ सम्भृतेन विधिना लब्धप्रतिष्ठो मठः ॥ १३ ॥

Summary

This inscription has been engraved on a stone slab built into the wall of the Mahādēva shrine in the compund of

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the Vishṇupāda temple at Gayā. Except a passage in prose at the beginning, it is entirely written in verse. It consists 16 lines of well-preserved writing. It records the dedication of a monastery for the stay of ascetics visiting Gayā.

The inscription begins with the *siddham* symbol followed by the passage *Ōṁ namaḥ Purushōttamāya namaḥ Ōṁ* (obeisance to Purushōttama, *i.e.* Vishṇu). The first verse is in praise of the god Murāri (*i.e.*, Vishṇu) and the *muni-jana* or the community of saints. V.2 is in adoration of the Narasiṁha or the man-lion form of Vishṇu described as Lokaikanātha.[1] Vv. 3-6 furnish the genealogy of Bhānudēva who dedicated the monastery referred to above. There was a Brāhmaṇa called Bhaṭṭa Vāmadēva whose son was Sīhadēva and grandson Bappadēva. Bappadēva married the virtuous Vallabha-dēvī. Bhānudēva was the son of this couple. V.7 states that Bhānudēva, knowing well the transitory nature of the worldly existence, and with the intention of liberating himself from the state of extreme fear and attaining the devine abode, engaged his mind in the path of meditation (*dhyanā*) which was followed by the meritorious intellectual people to taste (*i.e.* attain) the pure knowledge. V.8 states that this Bhānudēva dedicated a *vāsa* (house) at Gayā suitable for the housing of the ascetics (*yatishu vihitaḥ*). This *vāsa* is also referred to as an *āśrama* of the *brahmachāriṇs* (*i.e.* an abode of people committed to celibacy). V.9 contains a prayer of Bhānudēva, who is referred to as the *maunin* (one who has taken a vow of silence), in which people are requested to see to the well-being of the *nivāsa* or the house. V.10 is the oft-quoted stanza *Sarvān-ētān-bhāvinaḥ pārthivēn-drān*, etc., generally found at the end of the copper-plate grants among imprecatory and benedictory stanzas, though the word *maunī* indicating Bhānudēva is inserted in it in place of the name of Rāma. V.11 states that, as

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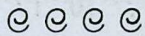
ordered by the *vratachārins* (persons engaged in religious observances), only ascetics (*tapōdhana-jana*) who are not deformed (*avyaṅga*) and are respectable (*ārya*) should stay in the *aśrama* (abode of ascetics) and that the Brāhmaṇas of Gayā should see that there is no transgression of this rule. V.12 contains a prayer for the long life of the *kīrti* or fame-producing work, of course, meaning the *vāsa* or *nivāsa* referred to above. The concluding verse (No.13) states that the installation of the *maṭha* (*i.e.* the *nivāsa* or *āśrama* referred to above) took place on the full-moon day of the month of Vaiśākha in the seventh year of the reign of king Nārāyaṇapāladēva.

Notes

1. There is a controversy about the meaning of the first two stanzas of this inscription. Some scholars think that these stanzas are in adoration of the Buddha, Dharma and Saṅgha. (*EI.*, XXXV, p.226).



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No. 69
BADAL PILLAR INSCRIPTION OF THE TIME OF NARAYANAPALA

Location	: Badāl, former Dinajpur District, Bengal
Date	: 9th-10th century A.D.
Script	: Proto-Nāgarī
Language	: Sanskrit
King	: Nārāyaṇapāla
Dynasty	: Pāla
Reference	: Kielhorn, F., *EI.*, II, pp.160-167

Text

Metre: Vv. 1, 3, 8, 12, 16, 18, 25, 26 *Anushṭubh ;* 2, 4, 7, 22, 23 *Vasantatilakā* ; 5, 9, 13, 15, 20, 27 *Śārdūlavikrīḍita* ; 6, 11 *Sragdharā ;* 10, 17, 19, 24, 28 *Āryā* ; 14 *Mālinī* ; 21 *Upajāti*

ओं। विष्णुश्शाण्डिल्यवंशेभूद्वीरदेवस्तदन्वये।

पाञ्चालो नाम तद्गोत्रे गर्ग्गस्तस्मादजायत ॥ १ ॥

शक्रः पुरोदिशि पतिर्न्न दिगन्तरेषु

तत्रापि दैत्यपतिभिर्ज्जित एव . . ।

धर्म्मः कृतस्तदधिपस्त्वखिलासु दिक्षु

स्वामी मयेति विजहास बृहस्पतिं यः ॥ २ ॥

पत्नीच्छा नाम तस्यासीदिच्छेवान्तर्व्विवर्त्तिनी।

निसर्ग्गनिर्म्मलस्निग्धा कान्तिश्चन्द्रमसो यथा ॥ ३ ॥

विद्याचतुष्टयमुखाम्बुरुहात्तलक्ष्मा

नैसर्ग्गिकोत्तमपदाधरितत्रिलोकः।

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सूनुस्तयोः कामलयोनोरिव द्विजेशः

श्रीदर्भपाणिरिति नाम निजन्दधानः ॥ ४ ॥

आ रेवाजनकान्मतङ्गजमदस्तिम्यच्छिलासंहते

रा गौरीपितुरीश्वरेन्दुकिरणैः पुष्यत्सितिम्नो गिरेः ।

मार्त्तण्डास्तमयोदयारुणजलादा वारिराशिद्वया

न्नीत्या यस्य भुवं चकार करदां श्रीदेवपालो नृपः ॥ ५ ॥

माद्यन्नानागजेन्द्रस्त्रवदनवरतोद्दामदानप्रवाहो

न्मृष्टक्षोणीविसर्प्पिप्रबलघनरजः संवृताशावकाशं ।

दिक्क्रायातभूभृत्परिकरविसरद्वाहिनीदुर्व्विलोक

स्तस्थौ श्रीदेवपालो नृपतिरवसरापेक्षया द्वारि यस्य ॥ ६ ॥

दक्षाप्यनल्पमुडुपच्छविपीठमग्रे

यस्यासनं नरपतिः सुरराजकल्पः ।

नानानरेन्द्रमुकुटाङ्कितपादापांसुः

सिंहासनं सचकितः स्वयमाससाद ॥ ७ ॥

तस्य श्रीशर्क्करादेव्यामत्रेः सोम इव द्विजः ।

अभूत्सोमशेखरः श्रीमान् परमेश्वरवल्लभः ॥ ८ ॥

न भ्रान्तं विकटं धनञ्जयतुलामारुह्य विक्रामता

वित्तान्यर्थिषु वर्षता स्तुतिगिरो नोद्गर्व्वमाकर्ण्णिताः ।

नैवोक्ता मधुरं बहु प्रणयिनः संवल्गिताश्च श्रिया

येनैवं स्वगुणैर्जगद्विसदृशैश्चक्रे सतां विस्मयः ॥ ९ ॥

शिव इव करं शिवाया हरिरिव लक्ष्म्या गृहाश्रमप्रेप्सुः ।

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अनुरूपाया विधिवद्रल्लादेव्याः स जग्राह ॥ १० ॥

आसन्नजिह्माराजद्बहलशिखिशिखाचुम्बिदिक्कक्रवालो

दुर्व्वारस्फारशक्तिः स्वरसपरिणताशेषविद्याप्रतिष्ठः ।

ताभ्यां जन्म प्रपेदे त्रिदशजनमनोनन्दनः स्वक्रियाभिः

श्रीमान् केदारमिश्रो गुह इव विकसज्जातरूपप्रभावः ॥ ११ ॥

सकृद्दर्शनसम्पीतांश्चतुर्व्विद्यापयोनिधीन् ।

जहासागस्त्यसम्पत्तिमुद्गिरन्बाल एव यः ॥ १२ ॥

उत्कीलितोत्कलकुलं हृतहूणगर्व्वं

खर्व्वीकृतद्रविडगुर्ज्जरनाथदर्प्पं ।

भूपीठमब्धिरशनाभरणम्बुभोज

गौडेश्वरश्चिरमुपास्य धियं यदीयाम् ॥ १३ ॥

स्वयमपहृतवित्तानार्थिनो योनुमेने

द्विषति सुहृदि चासीन्निर्व्विवेको यदात्मा ।

भवजलधिनिपाते यस्य भीश्च त्रपा च

परिमृदितकषायो यः परे धाम्नि रेमे ॥ १४ ॥

यस्येज्यासु बृहस्पतिप्रतिकृतेः श्रीशूरपालो नृपः

साक्षादिन्द्र इव क्षताप्रियबलो गत्वैव भूयः स्वयं ।

नानाम्भोनिधिमेखलस्य जगतः कल्याणशंसी चिरं

श्रद्धाम्भःप्लुतमानसो नतशिरा जग्राह पूतम्पयः ॥ १५ ॥

देवग्रामभवा तस्य पत्नी वव्वाभिधाऽभवत् ।

अतुल्या चलया लक्ष्म्या सत्या चाप्यनपत्यया ॥ १६ ॥

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सा देवकीव तस्माद्यशोदया स्वीकृतम्पतिं लक्ष्म्याः।

गोपालकप्रियकारकमसूत पुरुषोत्तमन्तनयं ॥ १७ ॥

जमदग्निकुलोत्पन्नः सम्पन्नक्षत्रचिन्तकः।

यः श्रीगुरवमिश्राख्यो रामो राम इवापरः ॥१८ ॥

कुशलो गुणान्विवेक्तुं विजिगीषुर्यन्नृपश्च बहुमेने।

श्रीनारायणपालः प्रशस्तिरपरास्तु का तस्य ॥ १९ ॥

वाचां वैभवमागमेष्वधिगमं नीतेः परान्निष्ठतां

वेदार्थानुगमादसीममहसो वंशस्य संबन्धिताम्।

आसक्तिङ्गुणकीर्त्तनेषु महतान्निष्णाततां ज्योतिषो

यस्यानल्पमतेरमेययशसो धर्म्मावतारोऽवदत् ॥ २० ॥

यस्मिन्मिथः श्रीभृति वागधीशे

विहाय वैराणि निसर्ग्गजानि।

उभे स्थिते सख्यमिवाधिगन्त्र्या

वेकत्र लक्ष्मीथ सरस्वती च ॥ २१ ॥

शास्त्रानुशीलनगभीरगुणैर्व्वचोभि

र्व्विद्वत्सभासु परवादिमदावलेपः।

उद्वासितः सपदि येन युधि द्विषाञ्च

निस्सीमविक्रमधनेन भटाभिमानः ॥ २२ ॥

आविर्व्वभूव सहसैव फलं न यस्य

यस्तादृशं व्यधित कर्ण्णसुखन्न किञ्चित्।

यत्प्राप्य दानपतिमर्थिजनोन्यमेति

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तत्केलिदानमपि यस्य न जातु . . ॥ २३ ॥

अतिलोमहर्षणेषु च कलियुगवाल्मीकिजन्मपिशुनेषु ।

धर्म्मेतिहासपर्व्वसु पुण्यात्मा यः श्रुतीर्व्व्यवृणोत् ॥ २४ ॥

असिन्धुप्रसृता यस्य स्वर्धुनी . . . . धा ।

वाणी प्रसन्नगम्भीरा धिनोति च पुनाति च ॥ २५ ॥

पितृत्वं स्वयमास्थाय पुत्रत्वमगमत्स्वयम् ।

ब्रह्मेति पुरुषान् यस्य वंशे यञ्च प्रपेदिरे ॥ २६ ॥

शोभो . . . . स्वकीयवपुषो लोकेक्षणग्राहिणि

स्वाभिप्राय इवातुलोन्नतिमति स्वप्रेमबन्धस्थिरे ।

स्पष्टं शल्य इवार्प्पिते कलिहृदि स्तम्भेत्र तेन . .

. . . फणिनां हरेः प्रियसखस्तार्क्ष्योयमारोपितः ॥ २७ ॥

भ्रान्त्वा दिगन्तमखिलं गत्वा पातालमूलमप्यस्मात् ।

यश इव तस्योत्तस्थौ हृताहिगरुडच्छलादमलम् ॥ २८ ॥

सूत्रधारविष्णुभद्रेण प्रशस्तिरुत्कीर्णा ।

Summary

This inscription, written on a stone pillar, consists 29 lines of skilfully formed and well-engraved writing. It is well-preserved. Except for the short last line recording the name of the engraver, the composition is in verse. This inscription records the erection of a Garuḍa-pillar by a Brāhmaṇa Rāma Guravamiśra by name. It is, in fact, a *praśasti* (eulogy) of Guravamiśra and his ancestors. It furnishes the names of four of the Pāla kings, of whom Guravamiśra and some of his ancestors were counsellors or ministers.

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In the race of Śāṇḍilya there was one [Vishṇu ?] ; in his lineage was Vīradēva; in his family was Pāñchāla; and his son was Garga, the adviser of Dharma (or Dharmapāla), 'the regent of the east' (Vv. 1-2). Garga married Ichchhā, and their son was Darbhapāṇi, who became the highly honoured minister of the king Dēvapāla (Vv. 3-7). He, again, married Śarkarādēvī, who bore him Sōmēśvara (Vv. 8-9). Sōmēśvara married Rallādēvī (V.10); and their son was Kēdāramiśra, by whose counsel the lord of Gauḍa (understood to be Dēvapāla) defeated or held in check the Utkalas, Hūṇas, Draviḍas and Gurjaras (V. 13), and who consecrated the king Śūrapāla (V.15). And, finally, Kēdāramiśra married Vavvā, a lady born at Dēvagrāma (V. 16), and she bore to him Rāma, called Guravamiśra[1] (V. 28), who was held in high esteem by the king Nārāyaṇapāla (V. 19).

Darbhapāṇi was well-versed in the four Vēdas and was like the Brahman (V. 4). Sōmēśvara has been praised as one who displayed his prowess, but never rejoiced over it; who gave riches to supplicants, but never listened proudly words of praise; and who never addressed pleasant words to his friends, but pleased them with generosity. These uncommon virtues roused the wonder of good men (V.9). Kēdāramiśra is said to have mastered the four Vēdas even as a boy (V.12). Further, he allowed suppliants to take away his riches, made no distinction between friend and foe; he was afraid of the worldly existence and took delight in the supreme abode (*parēdhāmni* – V.14).

Guravamiśra was highly intelligent, famous and well-versed in traditional lore (*āgama*), politics (*nīti*), Vēdas and astronomy (*jyōtisha*). In him both Lakshmī (goddess of fortune) and Sarasvatī (goddress of learning) resided together forgetting their natural enimity and joining in friendship. He overpowered the opponents in the assemblies of the learned by his in depth study of *śāstras* and the enemies in the battles by his valour. He was

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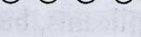
considered a Vālmīki of the Kali age because of his exposition of the Vēdas in the books of moral tales, which excited a thrill of joy. His speech was pleasant and profound. People considered that his family was originated by Brahman and Brahman himself was born in his (*i.e.*, Guravamiśra's) form (Vv.18-26).

Verses 27-28 state that Guavamiśra erected Garuḍa (*i.e.*, the inscribed pillar, bearing on its top a figure of the mythical bird Garuḍa), the foe of serpents and dear friend of Hari. This pillar is described as beautiful, attractive and a stake planted in the breast of the Kali age as it were.

This eulogy was inscised by the artisan (*sūtradhāra*) Vishṇubhadra.

Notes

1.Guravamiśra has been identified with Bhaṭṭa Gurava who is mentioned as *dūtaka* in the Bhagalpur copper-plate inscription of Nārāyaṇapāla (*EI.*, II, p.161 and n.3) .



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No. 70
BHAGALPUR PLATES OF NARAYANAPALA, YEAR 17

Location	: Bhāgalpur, Bhagalpur District, Bihar
Date	: 9th century A.D.
Script	: Proto-Nāgarī
Language	: Sanskrit
King	: Nārāyaṇapāla
Dynasty	: Pāla
Reference	: Hultzsch, E., *I.A.*, XV. pp. 304-310

Text

Metre: Vv. 1, 6, 10 *Sragdharā*; 2, 4 *Śārdūlavikrīḍita*; 3 *Upajāti*; 5, 9, 14 *Vasantatilakā*; 7, 12, 15 *Āryā*; 8, 11, 13, 17-20, 24 *Anushtubh*; 21 *Mālinī*; 22, *Pushpitāgrā*; 16, 23 *Mandākrāntā*

ओं स्वस्ति ।

मैत्रीङ्कारुण्यरत्नप्रमुदितहृदयः प्रेयसीं सन्दधानः

सम्यक्संबोधिविद्यासरिदमलजलक्षालिताज्ञानपङ्कः ।

जित्वा यः कामकारिप्रभवमभिभवं शाश्वतीम्प्राप शान्तिं

स श्रीमान्लोकनाथो जयति दशबलोऽन्यश्च गोपालदेवः ॥ १ ॥

लक्ष्मीजन्मनिकेतनं समकरो वोढुं क्षमः क्ष्माभरं

पक्षच्छेदभयादुपस्थितवतामेकाश्रयो भूभृताम् ।

मर्यादापरिपालनैकनिरतः शौर्यालयोऽस्मादभू

द्दुग्द्धांभोधिविलासहासिमहिमा श्रीधर्म्मपालो नृपः ॥ २ ॥

जित्वेन्द्रराजप्रभृतीनरातीनुपार्ज्जिता येन महोदयश्रीः ।

दत्ता पुनः सा बलिनार्थयित्रे चक्रायुधायानतिवामनाय ॥ ३ ॥

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रामस्येव गृहीतसत्यतपसस्तस्यानुरूपो गुणैः

सौमित्रेरुदपादि तुल्यमहिमा वाक्पालनामानुजः।

यः श्रीमान्नयविक्रमैकवसतिर्भ्रातुः स्थितः शासने

शून्याः शत्रुपताकिनीभिरकरोदेकातपत्रा दिशः॥ ४॥

तस्मादुपेन्द्रचरितैर्ज्जगतीम्पुनानः

पुत्रो बभूव विजयी जयपालनामा।

धर्म्मद्विषां शमयिता युधि देवपाले

यः पूर्व्वजे भुवनराज्यसुखान्यनैषीत्॥ ५॥

यस्मिन्भ्रातुर्न्निदेशाद्बलवति परितः प्रस्थिते जेतुमाशाः

सीदन्नाम्नैव दूरान्निजपुरमजहादुत्कलानामधीशः।

आसाञ्चक्रे चिराय प्रणयिपरिवृतो विभ्रदुच्चेन मूर्ध्ना

राजा प्राग्ज्योतिषाणामुपशमितसमित्सङ्कथां यस्य चाज्ञाम्॥ ६॥

श्रीमान् विग्रहपालस्तत्सूनुरजातशत्रुरिव जातः।

शत्रुवनिताप्रसाधनविलोपिविमलासिजलधारः॥ ७॥

रिपवो येन गुर्व्वीणां विपदासास्पदीकृताः।

पुरुषायुषदीर्घाणां सुहृदः सम्पदामपि॥ ८॥

लज्जेति तस्य जलधेरिव जह्नुकन्या

पत्नी बभूव कृतहैहयवंशभूषा।

यस्याः शुचीनि चरितानि पितुश्च वंशे

पत्युश्च पावनविधिः परमो बभूव॥ ९॥

दिक्पालैः क्षितिपालनाय दधतं देहे विभक्ताः श्रियः

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श्रीनारायणपालदेवमसृजत्तस्यां स पुण्योत्तरम्।

यः क्षोणीपतिभिः शिरोमणिरुचाश्लिष्टाङ्घ्रिपीठोपलं

न्यायोपात्तमलञ्चकार चरितैः स्वैरेव धर्म्मासनम्॥ १०॥

चेतः पुराणलेख्यानि चतुर्व्वर्ग्गनिधीनि च।

आरिप्सन्ते यतस्त्यानि चरितानि महीभृतः॥ ११॥

स्वीकृतसुजनमनोभिः सत्यार्पितसातिवाहनः सूक्तैः।

त्यागेन यो व्यधत्त श्रद्धेयामङ्गराजकथाम्॥ १२॥

भयादरातिभिर्यस्य रणमूर्द्धनि विस्फुरन्।

असिरिन्दीवरश्यामो ददृशे पीतलोहितः॥ १३॥

यः प्रज्ञया च धनुषा च जगद्विनीय

नित्यं न्यवीवेशदनाकुलमात्मधर्म्मे।

यस्यार्थिनः सविधमेत्य भृशं कृतार्था

नैवार्थितां प्रति पुनर्व्विदधुर्म्मनीषाम्॥ १४॥

श्रीपतिरकृष्णकर्म्मा विद्याधरनायको महाभोगी।

अनलसदृशोपि धाम्ना यश्चित्त्रन्नलसमश्चरितैः॥ १५॥

व्याप्ते यस्य त्रिजगति शरच्चन्द्रगौरैर्यशोभि

र्म्मन्ये शोभान्न खलु बिभरामास रुद्राट्टहासः।

सिद्धस्त्रीणामपि शिरसिजेष्वर्प्पिताः केतकीनां

पत्रापीडाः सुचिरमभवन् भृङ्गशब्दानुमेयाः॥ १६॥

तपो ममास्तु राज्यन्ते द्वाभ्यामुक्तमिदं द्वयोः।

यस्मिन्विग्रहपालेन सगरेण भगीरथे॥ १७॥

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स खलु भागीरथीपथप्रवर्त्तमाननानाविधनौवाटसम्पादितसेतुबन्धनिहित शैलशिखरश्रेणीविभ्रमात् निरतिशयघनघनाघनघटाश्यामायमानवासर लक्ष्मीसमारब्धसन्ततजलदसमयसन्देहात् उदीचीनानेकनरपतिप्राभृती कृताप्रमेयहयवाहिनीखरखुरोत्खातधूलीधूसरितदिगन्तरालात् परमेश्वर सेवासमायाताशेषजम्बुद्वीपभूपालानन्तपादातभरनमदवनेः। श्रीमुद्गगिरि समावासितश्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजश्रीविग्रह पालदेवपादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान्ना रायणपालदेवः कुशली। तीरभुक्तौ। कक्षवैषयिकस्वसम्बद्धाविच्छिन्नतलो पेतमकुतिकाग्रामे समुपगताशेषराजपुरुषान् राजराजनकराजपुत्र राजामात्य महासान्धिविग्रहिक माहाक्षपटलिक महासामन्त महा सेनापति महाप्रतीहार महाकार्त्ताकृतिक महादौःसाधसाधनिक महादण्ड नायक महाकुमारामात्य राजस्थानीयोपरिक दाशापराधिक चौरोद्धरणिक दाण्डिक दाण्डपाशिक शौल्किक गौल्मिक क्षेत्रप प्रान्तपाल कोट्टपाल खण्डरक्ष तदायुक्तक विनियुक्तक हस्त्यश्वोष्ट्रनौवलव्याप्रृतक किशोर वडवागोमहिष्यजाविकाध्यक्ष दूतप्रैषणिक गमागमिक अभित्वरमाण विषयपतिग्रामपति तरिक गौड मालव खश हूण कुलिक कर्णाट लाट चाटभट सेवकादीन् अन्यांश्चाकीर्त्तितान् राजपादोपजीविनः प्रतिवासिनो ब्राह्मणोत्तरान् महत्तमोत्तमपुरोगमेदान्ध्रचण्डालपर्यन्तान् यथार्हं मानयति बोधयति समादिशति च। मतमस्तु भवतां कलशपोते महाराजाधिराज श्रीनारायणपालदेवेन स्वयंकारितसहस्रायतनस्य तत्र प्रतिष्ठापितस्य भगवतः शिवभट्टारकस्य पाशुपत आचार्यपरिषदश्च यथार्हं पूजाबलिचरु

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सत्रनवकर्म्माद्यर्थं शयनासनग्लानप्रत्ययभैषज्यपरिष्कारा द्यर्थं अन्येषामपि स्वाभिमतानां स्वपरिकल्पितविभागेन अनवद्यभोगार्थञ्च यथोपरिलिखितमकुतिकाग्रामः स्वसीमातृणयूतिगोचरपर्यन्तः सतलः सोद्देशः साम्रमधूकः सजलस्थलः सगर्त्तोषरः सोपरिकरः सदशापचारः सचौरोद्धरणः परिहृतसर्व्वपीडः अचाटभटप्रवेशः अकिञ्चित्प्रग्राह्यः समस्तभागभोगकरहिरण्यादिप्रत्यायसमेतः भूमिच्छिद्रन्यायेनाचन्द्रार्क्क क्षितिसमकालं यावत् मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये भगवन्तं शिवभट्टारकमुद्दिश्य शासनीकृत्य प्रदत्तः। ततो भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविभिरपि भूपतिभिर्भूमिर्द्दानफलगौरवादपहरणे च महानरकपात भयाद्दानमिदमनुमोद्य पालनीयं प्रतिवासिभिः क्षेत्रकरैश्चाज्ञाश्रवणविधेयी भूय यथाकालं समुचितभागभोगकरहिरण्यादिसर्व्वप्रत्यायोपनयः कार्य इति। सम्वत् २७ वैशाखदिने ९॥ तथा च धर्म्मानुशंसि श्लोकाः।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १८॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ १९॥

स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ २०॥

सर्व्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भूयः पार्थयत्येष रामः।
सामान्योऽयन्धर्म्मसेतुर्नृपाणां

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काले काले पालनीयः क्रमेण ॥ २१ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २२ ॥

वेदान्तैरप्यसुगमतमं वेदिता ब्रह्मतार्थं

यः सर्व्वासु श्रुतिषु परमः सार्द्धमङ्गैरधीती ।

यो यज्ञानां समुदितमहादक्षिणानां प्रणेता

भट्टः श्रीमानिह स गुरवो दूतकः पुण्यकीर्त्तिः ॥ २३ ॥

श्रीमता मङ्घदासेन श्रुभदासस्यसूनुना ।

इदं शासनमुत्कीर्णं सत्समतटजन्मना ॥ २४ ॥

Summary

This inscription, engraved on both sides of a single copper-plate, consists 54 lines of writing. It records the grant, by the king Nārāyaṇapāla, of a village to the temple of Śiva founded by himself.

After the auspicious expression *Ōṁ svasti* the inscription sets forth the genealogy of the Pāla dynasty in vv.1-17, mentioning the rulers from Gōpāladēva to Nārāyaṇapāladēva, the grantor of the present record.

V.1 introduces Gōpāla, the founder of the Pāla house and his wife Maitrī. This verse, with punning words, hails victory to both Daśabala (the Buddha) and the king Gōpāla (*jayati daśabalōsnyaścha gōpāladēvaḥ*). Vv.2-3 praise Dharmapāla, the son of Gōpāla. Both of these verses contain *double entendres* and compare him with the ocean and the Puranic demon king Bali respectively. V.3 informs the historical fact that he acquired the sovereignty

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(*i.e.,* the throne of Kanauj) by defeating Indrarāja (Indrāudha) and gave it to Chakrāyudha. Dharmapāla, who resembled Rāma by his truthful nature, had a younger brother called Vākpāla, who was equally virtuous and who resembled Lakshmaṇa (Saumitri) by his majesty. Vākpāla, who had combined policy (*naya*) and valour (*vikrama*) in his person, and who obeyed the commands of his brother, cleared the quarters of hostile armies and subjected them to one (royal) parasol (v.4). His son was the victorious Jayapāla who destroyed the enemies in battle and procured the enjoyments of universal sovereignty for his elder brother (*pūrvaja*) Dēvapāla (v.5). When, by order of his brother, he launched an expedition the lord of Utkala fled from his capital and the king of Prāgjyōtisha submitted without any fight (v.6). Vv.7-9 contain conventional praise of Vigrahapāla, the son of Jayapāla who is compared with Ajātaśatru and informs that he married Lajjā of the Haihaya family. She is said to have sanctified by her pure acts her father's family and that of her husband. Vv.10-17 eulogise Nārāyaṇapāla, son of Vigrahapāla and latter's wife Lajjā, of course, in a conventional fashion. His deeds are praised as worthy of recording in the *Purāṇas* and as full of *Chaturvarga*[1] (v.11). He is compared with Sātivāhana and Karṇa for his fine sentences (*sūkta*) and liberality (*tyāga*) respectively (v.12). His valour and generosity are praised in vv.13-14. He was the lord of fortune (*śrīpati*) but did not commit black deeds (*akṛishṇakarmā*); he was the chief of the learned (*vidyādharanāyaka*), but rich in enjoyments (*mahābhōgī*); and he resembled fire in brilliancy (*analasadṛiśōpi dhāmnā*), but Nala[2] (Puranic king of that name) in conduct (v.15). In v.16 his all pervasive white fame is described to have dimmed the whiteness of Rudra's wild laughter (*Rudrāṭṭahāsa*) and that of the wreaths of *kētakī*-petals, worn in the hair by the Siddha women. V.17 states that Vigrahapāla spoke to Nārāyaṇa-

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pāla thus "let penance be mine, and the kingdom thine"[3] just as the Puranic king Sagara spoke to Bhagīratha.

Then follows the formal portion of the inscription in prose. This part begins with the description of the victorious camp at Mudgagiri[4] whence the present grant was issued. This place is described in the same fashion as in some of the Pāla grants (*e.g.* Mungir copper plate grant) of Dēvapāladēva, No. 63 above). Then we are informed that *Paramasaugata* (devout worshipper of the Buddha), *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* Nārāyaṇapāladēva, meditating on the feet of *Mahārājādhirāja* Vigrahapāladēva, being in good health addressed and ordered all royal officers and others assembled at the village Makutikā situated in the Kaksha-*vishaya* of the Tīra-*bhukti* regarding the grant. The unusually long list of the addressees occurring in this inscription is also met with in the comparable grants of other Pāla rulers, of course with slight differences (*e.g.* Dēvapāladēva's Mungir copper-plate grant referred to above).

It is further stated in this part of the inscription that -(1) for the proper performane of *pūja*, *bali*, *charu* and *sattra*, for new buildings (*navakarma*) and for other requirements of the divine Śiva-bhaṭṭāraka at Kalaśapōta, for whom he (Nārāyaṇapāla) himself had built a thousand temples, and whom he had put up there (at Kalaśapōta); - (2) in order to provide coaches and seats, medicines for the sick, requirements (*parishkāra*), etc. to the congregation of Pāśupata teachers (at Kalaśapōta); and (3) in order to enable the Pāśupatas to bestow enjoyments on other persons desired by them, *Mahārājādhirāja* Nārāyaṇapāladēva gave the above-named village of Makutikā together with the natural resources like grass, pasture land, etc., with the usual privileges of *uparikara*, etc., and as per the usual terms and conditions applicable to such grants. Then there is the usual appeal to the future rulers to protect the grant and instructions to the cultivators to

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make timely payment of the revenues to the donees. The date of the grant is given as the 9th day of Vaiśākha in Saṁvat (regnal year) 17. Here follow five of the customary imprecatory verses.

The *Dūtaka* for the grant was *Bhaṭṭa* the *Gurava* Puṇyakīrtti who knew the meaning of the idea of the Brahman and who performed sacrifices. Maṅghadāsa, a native of Samataṭa, the son of Śubhadāsa engraved this charter.

Notes

1. *Chturvarga* means the four ends of human life taken collectively (*purushārtha*); *i.e.*, *dharma*, *artha*, *kāma* and *mōksha* (Apte, p.202, col.1)

2. Nala was a celebrated king of the Naishadhas. He was a very noble-minded and virtuous person (*ibid.*, p.281, col.3)

3. After a short reign of probably three or four years Vigrahapāla abdicated throne and retired to an ascetic life (*The Age of Imperial Kanauj*, pp.52-53).

4. Mudgagiri is the modern town of Mungir (*IA.*, XV, p.304).

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No. 71
VAKRATENTALI GRANT OF MAHABHAVAGUPTA I JANAMEJAYA

Location : Former Sonpur State, Sambalpur District, Orissa

Date : Regnal year 3 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmavaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*,Pt. II, pp.167-171

Text

Metre: Vv. 1-3, 5-10 *Anushṭubh*; 4 *Indravajrā*; 11 *Śālinī*; 12 *Pushpitāgrā*

ओं सिद्धम्। स्वस्ति। सुवर्ण्णपुरसमावासितश्रीमतो विजयस्कन्धा वारात् परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्यात परममाहेश्वरपरभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गा धिपतिश्रीमहाभवगुप्त राजदेवः कुशली लुपत्तराखण्डीयवक्रतेन्तलीग्रामे ब्राह्मणान् सम्पूज्य तत्प्रतिनिवासिकुटुम्बिनस्तद्विषयीययथाकाला ध्यासिनः समाहर्तृसन्निधातृदाण्डपाशिकपिशुनवेत्रिकावरोधजनराज वल्लभादीनन्यांश्च चाटभटजातीयान् समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सगर्तोषरः साम्रमधुकः सजलस्थलः सर्व्वोपरिकरादानसहितः प्रतिनिषिद्धचाटभट प्रवेशचतुस्सीमापर्य्यन्तः कौण्डिन्यगोत्राय मैत्रावरुणवासिष्ठप्रवराय

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च्छन्दोगचरणाय राढायां वल्लि कन्दरविनिर्ग्गताय मेरण्डावास्तव्याय भट्टपुत्रजातरूपनाम्ने भट्टपुत्र श्रीवच्छसूनवे सलिलाधारापुरस्सर माचन्द्रतारकार्क्कक्षितिसमकालाय भोगार्थं मातापित्रोरात्मनश्च पुण्य यशोभिवृद्धये विषुवतिसंक्रान्त्यां ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकर हिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्मगौरवाद स्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चोक्तम् धर्म्मशास्त्रे।

वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदाफलम्॥ १॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ २॥
षष्टि वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
यः काञ्चनं गाञ्च महीञ्च दद्या
द्दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ४॥
आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ ६॥

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तडागानां सहस्रेण वाजपेयशतेन च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति॥ ७॥

हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः।

सबद्धो वारुणैः पाशैस्तिर्यग्योनिं च गच्छति॥ ८॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिः सह॥ ९॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।

शूलपाणिस्तु भगवान् अभिनन्दन्ति भूमिदम्॥ १०॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः।

सर्व्वानेतान्भाविनो भूपतीन्द्रान्

भूयो भूयो याचते रामचन्द्रः॥ ११॥

इति कमलदलाम्बु बिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ १२॥

परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्य विजयराज्य सम्वत्सरे तृतीये श्रावणमाससितपक्षपञ्चम्यां यत्राङ्कतो सम्वत् ३ श्रावणशुदि ५ लिखितमिदं शासनं महासन्धिविग्रहप्रतिबद्धकायस्थकोइ घोषेण वल्लभघोषसुतेन संङ्ग्रामेण उत्कृतं शासनमिति रयण ओज्झासुतेन। मङ्गलं महाश्रीः॥

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Summary

This inscription, engraved on a set of three copper-plates, consists 39 lines of writing and the seal attached to the ring holding the plates together bears the device of goddess Lakshmī and a legend which is not clear but conjectured to be *Śrī-Janamējayarājasya.* It registers the grant, by the king Mahābhavagupta I, of a village to a Brāhmaṇa.

The charter begins with the *Siddham* symbol and the auspicius word *svasti* followed by the mention of the place of issue, *viz.*, the victorious camp situated at Suvarṇapura[1]. Then it introduces king Mahābhavagupta I who is described as a devout worshipper of Mahēśvara (*parama-māhēśvara*), *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, as being the fore-head mark of the family of the Moon (*Sōma-kula-tilaka*) and as the lord of Trikaliṅga and who is said to have meditated on the feet of the illustrious Śivagupta who is also given the imperial title *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara.*

The formal portion of the charter states that the king Mahābhavagupta I, being in good health and after worshipping the Brāhmaṇas in the village of Vakratēntalī[2] in the division (*khaṇḍa*) called Lupattarā[3], granted the said village to the *Bhaṭṭaputra* Jātarūpa, son of the *Bhaṭṭaputra* Śrīvatsa, hailing from Vallikandara in Rāḍhā[4], an inhabitant of Mēraṇḍā[5] and belonging to the Kauṇḍinya *gōtra* and the Maitrāvaruṇa and Vāsishṭha *pravaras* and the Chhandōga *charaṇa* (Sāmavēda), for the increase of the religious merit and fame of his parents and of his own self, on the occasion of the Vishuva *saṅkrānti.* The granted village, which extended upto its borders on the four sides, was turned into a rent-free holding (*akarīkṛitya*) by means of the copper-plate charter (*tāmra-śāsna*). The grant was intended to last as long as the moon, the sun and the earth endure and was endowed with

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the right to the *nidhis*, *upanidhis*, the pits and barren lands (*sa-gart-ōshara*), the mango and *madhuka* trees, waters and land (*sa-jala-sthala*) and the levy of all the *uparikaras* (*sarvōparikarādānasahita*), and was exempted from all the troubles (*sarvabādhāvarjita*) and the entry of the *Chāṭas* and *Bhaṭas*. The order in respect of the grant was addressed to the agricultural househlder (*kuṭumbins*) inhabiting in the village and the officers posted in the district from time to time (*tadvishaīyayathākālādhyāsinaḥ*) such as *Samāhartṛi* (the Collector-general), *Sannidhātṛi* (official in charge of the receipt of various articles into the king's treasury), *Dāṇḍapāśika* (officer in charge of punishment), *Piśunavētrika* (officer who drives away undesirable persons with a cane), the inmates of the royal harem (*avarōdhajana*), favourites of the king or courtiers (*rāja-vallabhas*), etc., and officials of the rank of *Chāṭa* and *Bhaṭa*.

The villagers were asked to make over to the donee the *bhōga*, *bhāga*, *kara*, *hiraṇya*, etc., as and when they fell due, and thereby live happily in the village. The future rulers were exhorted to maintain the grant as if it were their own grant. As many as twelve benedictory and imprecatory stanzas from Dharmaśāstra are cited in this context..

The charter is dated the fifth day of the bright fortnight of the month of Śrāvaṇa in the third year of the victorious reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Janamējaya (Mahabhavagupta I).

This inscription was written by the *Kāyastha* Kōighōsha, son of Vallabhaghōsha who was attached to the office of the *Mahāsāndhivigraha* (minister of peace and war), and incised by Saṅgrāma, son of Rayaṇa Ōjjhā.

The inscription concludes with the auspicious formula *maṅgalam mahāśrīḥ*.

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Notes

1.Suvarṇapura is the same as modern Sonpur in Sambalpur District of Orissa where the plates have been found.(ISPS., Pt.II, p.169, n.22).

2. Vakratēntalī, has been identified with modern Bantentuli in the former Sonpur State (*ibid.*, p.170, n.25).

3. Lupattarā, the headquarters of the administrative division known after it, is probably the same as Lipatuṅgā mentioned in the Patna Plates of the 6th year of Mahābhavagupta I (No.72 below) and has been doubtfully identified with modern Leptā, 6 miles south-east of Bolangir (*ibid.*, p.170, n.26).

4. Rāḍhā is a well-known geographical unit and roughly corresponded to south-west Bengal (*ibid.*, n.28).

5. Mēraṇḍā has been identified with the village Mendā 17 muiles west of Sonpur (*ibid.*, n.29).

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No. 72
PATNA PLATES OF MAHABHAVAGUPTA I JANAMEJAYA (I set)

Location	: Somewhere in the erstwhile Patna State, Sambalpur District, Orissa
Date	: Regnal year 6 (9th century A.D.)
Script	: Northern Alphabet
Language	: Sanskrit
King	: Mahābhavagupta I Janamējaya
Dynasty	: Sōmavaṁśins
Reference	: Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.172-178

Text

Metre: Vv. 1, 3, 5-10 *Anushṭubh* ; 4 *Indravajrā*; 11 *Śālinī* ; 12 *Pushpitāgrā* ; 13 *Sragdharā*

सिद्धम्। स्वस्ति। मूरसीमसमावासितश्रीमतो विजयकटकात् परम भट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्यातपरममाहेश्वरपर मभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहा भवगुप्तराजदेवः कुशली। ओङ्गतटविषयप्रतिबद्धवकवेड्डाग्रामे तत्प्रति निवासिकुटुम्बिजनपदांस्तदिषयीययथाकालाध्यासिनः समाहर्तृसन्निधातृ चाटभटपिशुनवेत्रिकावरोधजनराजवल्लभादीन् सर्व्वान् राजपादोपजीविनः समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोप निधिः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिकराकरादानसहितः साम्रमधूकः सगर्त्तोषरः प्रसिद्धचतुःसीमावच्छिन्नः प्रतिनिषिद्धचाटभटप्रवेशः नाना गोत्रप्रवरविनिर्गतवास्तव्येभ्यो द्विजातिवरेभ्यः एकः कौत्सगोत्रः आङ्गिर साम्बरीषयौवनाश्वप्रवरः युवनाश्ववदम्बरीषवदङ्गिरोवदनुप्रवरः सामवेदे

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कौथुमशाखाध्यायी पम्पासरसीविनिर्गतः लेइडश्रृङ्गावास्तव्यः भट्टपुत्र दामाकः ऐवुलिसुतः। द्वितीयो गौतमगोत्रः आङ्गिरसप्रवरः बार्हस्पत्या नुप्रवरः यजुर्व्वेदे काण्वशाखी ओडयशृङ्गाविनिर्गतः खण्डक्षेत्रवास्तव्यः भट्टपुत्रो नेरपगण्डसुतः। तृतीयश्च कृष्णात्रेयगोत्रः आर्च्चनानासप्रवरः श्यावाश्ववदनुप्रवरः यजुर्व्वेदे काण्वशाखाध्यायी कोङ्कलेड्डुविनिर्ग्गतः लिप तुङ्गावास्तव्यः भट्टपुत्रवासुदेवः हृषीकेशसुतः चतुर्थश्च अगस्तिगोत्रः इध्मवाहप्रवरः च्यवनानुप्रवरः च यजुर्व्वेदे काण्वशाखाध्यायी च कलिङ्ग विनिर्गतः पम्पासरसी वास्तव्यः कोदण्डदेवनामा रामशर्म्मसुतः एतेभ्यो द्विजातिवरेभ्यः सलिलधारापुरःसरमाचन्द्रतारकार्क्कक्षितिसमकालोप भोगार्थम् प्रतिवर्षदातव्यरूप्यकाष्टपलकरदानं विनिश्चित्य माता पित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचि तभोगभागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्मगौरवाद स्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चोक्तम् धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
माभूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने॥ २॥
षष्टि वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं

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भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।

यः काञ्चनं गाञ्च महीञ्च दद्यात्

दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ४॥

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः।

भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ ६॥

तडागानां सहस्रेण वाजपेनशतेन च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति॥ ७॥

हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः।

सबद्धो वारुणैः पाशैस्तिर्यग्योनिं च गच्छति॥ ८॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिः सह॥ ९॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।

शूलपाणिश्च भगवान् अभिनन्दन्ति भूमिदम्॥ १०॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः।

सर्व्वानितान्भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामचन्द्रः॥ ११॥

इति कमलदलाम्बु बिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

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सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १२ ॥

इति परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्य विजयराज्ये सम्वत्सरे षष्ठे आषाढमासे सितपक्षे तिथावष्टम्यां यत्राङ्कतोपि संवत् ६ आषाढ शुदि ८ लिखितमिदं महासन्धिविग्रहिश्रीभल्लाधारदत्तसुतप्रति बद्धकायस्थ कोइघोषेण वल्लभघोषसुतेनेति ।

आस्ति क्षोणीश्वराणाममलमणिरुचामन्वये कस्तुभाभः

शौर्यत्यागांबुराशिर्विरचितविधिवद्दानशुभ्रीकृताभ्रः ।

श्रीमान् जन्मेजयाख्यस्त्रिदशपतिसमः कृत्सगां भोक्तुकामः

प्रख्यातद्वेषिवंशप्रविदलनपटुर्भूपतिः सोमवंशी ॥ १३ ॥

Summary

The inscription, engraved on a set of three copper-plates consists 45 lines of writing and the seal attached to the ring holding the plates together bears a seated figure which is indistinct. It registers the grant of a village, by the king Mahābhavagupta I, of a village to certain Brāhmaṇas.

This charter commences with the *Siddham* symbol and the auspicious word *svasti* followed by the mention of the place of its issue, *viz.*, the prosperous victorious camp (*vijaya-kaṭaka*) stationed at Mūrasīma[1]. Then the king Mahābhavagupta I meditating upon the feet of king Śivagupta both of whom are described exactly in the same manner as in the preceding grant (No.71).

The object of the inscriptioin is to record that the king Mhābhavagupta I, being in good health, gave away the village Vakavēḍḍā[2] attached to the district (*vishaya*) of

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Ōngātaṭa[3] to the following four Brāhmaṇas:- (1) Bhaṭṭaputra Dāmāka, son of Aivuli, belonging to the Kautsa *gōtra* and the *pravaras* of Āṅgirasa, Āmbarīsha and Yauvanāśva and *anupravaras* of Yuvanāśva, Ambarīsha and Aṅgiras, a student of Kauthuma *śākhā* of the Sāmavēda, an immigrant from Pampāsarasī and a resident of Lēiśṛiṅgā[4]; (2) An unnamed son of Narapaganḍa, also styled *Bhaṭṭaputra*, belonging to the Gautama *gōtra*, with the Āṅgirasa *pravara* and the *anupravara* of Bārhaspatya, a student of the Kāṇva *śākhā* of the Yajurvēda, an immigrant from Ōḍayśṛiṅga[5] and a resident of Khaṇḍa-kshētra[6]; (3) *Bhaṭṭaputra* Vāsudēva, son of Hṛishīkēśa, belonging to the Kṛishṇātrēya *gōtra*, with the *pravara* of Ārchchanānasa and the *anupravara* of Śyāvāśva, a student of the Kāṇva *śākhā* of the Yajurvēda, an immigrant from Koṅkalēḍḍa and a resident of Lipatuṅgā[7]; and (4) Koṇḍadēva, son of Rāmaśarman belonging to the Agasti *gōtra*, with the *pravara* of Idhmavāha and the *anupravara* of Chyavana, a student of the Kāṇva *śākhā* of the Yajurvēda, an immigrant from Kaliṅga[8] and a resident of Pampāsarasī

The grant was subject to the payment of an annual tax fixed at eight *palas* of silver (*prativarshadātavyarūpyak-āshṭa pala karadānam*). It carried with it the same privileges and exemptions as specified in the previous grant (No.71). The royal officers and others to whom the order regarding the grant was addresed are the same as mentioned in the previous grant referred to above. It is stated that the village was turned into a rent-free holding[9] by means of a copper-plate charter (*tāmraśāsanēnā-karīkṛitya pratipādita*) before being granted. The villagers were asked to pay *bhōga*, *bhāga*, *kara* and *hiraṇya* to the donees in time.

The future rulers were requested to maintain the grant like their own grant. As many as twelve imprecatory and

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benedictory stanzas from Dharmaśāstra are quoted in this context.

The grant was issued on the eighth day of the bright fornight of the month of Āshāḍha in the sixth year of the victorious reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Janamējaya (Mahābhavagupta I).

The record was written by the *Kāyastha* Kōighōsha, son of Vallabhaghōsha, who was attached to the office of the *Mahāsandhivigrahin* Mallā, son of Dhāradatta.

The record closes with a stanza in praise of king Janamējaya who is described as an ocean of valour and liberality (*śauryatyāgāmburāśi*) and skilled in routing the families of his famous foes (*prakhyātadvēshivaṁśa-pravidalanapaṭu*) and as desirous to enjoy the whole earth and is said to have belonged to the Sōmavaṁśa.

Notes

1. Murasima has been identified with Murasingā or Mūrasima on the bank of the river Ong about 13 miles south-west of Bolangir in the Sambalpur District (*ISPS.*, Pt.II, p.176, n.45).

2. This place has been differently identified with Bakti, about 15 miles north of Bolangir and with Vankavira in the Sambalpur District (*ibid.*, n.46)

3. The district on the bank of the river Ōṅga a tributory of the Mahānadi (*ibid.*, n.47)

4. Probably identical with Loisinga or Loysingā about eleven miles north of Bolangir in the Sambalpur District (*ibid.*, n.49)

5. Probably Oḍasing in the erstwhile Athamallika State in Orissa (*ibid.*,p.177, n.50)

6. Probably the same as Khandapara in the erstwhile feudatory state of the same name in Orissa (*ibid.*, n.51).

7. See n.2 of the previous inscription (No. 71)

8. Coastal area comprising Puri-Ganjam and adjoining area of Orissa and Andhra Pradesh with Mukhalingam as its capital (*ISPS., Pt.II, p.177,* n.54)

9. This record is actually a *kara-śāsana.* As such the statement that it was turned into a rent-free holding is a meaningless conventional statement. (*ibid.*, n.57).

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No. 73
PATNA PLATES OF MAHABHAVAGUPTA I JANAMEJAYA (II set)

Location : Erstwhile Patna State, Bolangir District, Orissa

Date : Regnal year 6 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmavaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*, Pt. II, pp.179-183.

Text

Metre: Vv. 1-3, 5-11 *Anushṭubh* ; 4 *Indravajrā* ; 12 *Śālinī* ; 13 *Pushpitāgrā* ;

सिद्धम्। स्वस्ति। मुरसीमसमावासितश्रीमतो विजयकटकात् परम भट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्यातपरममाहेश्वरपर मभट्टारकमहाराजाधिराजसोमकुलतिलकत्रिकलिङ्गाधिपतिपरमेश्वरश्रीमहा भवगुप्तराजदेवः कुशली। पोताविषयप्रतिबद्धपासितलाग्रामेब्राह्मणान् सम्पूज्य तत्प्रतिनिवासिकुटुम्बिजनपदांस्तद्विषयीययथाकालाध्यासिनः समाहतृसन्निधातृदाण्डपाशिकचाटभटपिशुनवेत्रिकावरोधजनराजवल्लभा दीन् सर्व्वान् राजपादोपजीविनः समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सर्वोपरिकरादानसहितः साम्रमधुकः सगर्त्तोषरः प्रतिनिषिद्धचाटभट प्रवेशश्चतुःसीमापर्यन्तः कौशिकगोत्राभ्यां औदलदेवरातविश्वामित्र प्रवराभ्यां काण्वशाखाध्यायिभ्यां कोम्मायिरविनिर्ग्गताभ्यां लोइशृङ्गा

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वास्तव्याभ्यां भट्टपुत्रश्रीकेशवश्रीअप्याभ्यां भट्टदाद्दीसुताभ्यां सलिल धारापुरःसरमाचन्द्रतारकार्क्षितिसमकालोपभोगार्थं श्रीदेवमातापित्रोरा त्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्त व्यमिति। भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीया धर्म्मगौरवादस्मद नुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
माभूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने॥ २॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
यः काञ्चनं गाञ्च महीञ्च दद्या
द्दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ४॥
आस्फोटयन्ति पितरोः प्रवल्गन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ ६॥
तडागानां सहस्रेण वाजपेनशतेन च।

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गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ७ ॥

हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः ।

सबद्धो वारुणैः पाशैस्तिर्यग्योनिं च गच्छति ॥ ८ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ ९ ॥

सुवर्णमेकां गामेकां भूमेरप्यर्धमङ्गुलम् ।

हरन्नरकमायाति यावदाभूतसंप्लवम् ॥ १० ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।

शूलपाणिस्तु भगवान् अभिनन्दन्ति भूमिदम् ॥ ११ ॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ।

सर्व्वानितान्भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामचन्द्रः ॥ १२ ॥

इति कमलदलाम्बु बिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १३ ॥

इति परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्य विजयराज्ये संवत्सरे षष्ठे कार्त्तिकमाससितपक्षत्रयोदश्यां यत्राङ्कतः संवत् ६ कार्त्तिक शुदि १३ लिखितमिदं शासनं महासान्धिविग्रहिश्रीमल्लदत्तश्रीधारदत्तसुत प्रतिबद्धकायस्थकोइघोषेण वल्लभघोषसुतेन । प्रतिवर्षचात्र शासने करपञ्च

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रूप्यपलानि निष्टङ्क्य । करशासनमिदं दत्तं यत्र रूप्ल ५ ।

Summary

This inscription, engraved on a set of three copper-plates, consists 46 lines of writing and the seal attached to the ring holding the plates together bears the figure of seated Abhishēka-Lakshmī. The legend in the lower part has become illegible. This charter records the gift, by Mahābhavagupta I, of a village to two Brāhmaṇa brothers.

Commencing with the *Siddham* symbol and the auspicious word *svasti*, the grant was issued from the prosperous camp of victory stationed at Murasīma[1] by king Mahābhavagupta I who meditated on the feet of king Śivagupta, both of whom are described exactly in the same fashion as in the preceding charter (No.72).

The king, after worshipping the Brāhmaṇas in the village Pāsitalā[2] attached to the Pōtā *vishaya*[3], granted the village in favour of the two Brāhmaṇa brothers, *Bhaṭṭaputra* Kēśava and Apya, sons of *Bhaṭṭa* Dāddī, who belonged to the Kauśika *gōtra* having Audala, Dēvarāta and Viśvāmitra for its *pravaras*, were students of the Kāṇva *śākhā* (of the Śukla *Yajurvēda*) and had immigrated from the village of Kommāyira and resided at Lōiśṛingā at the time of the grant. The grant was accompanied by the same privileges and exemptions as specified in the preceding record (No.72). The order in respect of the grant was addressed to the agriculturist householders and the very same officers posted in the district from time to time as mentioned in the previous epigraph with the addition of only the *Dāṇḍapāśika* who is not named in the previous record. The granted village is said to have been rendered tax-free by means of a copper-plate charter (*tāmraśāsanēnākarīkṛtya*), though at the end the charter is described as a *kara-śāsana* involving a payment, evidently by the donees, of tax fixed at five *palas* of silver per annum. The villagers were asked to

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pay the *bhōga* and other usual levies to the donees in time.

Next follows the exhortation to the future rulers to uphold the grant as if it were their own grant and in support of this request as many as thirteen imprecatory and benedictory stanzas from Dharmaśāstra are cited.

The date of the charter is given as the thirteenth day of the bright fortnight of the month of Kārttika in the sixth year of the victorious reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Janamējaya (Mahābhavagupta I).

The inscription was written by the *Kāyastha* Kōighōsha, son of Vallabhaghōsha, attached to the *Mahāsāndhvigrahin* Malladatta, son of Dhāradatta.

Notes

1. The previous grant (No. 72) was also issued from the same place (*ISPS.*, Pt. II, p.181, n.28).

2. Probably represented by the modern Pointalā or Pointil in the Bolangir District (*ibid.*, p.182,n.30).

3. Pōtā, the headquarters of the district named after it has been identified with Porā in the erstwhile Sonpur State now included in the Bolangir District (*ibid.*, n.31).

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No. 74
KALIBHANA PLATES OF MAHABHAVAGUPTA I JANAMEJAYA

Location	: Kālibhanā, Sambalpur District, Orissa
Date	: Regnal year 6 (9th century A.D.)
Script	: Northern alphabet
Language	: Sanskrit
King	: Mahābhavagupta I Janamējaya
Dynasty	: Sōmavaṁśins
Reference	: Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.184-188

Text

Metre: Vv. 1 *Sragdharā* ; 2-4, 6-12 *Anushṭubh* ; 5 *Indra vajrā* ; 13 *Śālinī* ; 14 *Pushpitāgrā* ;

सिद्धम्। ओम्। स्वस्त्यमलमणिकुट्टिमसदनचलदनेकवरवारविलासिनी जनचरणनूपुररवत्रस्तपारावत्तस्वनवधिरितदशदिशो नानादिग्देशान्तरादा गतवन्दिवृन्दविस्तारित कीर्त्तेर्व्विविधविद्यालंकृतविद्वज्जनजनितविदग्ध काव्यालापस्तुतधनपतिविभवस्पर्द्धितविपणिजनपरस्य संहर्षरचितविचित्र प्रासादाट्टालिकाविहारारामदेवकुलोद्यानवापीकूपतडागोपनिर्ज्जित सुरसदन महिम्न श्रीमतो मुरसीमपत्तनवरात्।

अस्ति क्षोणीश्वराणाममलमणिरुचामन्वये कौस्तुभाभः
शौर्यत्यागाम्बुराशिर्व्विरचितविधिवद्दानशुभ्रीकृताभ्रः।
श्रीमज्जन्मेजयाख्यस्त्रिदशपतिसमः कृत्स्नगां भोक्तुकामः
प्रख्यातद्वेषि वंशप्रविदलनपटुर्भूपतिः सोमवंशे ॥ १ ॥

सो यं परमभट्टारकमहाराजपरमेश्वरश्रीशिवगुप्तदेवपादानुध्यातपरममाहे

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श्वरपरमभट्टारकमहाराजाधिराजसोमकुलतिलकत्रिकलिङ्गाधिपतिपरमेश्वर श्रीमहाभवगुप्तराजदेवः कुशली पोताविषयप्रतिबद्धजम्बूग्रामग्रामे ब्राह्मणान् संपूज्य तत्प्रतिनिवासिकुटुम्बिजनपदांस्तद्विषयीययथाकाला ध्यासिनः समाहर्तृसन्निधातृदाण्डपाशिकपिशुनवेत्रिकावरोधजनराज वल्लभादीन् सर्व्वान् समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सदशापराधः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरि करकरादानसहितः साम्रमधूकः सगर्त्तोषरः प्रतिनिषिद्धचाटभटप्रवेशः पराशरगोत्राय वासिष्ठशक्तिपाराशर्यप्रवराय वाजसनेयिमाध्यन्दिन शाखाध्यायिने हस्तिपदविनिर्गताय जम्बुग्रामवास्तव्याय भट्टपुत्रश्री गोविन्दनाम्ने भट्टपुत्र कोण्डसुताय सलिलधारापुरःसरमाचन्द्रतारकार्क्क क्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशा सनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचित भोगभागकरहिरण्या दिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानु पालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिःसगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलम्॥ २॥
माभूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ ३॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ४॥

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अग्नेरपत्यं प्रथमं सुवर्णं

भूर्व्वैष्णवी सूर्यसुताश्च गावः।

यः काञ्चनं गाञ्च महीञ्च दद्या

द्दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ५॥

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः।

भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ६॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ ७॥

तडागानां सहस्रेण वाजपेयशतेन च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुद्ध्यति॥ ८॥

हरते हारयते यस्तु मन्दबुद्धितमोवृतः।

स बद्धो वारुणैः पाशैस्तिर्यग्योनिञ्चगच्छति॥ ९॥

सुवर्णमेकं गामेकां भुमेरप्यर्द्धमङ्गुलम्।

हरन्नरकमायाति यावदाभूतसंप्लवम्॥ १०॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिः सह॥ ११॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।

शूलपाणिस्तु भगवानभिनन्दति भूमिदम्॥ १२॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः।

सर्व्वानितान् भाविनः पार्थिवेन्द्रान्

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भूयो भूयो याचते रामचन्द्रः ॥ १३ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १४ ॥

परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्य विजयराज्ये संवत्सरे षष्ठे फाल्गुनमासाद्वितीयपक्षतिथौ प्रतिपदि यत्राङ्कतोपि संवत् ६ फाल्गु शुदि १ लिखितमिदं शासनं महासान्धिविग्रहिश्रीमल्लदत्तश्रीधार दत्तसुतप्रतिबद्धकायस्थकोइघोषेण वल्लभघोषसुतेन ॥ उत्कीर्णं सुवर्णं कारवापूकेन शावदेवसुतेन ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 48 lines of writing. Its seal is missing. It records the grant, by the king Mahābhavagupta I, of a village to a Brāhmaṇa.

The charter begins with the *Siddham* symbol and the auspicious word *svasti* followed by the conventional description of the town of Mūrasīma[1] from where the charter was issued. This town is described as the one where all the quarters were deafened by the noise produced by the pigeons which were agitated by the sound of the anklets worn on the feet of numerous excellent courtesans moving on the mansion - floors studded with precious stones; whose glory was being sung by the host of bards that had come from different countries; whose rich merchants vying with the grandeur of Kubēra (*dhanapati*) were being praised with the recitation of shrewd poetry composed by scholars versed

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in different lores; and which surpassed the glory of the heaven (*surasadana*) with its beautiful mansions, parks, temples, reservoirs and wells. Then comes a verse in praise of Janamējaya, which is also found at the end of an earlier inscription (No. 72). After this, king Śivagupta and his successor Mahābhavagupta I are mentined. Both of them are given exactly the same titles as in the last two records (Nos.72 and 73), except only that Śivagupta is probably by oversight, styled simply *Mahāraja* instead of being styled *Mahārājādhirāja.*

The formal portion of the charter states that the king, in good health, after worshipping the Brāhmaṇas in the village Jambūgrāma[2] situated in the district (*vishaya*) of Pōtā,[3].granted that village of the Bhaṭṭaputra Gōvinda, son of Bhaṭṭaputra Kōṇḍa, who belonged to the Parāśara *gōtra* with the *pravaras* of Vāsishṭha, Śakti and Pārāśarya and was a student of the Mādhyandina *śākhā* of the Vājasanēyi school of the Yajurvēda, an immigrant from Hastipada and a resident of Jambūgrāma for the increase of the religious merit of his parents and of his own self. The grant was accompanied by all the privileges and exemptions specified in the earlier grants of the king as well as the *daś-āparadha* and was rendered tax-free by means of the copper-charter. The royal order with regard to the grant was addressed to the agriculturist householders living in the village and all the royal officers as figuring in the previous grant of this king (No.73). As usual the villagers were asked to pay the donee the dues like *bhōga*, etc. at the proper time and the future kings were requested to maintain the grant by quoting thirteen stanzas from Dharmaśāstra.

The charter is dated the first day of the second fortnight[4] of the month of Phālguna in the sixth year of the victorious reign of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Janamējaya (Mahābhavagupta I).

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The record was written by the *Kāyastha* Kōighōsha, son of Vallabhaghōsha, who was attached to the *Mahāsāndhivigrahin* Malladatta, and incised by the goldsmith Vāpūka, son of Sāvadēva.

Notes

1. Unlike the previous charters of the king issued from the victorious camp stationed at Mūrasīma, this charter was issued from the town of Mūrasīma itself (*ISPS.*, Pt.II, p.187, n.34).

2. This village has been differently identified with modern Jāmgāon, a village continguous to Kālibhanā, the provenance of the record, and with two villages called Jāmgāon in the Chandrapur taluk of the Bilaspur District (*ibid.*, n.35).

3. This place giving its name to a district is variously identified with modern Porā or Purā and Pow, both in Sambalpur District and the village called Potā in the Bilaspur District (*ibid.*, n.36).

4. Since the *tithi* concerned (*viz.*, *pratipad* of the *dvitīya-paksha*) is later specified in figures as the first day of the bright half (*śudi* 1) of the month of Phālguna, it becomes evident that the dark fortnight was considered as the first half of a month and that the month referred to in this record has to be taken as *pūrṇimānta* (*ISPS.*, Pt.I, p.71).

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No. 75
SATALMA PLATES OF MAHABHAVAGUPTA I JANAMEJAYA

Location : Not known

Date : Regnal year 8 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmavaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.189-193.

Text

Metre: Vv. 1 *Sragdharā* ; 2-4, 6-10 *Anushṭubh* ; 5 *Indravajrā* ; 11 *Śālinī* ; 12 *Pushpitāgrā*

सिद्धम् ।

स्वस्त्यनेकवरविलासिनीचरणनूपुरपुरवोद्भ्रान्तमत्तपरावातकुलात्

तसकलदिगन्तरागतवन्दिजनविस्तारितकीर्त्तेः श्रीमतो मुरसीम्नः ।

अस्ति क्षोणीश्वराणाममलमणिरुचामन्वये कौस्तुभाभः

शौर्यत्यागाम्बुराशिर्विरचितविधिवद्दानशुभ्रीकृताभ्रः ।

श्रीमान्जनमेजयाख्यस्त्रिदशपतिसमः कृत्स्न गां भोक्तु कामः

प्रख्यातद्वेषि वंशप्रविदलनपटुर्भूपतिः सोमवंशो ॥ १ ॥

सोयं परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमहाशिवगुप्तराजदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली कशलोडाविषयप्रतिबद्धसतल्लमाग्रामे ब्राह्मणान् सम्पूज्य तत्प्रतिनिवासिकुटुम्बिजनपदान् तद्विषयीय

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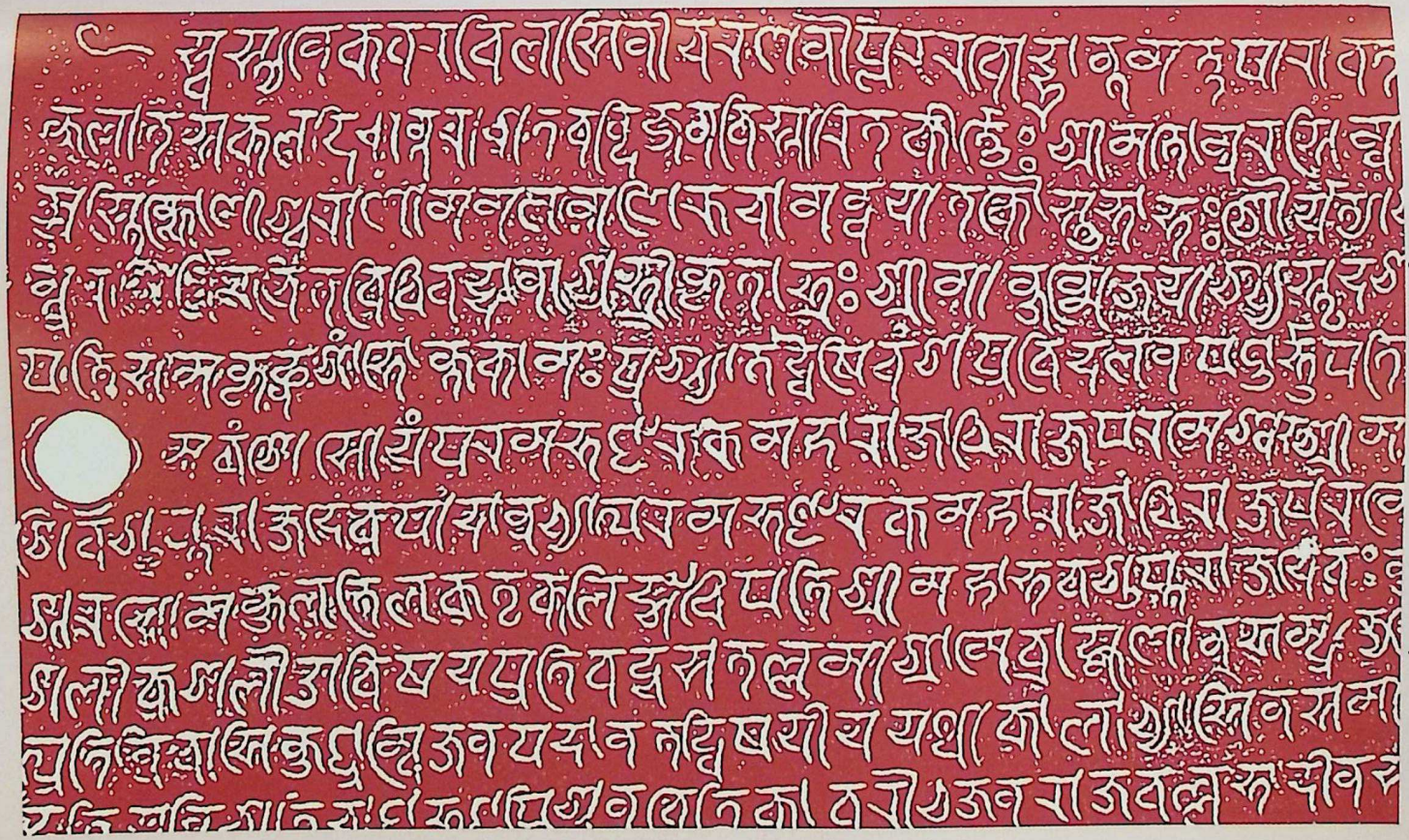
यथा कालाध्यासिनः समाहर्तृ सन्निधातृ चाटभटपिशुनवैत्रिकावरोध जनराजवल्लभादीन् सर्वान् राजपादोपजीविनः समाज्ञापयति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्वबाधाविवर्ज्जितः सर्वोपरिकरकरादानसहितः साम्रमधुकः सगर्तोषरः प्रतिनिषिद्धचाटभटप्रवेशः चतुःसीमावाच्छिन्नः गौतमगोत्राय गौतमा ङ्गिरसऔतथ्यत्र्यार्षेयप्रवराय वाजसनेय माध्यन्दिनशाखाध्यायिने ओड्र देशे पुरुषमण्डपग्रामविनिर्गताय मुरुजंगग्रामवास्तव्याय भट्टपुत्रश्री सान्थकरनाम्ने धृतिकरसुताय सलिलधारापुरस्सरमाचन्द्रतारार्क्षिति समकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेना करीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्यादि कमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्द्दत्ति रियमस्मदीया धर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमत्यन्त परदानानुपालने॥ ३॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ४॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।

Inscription No 75



Satalma Plates of Mahabhavagupta I. Janamejaya, year.8

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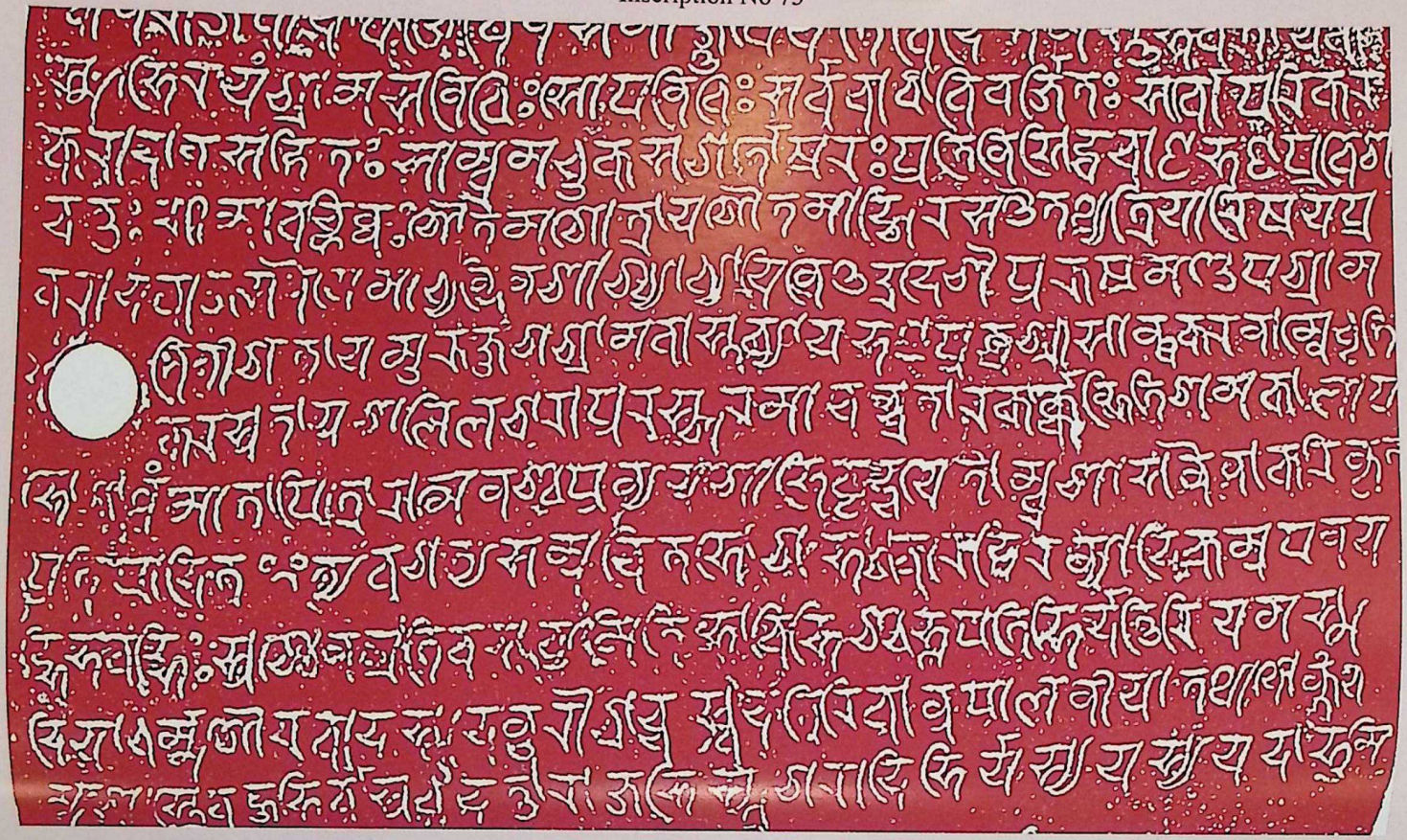
Inscription No 75



Satalma Plates of Mahabhavagupta I. Janamejaya, year. 8

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यः काञ्चनं गां च महीं च दद्या

द्दत्तास्त्रयस्तेन भवन्ति लोकाः ॥ ५ ॥

आस्फोटयन्तिपितरः प्रवल्गन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ ६ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ ७ ॥

तडागानां सहस्रेण वाजपेयशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ८ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्टायां कृमिर्भूत्वा पच्यते पितृभि सः ॥ ९ ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥ १० ॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ।

सर्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामचन्द्रः ॥ ११ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १२ ॥

परमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्री

Satalma Plates of Mahabhavagupta I. Janamejaya, year. 8

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जनमेजयदेवस्य विजयराज्ये संवत्सरे अष्टमे कार्त्तिकमासद्वितीयपक्षे तिथौ द्वादश्यां यत्राङ्कतोपि संवत् ८ कार्त्तिक शुदि १२। दूतकश्च महामहत्तमभट्टश्रीसाधारणः शोभनसुतः। लिखितमिदं शासनं महासान्धिविग्रहिराणकश्रीमल्लदत्तधारदत्तसुतप्रतिबद्धेन कायस्थ आल्लवेन कैलाससुतेन उत्कीर्णं संग्रामेण ॥ रयणा ओत्झासुतेन

Summary

This inscription, engraved on a set of three copper-plates, consists 44 lines of writing and the seal attached to the ring holding the plates together bears the figure of goddess Lakshmī seated on a lotus and flanked by a couple of lamp-stands. It records the gift, by the king Mahābhavagupta I, of a village to a Brāhmaṇa.

This charter commences with the *Siddham* symbol and the auspicious word *svasti* followed by a brief description of the place of issue, Murasīman[1], which is said to have been prosperous, inhabited by many beautiful courtesans and whose fame was spread by the ministrels coming from all the different quarters. Then there is a stanza in praise of king Janamējaya, already known from previous records, followed by a prose passage mentioning Śivagupta and Mahābhavagupta I both of whom are described in the same manner as in the earlier records of this king except that Mahābhavagupta I's predecessor is called Mahāśivagupta and the title *Paramamāhēśvara*, employed for Mahābhavagupta I in other records, has been dropped out, perhaps inadvertantly.

The formal portion of the charter informs that the king Mahāśivagupta I, after worshipping the Brāhmaṇas in the village called Satallamā[2], attached to the district called Kaśalōḍā[3], granted that village to the *Bhaṭṭaputra* Sānthakara, son of Dhṛitikara, who belonged to the Gautama *gōtra* with the *pravaras* of the three *ṛishis*, *viz.*,

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Gautama, Āṅgirasa and Autathya, and the Mādhyandina *śākhā* of the Vājasanēyi school of the *Yajurvēda* and was an immigrant from the village of Purushamaṇḍapa[4] situated in the Ōḍra[5] country and a resident of the village called Murujuṅga. The grant was endowed with the same privileges and exemptions as the earlier grants of this king. The royal order regarding the grant was addressed to the agriculturist householders inhabiting the village and the royal officers as mentioned in the other grants of this ruler with the exception of the *Dāṇḍapāśika*. The village was turned into a rent-free holding by means of a copper-plate charter. As usual, the villagers were asked to pay the donee *bhōga* and other dues in time and the future rulers were requested to protect the grant. As many as eleven customary imprecatory and benedictory stanzas from the Dharmaśāstra have been quoted in this context.

The grant was issued on the twelfth day of the second (bright) half[6] of the month of Kārttika in the eighth year of the victorious reign of Janamējaya(Mahābhavagupta I).

The *dūtaka* of the grant was *Mahāmahattama Bhaṭṭa* Sādhāraṇa, son of Śōbhana.

The inscription was written by *Kāyastha* Āllava, son of Kailāsa, who was attached to the *Mahāsandhivigrahin Rāṇaka* Malladatta, son of Dhāradatta, and incised by Saṅgrāma, son of Rayaṇā Ōjjhā.

Notes

1. See n.1 of the previous grant (No. 74).
2. Satallamā has been identified with Satlamā, the findspot of the inscription in the Sambalpur District (*ISPS.*, Pt.II, p.192, n.25).
3. It has been identified with modern Kusardā in the Bargarh tahsil of the Sambalpur District (*ibid.*, n.26)
4. This place has been identified with modern Maṇḍapa in the erstwhile Baud State, Orissa (*ibid.*, n.27).
5. Generally speaking Ōḍra *dēśa* denotes lower Orissa (*ibid.*, n.28)
6. See n.4 of the previous grant (No. 74).

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No. 76
SONPUR PLATES OF MAHABHAVAGUPTA JANAMEJAYA

Location : Sonpur, Sambalpur District, Orissa

Date : Regnal year 17 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmavaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.194-199

Text

Metre: Vv. 1-10 *Anushtubh* ; 11 *Śālinī* ; 12 *Pushpitāgrā* ; 13 *Sragdharā* ;

सिद्धम्। स्वस्त्यमलमणिकुट्टिमसदनचलयदनेकवरवारविलासिनीजन चरणनूपुररवत्रस्तपारावतकुलपक्षस्वनवधिरितदशदिशो नानादेशान्तरा दागत वन्दिजनविस्तारितकीर्त्तेर्व्विविधिविद्यालंकृतविद्वज्जनजनितकाव्या लापस्तुतधनपतिविभवस्पर्द्धितविपणिजनपरस्य संहर्षरचितविचित्रप्रासा दाट्टालिकादेवकुलोद्यानवापीकूपतडागोपशोभाजितसुरपुरमहिम्नः। प्रचण्ड दोर्दण्डमण्डलाग्रतुण्डखण्डितारातिमत्तमातङ्गविमुक्ताफलप्रसाधिताशेषरण महीमण्डलः सकलभूपालमौलिमालाविलग्नमाणिक्यमूखव्राताभिराञ्जित क्रमकमलयुगलात् श्रीमदारामात् परमभट्टारकमहाराजाधिराजपरमेश्वर परममाहेश्वर श्रीशिवगुप्तदेवपादानुध्यातपरममाहेश्वरपरमभट्टारकमहा राजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराज देवः कुशली कोसलायां लुपुत्तरा खण्डप्रतिबद्धगोत्तइकेलाग्रामे ब्राह्मणान्

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संपूज्य तद्विषयीययथाकालाध्यासिनः समाहर्तृ सन्निधातृ दाण्ड पाशिक पिशुनवैत्रिकावरोधजनराजवल्लभादीन् सर्व्वान् समाज्ञापयति। विदितमस्तु भवताम् यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सर्वोपरिकरकरादानसमेतः साम्रमधुकः सगर्त्तोषर श्चतुःसीमापर्यन्तः सजलस्थलः खदिरपद्रविनिर्ग्गताय सुवर्ण्णपुर वास्तव्याय श्रीकमलवनवणिक्स्थानाय सलिलधारापुरःसरमाचन्द्र तारकार्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोऽभि वृद्धये ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोग भागकरहिरण्यादिभिर्भवद्भिः सुखेन प्रतिवस्तव्यम्। अनेनापि प्रशासनेन सुवर्ण्णपुरीयश्रीकमलवनवाणिक्स्थानेन बलिचरुनैवेद्यखण्डस्फुटितप्रति करणार्थं श्रीकेशवश्रीआदित्यभट्टारकाभ्यां देवकुलाभ्यां शासनीकृय प्रदत्तः। भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीयाधर्म्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया तथा चोक्तं धर्मशास्त्रे

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥
मा भूदफलशंका वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ ३॥
षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ४॥
आस्फोटयन्ति पितरो प्रवल्गन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥

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भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्ग्गगामिनौ ॥ ६ ॥

तडागानां सहस्रेण वाजपेय शतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुद्ध्यति ॥ ७ ॥

सुवर्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलम् ।

हर्न्नरकमायाति यावदाहृतसंप्लवम् ॥ ८ ॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्चैव स हन्यात्सप्तमं कुलम् ॥ ९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिः सह ॥ १० ॥

आदित्यो वरुणो ब्रह्मा सोमो हुताशनः ।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥ ११ ॥

सामान्योयं धर्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ।

इति सर्व्वानितान् भाविनः पार्थिविन्द्रान्

भूयो भूयो याचते रामचन्द्रः ॥ १२ ॥

इति कमलदलांबु बिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च ।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १३ ॥

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परमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिंगाधिपतिश्री मज्जनमेजयदेवस्य विजयराज्ये संवत्सरे सप्तदशे आषाढमास सित पक्षपञ्चम्याम्। यत्राङ्कतः संवत् १७ आषाढशुदि ५।

ज्ञेयाऽशेषार्थशास्त्रस्मृतिविमलधिया वेदवेदाङ्गविद्या
शिक्षाल्पेतिहासप्रकटसुरगुरुप्राप्तभूयिष्ठधाम्ना।
नाम्ना साधरणेन द्विजवरतनुना मत्रिणा यस्य राज्यं
निर्व्यूढं सोयमुच्चैस्त्रिजगति विदितो देवजन्मेजयश्रीः॥ १४॥

.....स...सुत।...वृ...सुत...त्कि...हरद...

Summary

This inscription, engraved on a set of three copper-plates, consists 51 lines of writing and the seal attached to the ring holding the plates together is entirely defaced showing some very faint traces of Gaja-Lakshmī. It records the grant, by the king Mahābhavagupa I, of a village to a traders' organization, which in turn gave it to two temples.

The charter opens with the *Siddham* symbol and the auspicious word *svasti* followed by the mention of the place of its issue, *viz.*, Ārāma[1], which is described almost in the same way as Mūrasīman in the Kālibhanā plates of year 6 (No.74 above). Then there is the mention of king Mahābhavagupta I, meditating on the feet of king Śivagupta, both of whom are described in the conventional manner as in the previous grants of the former.

The formal portion of the charter states that after worshipping the Brāhmaṇas in the village Gōttaikēlā[2] attached to the Luputtarā *khaṇḍa*[3] in Kōsalā[4], the king ordered all the royal officers, *Samāhartṛi*, *Sannidhātṛi*,

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Dāṇḍapāśika, etc., that he had given away the said village to the illustrious *Kamalavana-vaṇik-sthāna*[5], which was resident at Suvarṇapura[6] and had migrated from Khadirapadra[7]. The grant was rendered tax-free by means of a copper-plate charter and endowed with the same privileges and exemptions as in the previous grant (No. 75) with the exception of the freedom from the entry of the *Chāṭas* and *Bhaṭas*. The villagers were instructed to pay the donee *bhōga* and other dues.

It is further stated that having received the charter the *Kamalavana-vaṇik-sthāna* of Suvarṇapura also made the village over to two temples, one of the god Kēśava (Vishṇu) and the other of Āditya-bhaṭṭāraka (Sūrya), for meeting the cost of daily rituals of *bali*, *charu* and *naivēdya* and repairs to the temples (*khaṇḍa-sphuṭita-pratikaraṇa*), by means of a charter.

Then follow the usual entreaty to the future rulers for the maintenance of the grant and twelve customary imprecatory and benedictory stanzas cited from Dharmaśāstra.

This charter was issued on the fifth day in the bright fortnight of the month of Āshāḍha in the seventeenth year of the victorious reign of Janamējaya(Mahābhavagupta I).

In a eulogistic stanza it is stated that the administration of king Janamējaya well-known in three worlds, was looked after by his Brāhmaṇa minister named Sādhāraṇa whose intellect was purified by the study of all the worth-knowing Arthaśāstra and Smṛiti texts and who was verily the divine preceptor (*i.e.*, Bṛihaspati) in the knowledge of the Vēdas, Vēdāṅgas, Śikshā (phonetics), Kalpa and Itihāsa.

The record was written by *Mahākshapaṭalin*, the illustrious Avala[8], son of Kailāsa, when *Rāṇaka* Malladatta held the office of *Mahāsāndhivigrahin*. It was engraved by Haradāsa, son of Sivṛillā.

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Notes

1. This place is also mentioned in certain other grants of Mahābhavagupta I. Probably it was a place situated not far from Sonpur, the findspot of the grant (*ISPS.*, Pt.II, p.198, n.46).

2. This village is now represented by Gotarkela about three miles from Sonpur, Sambalpur District, Orissa. (*ibid.*, n.48)

3. Luputtarā, the headquarters of the administrative division known after it, has been doubtfully identified with modern Leptā, 6 miles south-east of Bolangir (*ibid.*, n.49)

4. Kōsalā represents South Kōsala comprising the Chhattisgarh region of Madhya Pradeśa and Sambalpur region of Orissa *(ibid.*, n.50).

5. An association of merchants which originally hailed from Kamalavana (*ibid.*, n.50a)

6. Modern Sonpur (*ibid.*, p.199, n.51).

7. Khadirapadra has been identified with modern village of Khairapadā in the Kalahandi District, Orissa (*ibid.*, n.52) .

8. This person appears to be the same as the *Kāyastha* Āllava who wrote the Satalma plates of Mahābhavagupta I's 8th regnal year (No. 75). He was promoted to the post of *Mahākshapaṭalin* (chief record-keeper) sometime prior to the date of the present record (*ibid.*, n.56).

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No. 77
GAINTALA PLATES OF MAHABHAVAGUPTA I JANAMEJAYA

Location : Gaintala, Bolangir District, Orissa

Date : Regnal year 17 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmvaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*, Pt..II, pp.200-205

Text

Metre: Vv. 1-3, 5-12 *Anushṭubh* ; 4 *Indravajrā* ; 13 *Śālinī* ; 14 *Pushpitāgrā* ;15, 16 *Sragdharā*

सिद्धम्। स्वस्त्यमलमणिकुट्टिमसदनचलदनेकवारविलासिनीजनचरण नूपुररवत्रस्तपारावतपुञ्जस्वनवधिरितदशदिग्नानादिग्देशान्तरागतवन्दिजन विस्तारितकीर्त्तिर्व्विविधविद्यालंकृत विद्वजनजनितकाव्यकलापस्तुतधन पतिविभवस्फूर्ज्जितविपणिजनान्योन्यसंहर्षविचित्रप्रासादाट्टालिकादेवकुलो द्यानवापिकूपतडागारामोपशोभाजितसुरपुरमहिम्नः आरामसमावासित श्रीमतो विजयकटकात् परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशिव गुप्तदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरसोम कुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली। निमुनाविष यीयऋषिग्रामे ब्रह्मणान् सम्पूज्य तद्विषयीययथाकालाध्यासिनः समाहतृ सन्निधातृनियुक्तकाधिकारिकादाण्डपाशिकपिशुनवेत्रिकावरोधजनराणकरा विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपानिधिः

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सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिकरादानसमेतश्चतुस्सीमापर्यन्तः साम्र मधूकः सगर्त्तोषरः जलस्थलसहितः बह्वृचशाखाध्यायिने वत्सगोत्राय भार्गवच्यवनआप्नुवान् और्व्वजमदग्निप्रवराय यजमदग्नि और्व्व आप्नुवानच्यवनभार्ग्गव अनुप्रवराय मध्यदेशीयशालुविग्रामविनिर्ग्गताय कोसलदेशीयलपुसोड्डाग्रामवास्तव्याय भट्टपुत्रश्रीतिकुनाम्नेमधुसूदन सुताय सलिलधारापुरस्सरमाचन्द्रतारकार्कक्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति ॥ भाविभिश्च भूपतिभिर्द्दत्तिरियमस्मदीया धर्म्म गौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदानानुपालने॥ २॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।
यः काञ्चनं गां च महीं च दद्यात्
दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ४॥

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आस्फोटयन्तिपितरः प्रवल्गन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ ५ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ ६ ॥

तडागानां सहस्रेण वाजपेयशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ७ ॥

सुवर्ण्णमेकां गामेकां भूमेरप्यर्धमङ्गुलम् ।

हरन्नरकमायाति यावदाहूतसंप्लवम् ॥ ८ ॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्चैव स हन्यात्सप्तमं कुलम् ॥ ९ ॥

हरते हारयते यस्तु मन्दबुद्धिस्तमोवृतः ।

स बद्धो वारुणैः पाशैस्तिर्यग्योनिं सगच्छति ॥ १० ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिस्सह ॥ ११ ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥ १२ ॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ।

सर्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ॥ १३ ॥

इति कमलदलाम्बुबिन्दुलोलां

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श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १४ ॥

इति सकलभूपालमौलिमालाविलग्नमाणिक्यमयूखव्राताभिरञ्जितक्रमकमल युगलप्रचण्डदोर्दण्डमण्डलाग्रतुण्डखण्डितारातिमत्तमातंगविमुक्तमुक्ताफल प्रसाधिताशेषरणमहीमण्डलः । परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीजनमेजदेवस्य प्रादप्रवर्द्धमानविजयराज्ये संवत्सरे सप्तदशे माघमासे सितपक्षे त्रयोदश्यां यात्राङ्कतः संवत् १७ माघ शुधि १३ ।

अस्ति क्षोणीश्वराणाममलमणिरुचामन्वयः कौस्तुभाभः

शौर्यत्यागांबुराशिर्व्विरचितविधिवद्दानशुभ्रीकृताभ्रः ।

श्रीमान्जन्मेजयाख्यस्त्रिदशपतिसमः कृत्स्नगां भोक्तुकामः

प्रख्यातद्वेषिवंशप्रविदलनपटुर्भूपतिः सोमवंशे ॥ १५ ॥

ज्ञेया शेषार्थशास्त्रास्मृतिविमलधिया वेदवेदाङ्गविद्या

शिक्षाकल्पेतिहासप्रकटसुरगुरुप्राप्तभूयिष्ठधाम्नां ।

नाम्ना साधरणेन द्विजवरतनुना मन्त्रिणा यस्य राज्यं

निर्व्यूढं सोयमुच्चैस्त्रिजगति विदितो देवजन्मेजयश्रीः ॥ १६ ॥

लिखितमिदं ताम्रशासनं महासान्धिविग्रहिराणकश्रीमल्लदत्तप्रतिबद्धेन श्रीवत्सेन शंकिल्लसुतेनेति लिखितमिदं ताम्रशासनं वणिक् सि उल्लासुत हरदासेन लिखितमिति ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 53 lines of writing. It records the grant, by

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the king Mahābhavagupta I, of a village to a Brāhmaṇa.

This charter, beginning with the *Siddham* symbol and the auspicious word *svasti*, was granted from the prosperous and victorious camp pitched at Ārāma, which is described conventionally almost in the same words as in the case of the town Murasīman (in No. 74 above). It then introduces the king Mahābhavagupta I, who meditated upon the feet of Śivagupta, both of whom are described in the same way as in the other records of this king.

The formal portion of the charter states that having honoured the Brāhmaṇas in the village Ṛishigrāma situated in the district (*vishaya*) of Nimunā, the king granted that village in favour of the *Bhaṭṭaputra* Tiku, son of Madhusūdana, who was a student of the Bahvṛicha *śākhā* and belonged to the Vatsa *gōtra* with the five *pravaras*, Bhārgava, Chyavana, Āpnuvān, Aurvva and Jamadagni and the same five *anupravaras*[1], had migrated from the village Śāluvi situated in Madhyadēśa and was a resident of the village Lapusōḍḍā[2] situated in Kōsala dēśa, for the augmentation of the religious merit and glory of his parents and of his own self The gifted village was rendered tax-free by means of a copper-plate charter and was endowed with all the privileges and exemptions enumerated in the previous grant (No.76). The royal command regarding the grant was addressed to the royal officers, *Samāhartṛi*, *Sannidhātṛi* and others mentioned in the preceding charter, as well as the *Niyuktaka* (who was probably a subordinate officer under the *Āyuktaka*), *Adhikārika* (a minister, magistrate, superintendent, governor or director), Rāṇaka (a feudatory) and Rājaputra (a prince or subordinate ruler), who are added (to the usual list) in thepresent record. The villagers were ordered to pay *bhōga* and other dues to the donee in time.

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Then follows the usual request to the future rulers to protect the grant and as many as fourteen imprecatory and benedictory stanzas from Dharmaśāstra are cited in support of the entreaty.

The record is dated the thirteenth day of the white fortnight of the month of Māgha in the seventeenth year of the increasingly victorious reign of Janamējaya whose pair of lotus-feet, it is stated, was variagated by the multitude of rays emanating from the jewels set in the garlands adorning the crowns of all the kings and who had decorated the whole earth with the pearls drawn from the maddened elephants of the enemies vanquished by his terrible arms.

After this, there are two stanzas in praise of Janamējaya and his minister Sādhāraṇa which are already met with in some other grants of this king.[3]

The charter was written by Śrīvachcha (Śrīvatsa), son of Śaṅkilla who was attached to the *Mahāsāndhivigrahin Rāṇaka* Malladatta. It is again said to have been written by Haradāsa, son of the merchant (*vaṇik*) Siullā, which is evidently an error as elsewhere Haradāsa figures as an engraver.[4]

Notes

1. But they are mentioned in a different order, *viz.*, Jamadagni, Aurvva, Āpnuvān, Chyavana and Bhārgava (*ISPS.*, Pt.II, p.204, n.45).

2, The localities have not been identified (*ibid.*, n.45a)

3. The stanza in praise of Janamējaya beginning with *asti* kshōṇiśvarāṇām . . . . etc.,is found in the Patna plates,I set (No.72 above). and Satlma plates (No.75 above) and another stanza describing his minister Sādhāraṇa is met with in the Sonpur plates (No. 76 above). See *ibid.*, p.203, n.34 and n.38.

4. Sonpur plates (No.76 above).

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No. 78
SAMBALPUR UNIVERSITY MUSEUM PLATES OF THE TIME OF MAHABHAVAGUPTA

Location : Sambalpur, Sambalpur District, Orissa

Date : Regnal year 23 (9th century A.D.)

Script : Northern alphabet

Language : Sanskrit

King : Mahābhavagupta I Janamējaya

Dynasty : Sōmavaṁśins

Reference : Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.343-347

Text

Metre : Vv. 1-3, 5-11 *Anushṭubh* ; 4 *Indravajrā* ; 12 *Śālinī*, 13 *Pushpitāgrā*

सिद्धम्। स्वस्ति। परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशिवगुप्तदेव पादानुध्यातपरममाहेश्वरपरमभट्टारकमहाराजाधिराजसोमवंशकुलतिलक त्रिकलिंगाधिपतिश्रीमहाभवगुप्तदेवपादप्रवर्द्धमानविजयराज्ये कोल्लेडा समवासकात् महाराजाधिराजमहामण्डलेश्वरराष्ट्रकुलतिलकान्डजोद्भव राणकश्रीशंकिल्लसुत परमवैष्णवखंभेश्वरीवरलब्धप्रसादसमधिगताशेषपंच महाशब्दमहामण्डलाधिपतिराणकश्रीदेवप्यः कुशली इहैव कोल्लेडामन्डले डेरिन्धग्रामे ब्राह्मणान् संपूज्य यथाकालाध्यासिनः समाहर्तृसन्निधातृ दाण्डपाशिकवेत्रिकावरोधजनराजपुत्रराजवल्लभादीनन्यांश्च चाटभट जातीयान् मानयति बोधयति समादिशति। विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वबाधाविवर्ज्जितः सर्व्वोपरिकरकरदानसमेतः सगर्त्तोषरः सवल्लिलताविटपसाम्रमधूकः

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सजलस्थलश्चतुःसीमापर्यन्तः प्रतिनिषिद्धचाटभटप्रवेशश्छान्दोग चरणाय अगस्तिगोत्राय आशीतिप्रवराय तालीविनिर्गताय धर्मनगर वास्तव्याय भट्टपुत्रश्रीवामननाम्ने वापिल्लसुताय सूर्यग्रहोपरागे महानदी तीरोपकण्ठे सलिलधारापुरःसरमाचन्द्रतारकार्क्कक्षितिसमकालोपभोगात्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचितभोगभागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति। भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीया धर्म्मगौरवाद स्मदनुरोधाच्च स्वदत्तिरिवानु पालनीया। तथा चोक्तं धर्म्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमत्यन्तं परत्तानुपालने॥ २॥
षष्टि वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।
यः काञ्चनं गां च महीं च दद्याद्
दत्तास्त्रयस्तेन भवन्ति लोकाः॥ ४॥
आस्फोटयन्तिपितरः प्रवल्गन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ ५॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

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उभौ तौ पुण्यकर्म्माणौ नियत स्वर्ग्गगामिनौ ॥ ६ ॥

सुवर्ण्णमेकां गामेकां भूमेरप्यर्धमङ्गुलम् ।

हरन्नरकमायाति यावदाहूतसंप्लवम् ॥ ७ ॥

हरते हारयते भुमिं मन्दबुद्धिस्तमोवृतः ।

स बद्धो वारुणैः पाशैस्तिर्यग्योनीश्च गच्छति ॥ ८ ॥

तडागानां सहस्रेण वाजपेयशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ९ ॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्चैव स हन्यात्सप्तमं कुलम् ॥ १० ॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।

शूलपाणिश्च भगवानभिनन्दन्ति भूमिदम् ॥ ११ ॥

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ।

सर्वानितान् भाविनो भूपतीन्द्रान्

भूयो भूयो याचते रामचन्द्रः ॥ १२ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १३ ॥

परमभट्टारकमहाराजाधिराजश्रीजनमेजयदेवस्य राज्ये संवत्सरे त्रयो विंशतितमे भाद्रपदमासशुक्लपक्षतिथौ त्रयोदश्यां यत्रांकतः संवत् २३

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भाद्रपदशुदि १३ लिखितमिदं ताम्रशासनं कायस्थश्री गुरुसुतेन श्रीकण्ठेनेति । मंगलं महाश्रीः ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 45 lines of writing. The seal attached to the ring holding the plates together bears the legend *Śrī-Dē[va*]pyasya.* This charter records the grant of a village to a Brāhmaṇa, made by a chief by name Dēvapya, during the reign of the king Mahābhavagupta I.

Commencing with the *Siddham* symbol and the auspicious word *svasti*, this charter first refers to the reign of Mahābhavagupt I, who meditated on the feet of Śivagupta, both of whom are described exactly in the same manner as in the several other records of the former. Then there is the mention of the residence at Kōllēḍā (*Kōllēḍā-samāvāsakāt*) whence the grant was issued by Dēvapya, son of Śaṅkilla, who is said to have belonged to the Rāshṭra-kula[1] and further described as born of an egg (*aṇḍajōdbhava*)[2]. Śaṅkilla is given the title *Mahā-rājādhirāja*, *Mahāmaṇḍalēśvara* and *Rāṇaka* while his son and successor Dēvapya is styled *Par[illegible] vaishṇava, Mahāmaṇḍalādhipati* and *Rāṇaka* and is said to have all the five *mahāśabdas* by the grace of the goddess Khambēśvarī (*Skt.*Stambhēśvarī).

The object of he inscription is to register the grant,. by Dēvapya, of the village Dērindha included in the Kōllēḍā *maṇḍala* to *Bhaṭṭaputra* Vāmana, son of Vāpilla, who was an immigrant from Tālī[3] and resident of Dharmanagara[4] and beloned to the Chhandōga *charaṇa*, Agasti *gōtra* and Āśīti *pravara*, on the bank of the Mahānadī on the occasion of a solar eclipse. The order regarding the grant was addressed to the *Samāhartṛi*, *Sannidhātṛi*, *Daṇḍa-pāśika*, *Vaitrika*, the inmates of the royal harem, *Rājaputras*, royal favourites and other officers of the class

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of *Chāṭas* and *Bhaṭas* posted from time to time and was issued after worshipping the Brāhmaṇas. The grant was endowed with the same privileges and exemptions as specified in the other records of Janamējaya with the exception of the income accruing from the ten offences (*daś-āparādhas*) and the addition of creepers and trees (*savallīlatāviṭapa*). The villagers were asked to pay the donee the *bhōga* and other dues and live happily in the village.

Future kings are requested to protect the grant as if it were their own grant and twelve stanzas from Dharmaśāstra are quoted in support of this exhortation.

The grant was issued on the thirteenth *tithi* of the bright fortnight of the month of Bhādrapada in the twentythird year of the reign of Janamējaya (Mahābhavagupta I).

The charter was written by Śrīkaṇṭha, son of the *kāyastha* Śrīguru. The grant ends with the auspicious formula *maṅgalam mahāśrīḥ*.

Notes

1. It is difficult to ascertain if Rāshṭra-kula in the present context represents the Rāshṭrakūṭa family. It is noteworthy, however, that some Rāshṭrakūṭa chiefs are known to have ruled in a part of Western Orissa as vassals of some powerful rulers including the Sōmavaṁśins. See Degaon plates of the time of Mahābhavagupta I (*ISPS.*, Pt.II, p.346, n.16).

2. This expression *aṇḍaj-ōdbhava*, .probably, refers to the belief that the family to which Śaṅkilla belonged claimed to have originated from an egg (*ibid.*)

3. Tālī has been identified with Tala on the confluence of Maniari and Seonath in the Bilaspur District (*ibid.*, n.20).

4. Dharmanagara is proposed to be identified with the modern village Dharmā on the bank of he Mahānadi (*ibid.*).

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No. 79
DEGAON PLATES OF THE TIME OF MAHABHAVA-GUPTA I JANAMEJAYA

Location	: Degaon, Balangir District, Orissa
Date	: 9th century A.D.
Script	: Northern alphabet
Language	: Sanskrit
King	: Mahābhavagupta I Janamējaya
Dynasty	: Sōmavaṁśins
Reference	: Shastri, Ajay Mitra, *ISPS.*, Pt.II, pp.348-353

Text

Metre : Vv. 1, 3-6, 8 *Vasantatilakā* ; 7, 16 *Indravajrā* ; 9 *Mandākrāntā* ; 10, 11, 13-15, 17, 18 *Anushṭubh* ; 12 *Śālinī*

सिद्धम्।

स्वस्ति स्फुरद्रजतुरङ्गसमुद्गरैतै

र्द्धनिकधन्यजनैः सुसेव्या तत्।

स्वर्ग्गे देवेन्द्रियसुभोगसुखाभिरम्यात्

स्थानादितः प्रकटचित्तयोटिभिधानात्॥ १॥

नानामनोज्ञो मतिमान् सुदक्षो

यो बन्धुवर्ग्गम्प्रतिकल्पवृक्षः।

दुर्व्वारवीरवरवैरिशिरोविदारः

शूरारिदारुणतरः सरणाङ्गणस्थः॥ २॥

श्रीमङ्गलास्पदपदं विपदामभूमिः

श्रीमत् खड्गशिवमाण्डलिको बभूव।

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तस्यैव सूनुर्मलिनी कृतारिः

स्फूर्जत्करालकरवाललत्कराग्रः ॥ ३ ॥

आरूढतुङ्गचतुरङ्गबलैः समेतः

लक्ष्मीम्वहन् स्वकुलजां कुलनाथभूतः ।

दम्भाभिमाननयविक्रमसत्प्रतापः

सत्यातिसत्व धृतिसंयतिभूतिवासः ॥ ४ ॥

ख्यातस्सतां गुणगणैर्गणितोवदान्यो

श्रीबालतुङ्ग इति माण्डलिकः किलासीत् ।

अस्यात्मजः प्रवरभद्रगजेन्द्रकल्प

प्रोद्दर्प्यशत्रुदलनोतिविनीतमूर्त्तिः ॥ ५ ॥

आलम्बपीवरकरोतिसुचारुशूर

सद्दानसन्ततिसदाविलसज्जयश्रीः ॥ ६ ॥

चक्रेण चक्री गदयाच भीमः

सल्लाङ्गलैर्लाङ्गलिको वदान्यः ।

चापेन पार्थः प्रथितः पृथिव्यां

शस्त्रेण शस्तः तुरगैरतुल्यः ॥ ७ ॥

श्रीमज्जन्मेजयदेवनृपेसततं प्रसन्ने

सामन्तचक्रशिरसा परिचुम्बिताङ्घ्रौ ।

यस्य प्रतापशिखिना प्रसभं प्रतप्ताः

प्राज्ञा भवन्ति सकलाः खलु मण्डलेशाः ॥ ८ ॥

त्यक्त्वा शीघ्रं सुकरकटकं कामरूपञ्च गत्वा

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क्षिप्त्वा काञ्चीं समतटमनु प्राप्य सन्मध्यदेशं।

यस्यामार्ज्यप्रथितविभवा कुन्तलं शोधयित्वा

कीर्तिः स्नाता सपदि जलधौ भाति लब्धाम्बरेति ॥ ९॥

सः परमम्म्हेश्वरः समधिगतपञ्चमहाशब्दः महाराजाधिराजः माता पितृपादानुध्यातः लत्तलोरपुरविनिर्ग्गतः वद्धांकुलभट्टारकलब्धवरप्रसादः राष्ट्रकूटामलकुलतिलकः परकुलमण्दलाधिपतिः राणकश्रीमुग्धगोन्दलः कुशली तेलातट्टविषयीयकिरङ्केलाग्रामे महासामन्तराजनकराजपुत्रान् विषयपतीन् ग्रामभुजोधिकारिणः भोगिगण्डाप्रभृतीन् जानपदान् अन्यानपि राजप्रसादिनश्चाटभट्टवल्लभजातीयान् घटपालदाण्डपाशिका दीन् मानयति बोधयति समादिशति च। सर्व्वतः शिवामिहान्यच्च। विदितमस्तु भवतां ग्रामोयं चतुःसीमापर्यन्तः सजलस्थलारण्यः सगर्तोषरपाषाणः साम्रमधूकः अचाटभट्टप्रवेशः निध्युपनिधिवर्जितः वखौडविनिर्ग्गतः अन्तरलावास्तव्यः भट्टपुत्रश्रीभवनागस्य सुताय नारायणदासस्य नप्त्रे श्रीभवनागाय कौन्डिन्यगोत्रवसिष्ठप्रवरमित्रा वरुणानुप्रवराय काण्वशाखाय मातापित्रोरात्मनश्च पुण्याभिवृद्धये ताम्रशासनीकृत्य प्रदत्तोस्माभिः यतस्ताम्रशासनात् अवलोक्य अस्याज्ञा विधेयीभूय उचितानुचितं दातव्यम्। पुष्य शुदि १४ अस्य शासनस्य प्रतिवार्षिकदाने शोभनरूप्यप्ल ३ दातव्यम्। धर्म्मश्लोकोनुलिख्यते।

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ १० ॥

स्वदानात्फलमत्यन्त परदत्तानुपालने।

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मा भूदफलश्ङ्का वः परदत्तेति पार्थिवाः ॥ ११ ॥

सर्व्वानितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ १२ ॥

हिरण्यमेकं गामेकं भूमेरप्यर्द्धमङ्गुलम् ।

हरन्नरकमायाति यावदाभूतसंप्लवम् ॥ १३ ॥

हरते हारयते भूमिं मन्दबुद्धिस्तमोवृतः ।

स बद्धोवारुणैः पाशैस्तिर्य्यग्योनिषु गच्छति ॥ १४ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १५ ॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं

भूर्व्वैष्णवी सूर्यसुताश्च गावः ।

यः काञ्चनं गां च महीं च दद्यात्

दत्तास्त्रयस्तेन भवन्ति लोकाः ॥ १६ ॥

आस्फोटयन्तिपितरः प्रवल्गन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ १७ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ १८ ॥

न्यूनाक्षरमधिकाक्षरं वा यत् परिलिखितं तत्सर्व्वम्प्रमाणमिति । लिखितञ्च इदं ताम्रशासनं सान्धिविग्रहिघालाकेनेति ॥ रयणा ओझासुतेन

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सङ्ग्रामेण उत्कीर्ण्णमिदं शासनमिति ॥

Summary

This inscription engraved on a set of three copper-plates, consists 45 lines of writing and the seal attached to the ring holding the plates together bears the figure of Garuḍa. The *praśasti* portion of this charter is composed in verse.

This charter begins with the *Siddham* symbol and the auspicious word *svasti* followed by the description of the place of its issue, *viz.*, Prakaṭachittayōṭika[1] which is said to have been endowed with numerous elephants, horses and the pleasures enjoyable by heavenly deities and inhabited by rich people.

Then a Rāshṭrakūṭa feudatory family which is said to have originally hailed from Lattalōrapura[2] is introduced. The first member of this family mentioned in the present record is Khaḍgaśiva who is described in a conventional manner and said to have vanquished powerful enemies in battle (Vv.2-3). He was followed by his son Bālatuṅga who is also described in equally conventional terms (Vv.3-5). Bālatuṅga was succeeded by his son Mugdha-gōndala who is compared to the epic heroes Kṛishṇa (*Chakrin*), Bhīma, Balarāma (*Lāṅgalin*, *lāṅgala* means plough) and Pārtha (Arjuna) and described as a feudatory under Janamējaya whose feet are said to have been kissed by the heads of the circle of feudal chiefs. His fame is said to have reached Kāmarūpa[3], Kāñchī[4] Samataṭa[5], Madhyadeśa, Kuntala[6], the ocean and the heaven (Vv.5-9). He is stated to have acquired the five *mahāśabdas*, meditated upon the feet of his parents, obtained the favour of god Baddhāṅkulabhaṭṭāraka[7], hailed from the city of Lattalōra, belonged to the Rāshṭrakūṭa family and to have been the lord of the circles of other (hostile) ruling families (*parakulamaṇḍalā-dhipati*).

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He is given the titles of *Paramamāhēśvara*, *Mahārājādhirāja*, and *Rāṇaka*.

The formal portion of the charter states that Mugdhagōndala granted the village of Kiraṅkēlā situated in the Tēlātaṭṭa-*vishaya*[8] to Bhuvaṇāga (Bhavanāga), son of Nārāyaṇadāsa and grandson of *Bhaṭṭaputra* Bhavaṇā(nā)ga, who belonged to the Kauṇḍinya *gōtra*, the Vasishṭha *pravara*, the Maitrāvaruṇa *anupravara* and the Kāṇva *śākhā* (of the Yajurvēda), hailed from Varavauḍā and was a resident of Antaralā.[9] The chief's order regarding the grant was addressed to the *Mahāsāmantas*[10], *Rājānakas*, *Rājaputras*, *Vishayapatis*, village headmen (*Grāmabhuj*), *Bhōgins*, *Gaṇḍā*[11] and other people. The grant was endowed with the usual privileges barring only the right to the major and minor deposits (*nidhis* and *upanidhis*) and was subject to an annual payment of three *palas* of pure silver (*śōbhaṇa-rūpya*). It was made on the fourteenth day of the bright fortnight of the month of Pushya.

Nine imprecatory and benedictory verses (*dharmaślōkas*) have been cited. The charter was written by *Sāndhivigrahin* Ghālāka and engraved by Saṅgrāma, son of Rayaṇa Ōjhā.

Notes

1. This is a rather strange name and this place has not been identified. But it must have been situated somewhere in the Balangir region (*ISPS.*, Pt.II, p.352, n.43).

2. Sometimes spelt as Lattalūra, it has been identified with modern Latur in the Osmanabad District of Maharashtra. The Rāshṭrakūṭas are often styled *Lattalūra-pura-varādhīśvara*. The Rāshṭrakūṭa feudatory line in question obviously traced its origin from the Imperial Rāshṭrakūtas (*ibid.*, n.44).

3. Region round Guwahati in Assam (*ibid.*, n.48).

4. Kanjivaram in the Chingleput District, Tamil Nadu (*ibid.*, n.44).

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5. A part of south-eastern Bengal, now in Bangladesh. Probably it had its capital at Karmānta which has been identified with modern Baḍ-kantā near Comilla (*ibid.*, n.50).

6. Northern Karnataka and the adjoining area of southern Maharashtra (*ibid.*, n.51).

7. Obviously the family deity of the Rāshṭrakūṭa feudatory line brought to light by the present inscription (*ibid.*, n.54).

8. Tēlātaṭṭa *vishaya* is mentioned as situated in Kōsala in a couple of charters of Mahāsivagupta I Yayāti and comprised the territory on the bank of the river Tēl, a tributary of the Mahānadī (*ibid.*, n.55a).

9. It has been identified with the modern village Antaraḍā near Degaon, the provenance of the plates in the Balangir District (*ibid.*, n.57).

10. It looks a little strange that Mugdhagōndala, who was himself a feudatory, addresses his order about the grant, *inter alia*, to the *Mahāsāmantas* (*ibid.*, p.353, n.58).

11. Since the term gaṇḍā is connected with the monetary system it is possible that it referred to an officer connectd with minting or examination of coins (*ibid.*, n.62).

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No. 80
BRITISH MUSEUM PLATES OF VIJAYADITYA (II)

Location : Not known

Date : 9th century A.D.

Script : Southern alphabet

Language : Sanskrit

King : Vijayāditya II

Dynasty : Eastern Chālukya

Reference : Fleet, J.F., *IA*., XX, pp.414-418

Text

Metre : Vv., 1-3, 5 *Anushṭubh* ; 4 *Mālinī*

स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेन पादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षण वशीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चळुक्यानां कुलमलंकरिष्णोरनेकसमरसंघट्टलब्धनिजभुजविजयश्रियः निरवद्योदार गुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य पौत्रः स्फुरितकरवाळधारा वशीकृतारातिभूमण्डलस्य स्वचरितन्यक्कृतनृगनळनहुषांबरीषययातेः विष्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहाराजस्य प्रियतनयः प्रतापानु रागावनतसमस्तसामन्तमौलीलाळितशासनः क्षत्रोचितशक्तित्रयपात्री भूतः अनेकसंग्रामविजयासादितविक्रमधवळः यमदण्डचण्डदोर्दण्ड मण्डलाग्रनखखण्डितरिपुकरिगण्डस्थळो नरेन्द्रमृगराजः अरातिषड्वर्ग्ग निग्रहकरः समधिगतराजविद्याचतुष्टयः चतुरुपायप्रयोगचतुरः दुष्टनिग्रशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभूचक्रः

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युधिष्ठिर इव भीमार्ज्जुनपराक्रमसहायो दशरथसुत इव सीतानन्दनकरः मनुरिव सन्मार्ग्गदर्शी पद्माकर इव अरितिमिरनिकरविध्वंसनादित्यः परमब्राह्मण्यः परममाहेश्वरः समस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः . . . . . वाडिविषयनिवासिनो राष्ट्रकूटप्रमुख कुटुंबिनः सर्व्वानित्थमाज्ञापयति। विदितमस्तु वोस्माभिः पेन्पण्डुरुवास्तव्याय कौशिकगोत्राय हिरण्यकेशिसूत्राय वेदवेदांगपारगाय वेणमशर्म्मणे वलूचेरिवास्तव्याय कौशिकगोत्राय हिरण्यकेशिसूत्राय चटिशर्म्मणे पोडेंगुवास्तव्याय गौतमगोत्राय हिरण्यकेशिसूत्राय विदशर्म्मणे पोडेंगुवास्तव्याय संकृतिगोत्राय हिरण्यकेशिसूत्राय माविन्दशर्म्मणे पोडेंगुवास्तव्याय हरितगोत्राय हिरण्यकेशिसूत्राय यज्ञशर्म्मणे पोडेंगुवास्तव्याय संकृतिगोत्राय हिरण्यकेशिसूत्राय . . . . शर्म्मणे क्रोवशिरिवास्तव्याय हरितगोत्राय आपस्तम्बसूत्राय कुण्डशर्म्मणे उर्पुटूरुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय विष्णुशर्म्मणे वंगिपर्रुवास्तव्याय कौण्डिन्यगोत्राय आपस्तम्बसूत्राय गुञ्जदेवशर्म्मणे वंगिपर्रुवास्तव्याय शाण्डिल्यगोत्राय आपस्तम्बसूत्राय भद्रशर्म्मणे वंगिपर्रुवास्तव्याय कौण्डिन्यगोत्राय आपस्तम्बसूत्राय विष्णुशर्म्मणे वंगिपर्रुवास्तव्याय कौण्डिन्यगोत्राय आपस्तम्बसूत्राय नारायणशर्म्मणे चान्तुरुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय द्रोणशर्म्मणे चान्तुरुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय नारायणशर्म्मणे क्रोवशिरिवास्तव्याय हरितगोत्राय आपस्तम्बसूत्राय माधवशर्म्मणे क्रोवशिरिवास्तव्याय पराशरगोत्राय आपस्तम्बसूत्राय

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वेन्नमशर्म्मणे क्रोवशिरिवास्तव्याय वत्सगोत्राय आपस्तम्बसूत्राय अरुदिशर्म्मणे उर्पुटूरुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय नन्दिशर्म्मणे कारञ्चेदुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय विस्णुशर्म्मणे कारञ्चेदुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय भारमाशर्म्मणे कारञ्चेदुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय यज्ञशर्म्मणे चान्तुरुवास्तव्याय भारद्वाजगोत्राय आपस्तम्बसूत्राय बाददिशर्म्मणे क्राजंवास्तव्याय कौण्डिन्यगोत्राय आपस्तम्बसूत्राय वेण्णशर्म्मणे रायूरुवास्तव्याय अग्निवैश्यगोत्राय आपस्तम्बसूत्राय रोम्पयशर्म्मणे वेदवेदांगरतेभ्यः षट्कर्म्मनिरतेभ्यः चतुर्व्विंशति ब्राह्मणेभ्यः चन्द्रग्रहणनिमित्ते उदकपूर्व्वं कोर्रपरुनामग्रामस्सर्व्वकर परिहारं कृत्वा दत्तः॥ अस्यावधिविभेदः। पूर्व्वतः अतूगुपरुं दक्षिणतः वामपरुं पश्चिमतः वाण्डूपेदयू उत्तरतः गनय्यारंबु। एतेषामप्यवत्त॥ अस्योपरि न केनचिद्बाधा करणीया करोति यस्स पञ्चमहापातकसंयुक्तो भवति॥ व्यासेनाप्युक्तं।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥
कल्पकोटिसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ ३॥

रामेणाप्युक्तं।

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सव्वानिवं भाविनः पार्त्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ ४ ॥

नरेन्द्रमृगराजस्य भ्राता हैहयवंशजः ।

आज्ञप्तिरस्य धर्म्मस्य नृपरुद्रो नृपोत्तमः ॥ ५ ॥

विजयवाडवास्तव्येन अक्षरललिताचार्य्येण लिखितम् ॥

Summary

This inscription, engraved on a set of five copper-plates, consists 52 lines of writing and the seal attached to the ring holding the plates together bears the legend *Śrī-Tribhuvanāṁkuśa*. It records the grant, by the king Vijayāditya (II), of a village to 24 Brāhmaṇas.

The inscription opens with the auspicious word *svasti* followed by the usual *praśasti* of the Chālukya dynasty, *Śrīmatām sakalabhuvana samstyūyamāna*, etc. Then follows the genealogy of the Eastern Chālukya family from *Mahārāja* Vijayāditya (I). His son *Mahārāja* Vishṇu-vardhan (IV) is praised as having put to shame the Puranic kings Nṛiga, Naḷa, Nahusha, Ambarīsha and Yayāti by his achievements and compared to the god Vishṇu with punning words (*ślēsha*). His son was Narēndramṛigarāja Vijayāditya (II) who is extolled as the one who commanded all his feudatories by dint of prowess and love, who possessed the 'three powers'[1] befitting Kshatriyas, who gained victory in many a battle, and who cleft open the temples of the elephants of his foes with the claw that was the scimitar in his arm which was as firm as the rod of Yama. Further he is compared to Vishṇu (*Madhumathana*), Yudhishṭhira, Rāma (*Daśaratha-*

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nandana) and Manu, and described as favourable to Brāhmaṇas (*paramabrahmaṇya*), as a devout worshipper of Śiva.(*paramamāhēśvara*), and as the asylum of the universe (*samasta-bhuvanāśraya*).

The formal portion of the inscription informs that *Mahārājādhirāja Paramēśvara Bhaṭṭāraka* Vijayaditya (II), on the occasion of a lunar eclipse, granted the village named Koṟṟapaṟṟu, with exemption of all taxes, to 24 Brāhmaṇas who were engaged in the study of the *Vēdas* and *Vēdāṅgas*, and in the performance of the six-fold duties prescribed to Brāhmaṇas (*shaṭkarma*)

The grant village was bounded on the east by Atūguparṟu; on the south by Vānaparṟu; on the west by Vāṇḍṟūpedayu; and on the north by Ganiyyārabu (?).

The royal order regarding the grant of the village was addressed to all the cultivators, headed by the Rāshṭrakūṭas, dwelling in the . . . . . vāḍi-vishaya.

Lines 45-51 contain a sentence prohibiting obstruction to the enjoyment of the grant followed by four of the customary benedictive and imprecatory verses.

The *Dūtaka* (denoted by the word *ājñapti*) was a prince named Nṛipa-Rudra[2], born in the Haihaya lineage, a brother of Narēndramṛigarāja. And the charter was written by Aksharalalitāchārya, a resident of Vijayavāḍa.

Names and details of the 24 Brāhmaṇa donees are given in a tabular form below.

Notes

1. The three fold power (*śaktitraya*) has three elements, *viz.*, the pre-eminent position of a king (*prabhu-śakti*); the power of good counsel (*mantra-śakti*); and the power of energy (*utsāha-śakti*, Apte's Skt. Eng. Dictionary)

2. He appears to have been a half-brother, born of a different mother belonging by birth to the lineage of the Kalachuris of Tripura (*IA.*, XX, p.415).

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List of donees

S. No.	Name	Residence	Gōtra	Sūtra
1.	Veṇamaśarmman	Penpaṇḍuru	Kauśika	Hiraṇya kēśi
2.	Chaṭiśarmman	Valūchcheri	Do.	Do.
3.	Vidaśarmman	Podeṁgu	Gautama	Do.
4.	Maviṇḍiśarmman	Do.	Saṁkṛiti	Do.
5.	Yajñaśarmman	Do.	Harita	Do.
6.	. . . . śarmman	Do.	Saṁkṛti	Do.
7.	Kanda(? kuṇḍa)-śarmman	Krovāśiri	Harita	Apastamba
8.	Vishṇuśarmman	Urpuṭūru	Bhāradvāja	Do.
9.	Guñjadēvaśarmman	Vaṁgiparṟu	Kauṇḍinya	Do.
10.	Bhadraśarmman	Do.	Śāṇḍilya	Do.
11.	Vishnuśarmman	Do	Kauṇḍinya	Do.
12.	Nārāyaṇaśarmman	Do.	Do.	Do.
13.	Drōṇaśarmman	Chānturu	Bhāradvāja	Do.
14.	Nārāyaṇaśarmman	Do.	Do.	Do.
15.	Mādhavaśarmman	Krovaśiri	Harita	Do.
16.	Vennamaśarmman	Do.	Parāśara	Do.
17.	Arudiśarmman	Do.	Vatsa	Do.
18.	Nandiśarmman	Urpuṭūru	Bhāradvāja	Do.
19.	Vishṇuśarmman	Kārañchedu	Do.	Do.
20.	Bhāramāśarmman	Do.	Do.	Do.
21.	Yajñaśarmman	Do.	Do.	Do.
22.	Bddiśarmman	Chanturu	Do.	Do.
23.	Veṇṇaśarmman	Krājaṁ	Kauṇḍinya	Do.
24.	Ṟomapayaśarmman	Rāyūru	Agnivaiśya	Do.

Φ Φ Φ Φ

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No. 81
TANDIVADA GRANT OF VIJAYADITYA II

Location : Not known
Date : 9th Century A.D.
Script : Telugu-Kannada
Language : Sanskrit
King : Vijayaditya II
Dynasty : Eastern Chāḷukya
Reference : Sampath, M.D., *E.I.*, XLII, pp. 149-153

Text

Metre: Vv. 1, 2, 4 *Anushṭubh*; 3 *Śālinī*

स्वस्ति। श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेन पादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षण वशीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चळुक्यानां कुलमलंकरिष्णोः स्वासिधाराप्रभावावर्ज्जिताशेषराजन्यमस्तकाक्रान्त तीव्रैकशासनस्यानेकतुलाधृतशतकुम्भविश्राणनावदातशरीरसंपदो निरव द्योदार कीर्त्तिध्वजस्य समस्तभुवनाश्रयश्रीविजयादित्यमहाराजस्य पौत्रः तत्सूनुरतितुमुलघोरमहाहवरंगपटुतरनैपुण्यः सकलमहीपालवन्दित चरणारविन्दयुगलो मकरध्वजाभिधानकः सर्व्वलोकाश्रयश्रीविष्णुवर्द्धन महाराजस्य प्रियतनयः समस्तसामन्तमौलिमालालंकृतचरणयुगळो निरवद्योदारगुणगणालंकृतशरीरः क्षीराण्र्णव इव लक्ष्मीप्रसूतिर्द्धर्म्मज इव सत्यसन्धः अर्जुन इव निर्म्मलोपेतः भीमसेन इव भीमबलाढ्यः सहदेव इव सहदेवमूर्तिः गुह इवाप्रतिहतशक्तिः शक्तित्रयसम्पन्नः परमब्रह्मण्यः

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परममाहेश्वरो मातापितृपादानुध्यातः समसतभुवनाश्रयश्रीविजयादित्य महाराजाधिराजपरमेश्वरभट्टारकः कोनूरुनाण्डुविषयनिवासिनो राष्ट्रकूट प्रमुखान्कुटुम्बिनस्सर्वानित्थमाज्ञापयति विदितमस्तु वोस्माभिः वङ्गिपरु वास्तव्यस्य गौतमगोत्रस्यापस्तम्बसूत्रस्यातिशयधर्म्मानुष्ठानपरस्य षट् कर्म्मनिरतस्य वृद्धमण्डशर्म्मणः पौत्राभ्यां तत्पुत्रयोर्व्वेदवेदांगेतिहास पुराणनीतिशास्त्रार्थनिपुणयोः दोणशर्म्मगोळशर्म्मणोः पुत्राभ्यां अध्ययना ध्यापनयजनयाजनदानादि क्रियानुष्ठानतत्पराभ्यां अनवरतमखाग्निधूम संचयगन्धाधिवासितशरीरनिर्म्मलाभ्यां वृद्धमण्डदोणशर्मभ्यांशर्म्माभ्या मायुरारोग्याभिवृद्धये सूर्य्यग्रहणनिमित्तं सर्व्वकरपरिहारेणोदकपूर्व्वं कृत्वा ताण्डिवाडनामग्रामो दत्तः अस्यावधयः पूर्व्वतः कळ्ळेरुनामनदी दक्षिणतः प्रुसंबुनामग्रामः पश्चिमतः प . . . नी नामनदी उत्तरतः मञ्जूळूरुनामग्रामः एतेषां मध्यवर्त्ती। अस्योपरि न केनचिद्बाधा करणीया। करोति यस्स पञ्चमहापातकसंयुक्तो भवति। भगवता व्यासेनाप्युक्तं।

बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तय्स तदा फलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेतवसुन्धराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥
सर्व्वानेव भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामदेवः।
सामान्योयन्धर्मसेतुर्नृपाणां

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काले काले पालनीयो भवद्भिः ॥ ३ ॥

आज्ञप्तिरस्य धर्म्मस्य नीतिशास्त्र विशारदः ।

बुद्धिसंपूर्णस्संयुक्तो निर्वद्येशवत्सलः ॥ ४ ॥

अक्षरललिताचार्येणालिखितम् ॥

Summary

This charter has been engraved on a set of three copper-plates and its seal is stated to bear the legend Śrī-*Tribhuvanāṅkuśa* followed by a floral design or the figure of *aṅkuśa*. Excepting the three imprecatory/benedictory verses and another referring to the *Ājñapti* of the grant, this inscription is written in prose

This charter registers the royal grant of a village made by the Eastern Chāḷukya king Vijayāditya (II).

The charter begins with the auspicious expression *svasti* followed by the usual *praśasti*, *Śrīmatām sakala-bhuvana-saṁstūyamāna*, etc. as found in the Eastern Chāḷukya grants. This is followed by the introduction of Samastabhuvanāśaya-Śrī-Vijayādityamahārājādhirājapara mēśvarabhaṭṭāraka, son of Sarvalōkāśraya Śrī-Vishṇu vardhana-mahārāja and grandson of Samasta-bhuva nāśraya-Śrī-Vijayāditya-mahārāja. King Vijayāditya (II), the issuer of the present charter, is described in the most conventional manner as having subdued all the *sāmantas* (feudatory rulers) and as endowed with blemishless virtues. He is also compared with the milky ocean, with Yudhishṭhira, etc. Further, he is extolled as the most favourable to Brāhmaṇas (*paramabrahmaṇya*), as a devout worshipper of Mahēśvara (*paramamāhēśvara*) and as possessed of the threefold power (*śakti-traya*).

His grandfather Vijayāditya I is said to have gifted away gold weighed againt his own weight (*tulā-dhṛita*) several times.

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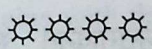
The formal portion of the charter states that king Vijayāditya (II) ordered the peasant folk headed by the *Rāshṭrakūṭa* who resided in the district (*vishaya*) of Kōnūrunāṇḍu that, on the occasion of a solar eclipse and for the longevity of life and good health (of himself), he granted the village called Tāṇḍivāḍa, free from all taxes, to the two Brāhmaṇas, Vṛiddha-Maṇḍaśarmma and Dōṇaśarmma, who were the sons of Dōṇaśarmma and Gōḷaśarmma and grandsons of Vṛiddha-Maṇḍaśarmma who belonged to the Āpastamba-*sūtra* and Gautama-*gōtra* and who was a resident of Vaṁgipaṟu. The donees are described as engaged in the six-fold duty prescribed to Brāhmaṇas with their bodies purified by the sacrificial fire and amoke. The fathers of the donees are said to have been proficient in the *Vēdas*, *Vēdāṅgas*, *Itihāsa*, *Purāṇa* and *Nīti-śastra*. Their grandfather is also described to have led an extremely pious life being engaged in the six-fold duty (*shaṭ-karmma-nirata*).

The village granted was bounded on the east by the river Kaḷḷēru; on the south by the village Prusaṁbu; on the west by a river (name lost); and on the north by the village Majjūḷūru.

The executor (*ājñapti*) of the grant was Niravadyēśa-vatsala who was intelligent and an expert in the science of polity.

This charter was written by Aksharalalitāchārya.



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No. 82
VARPPOMGU GRANT OF VIJAYADITYA II

Location : Maddūr, Khammam District, Andhra Pradesh

Date : 9th century A.D.

Script : Telugu-Kannaḍa

Language : Sanskrit

King : Vijayāditya II

Dynasty : Eastern Chālukya

Reference : *EA.*, III, pp.5-7

Text

स्वस्ति श्रीमतां सकलभुवनसंस्तूयमान मानव्यस गोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्याणां मातृगणपरिपालितानां स्वामि महासेन पादानुध्यातानां भगवन्नारायण प्रसादसमासादित वरवराहलाञ्छनेक्षण क्षणवशीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषाम् चालु क्यानां कुलमलकंकरिष्णोस्वासिधाराप्रभावोपलब्धयशाः श्रीविजयादित्य महाराजस्य पौत्रः सकलनृपालमौलिमालामकरन्दराजपुंजपिंजरित चरणार विन्दद्वन्द्वस्यात्मतुल्येध्रितशातकुम्भवितरणपूतप्रख्यातयशसः विलासिनी जनोनयनाभिरामवपुषः सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहा राजस्य प्रियतनयः प्रतापानुरागावनत समस्तसामन्तचक्रचाक्रवर्त्ति लक्षणोपेत प्रतितोदारनिरवद्यगुणगणालंकृतसमस्तभुवनाश्रय श्रीविजया दित्यमहाराजाधिराजपरमेश्वरभट्टारः सन्मानयति। इण्डुपुरेवु वास्तव्यः काश्यपगोत्रस्य वेदवेदांगपारगः रेवशर्म्मणः पौत्रः षट्कर्म्मनिरताय पोतशर्म्मणः पुत्र चतुर्व्वेदिने चन्दशर्म्मणे पिष्टपुरविषये वर्प्पोगुनाम

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ग्रामः तस्य ग्रामस्य पूर्व्वतः श्रीवाडनामग्रामः दक्षिणतः नरावनमग्रामः पश्चिमतः पुल्कुत्रनाम ग्रामः उत्तरतः कारवाडनामग्रामः एवं चतुरवधि त्रिकोटीश्वरस्य स्थाने चन्द्रग्रहणनिमित्ते सोदकं पूर्व्वं दत्तः न कैश्चिद्बाधाकरणीय करोति यश्च सापञ्चमहापातकसम्युक्तो भवति॥ व्यासेनात्युक्तम् श्लोकम्।

वहुभिर्व्वसुधा दत्तं बहुभिश्चानुपालितम्।

यस्य यस्य यदा भूमिस्तस्य तस्य तथाफलम्॥ १॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

षष्टिर्वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥

भूमिदानपरं दानं न भूतो न भविष्यति ।

तस्यैव हरणे पापं न भूतो न भविष्यति॥ ३॥

Summary

This inscription, engraved on a set of three copper-plates, consists 23 lines of writing and the seal attached to the ring holding the plates together bears the legend *Tribhuvanāṁkuśa*. It records the grant, by the king Vijayāditya II, of a village to a Brāhmaṇa. Its language is full of mistakes.

The inscription begins with the auspicious word *svasti* followed by the usual *praśasti* of the Chālukya grants, *Śrīmatām sakalabhuvanasamstūyamāna*, etc. Then follows a brief eulogy of the king Vijayaditya II, son of *Mahārāja* Vishṇuvardhana IV, and grandson of *Mahārāja* Vijayāditya I. Vishṇvardhna IV is praised as being saluted by all kings, and as the one whose glory was sanctified and well-known by distributing the quantity of gold equal to his weight. Vijayāditya II is extolled as having

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commanded the host of feudatories by dint of prowess and love, as possessing marks of a sovereign, as endowed with blemishless virtues, and as the asylum of the universe.

The formal portion of the inscription informs that *Mahārājādhirāja Paramēśvara Bhaṭṭāraka*, Vijayāditya(II), on the occasion of a lunar eclipse, in the temple of Trikōṭiśvara, granted the village of Varppoṁgu in Pishṭa pura*vishaya* to the Brāhmaṇa Chandraśarman Chaturvēdi, son of Pōtaśarman, and grandson of Rēvaśarman of the Kāśyapa-*gōtra*, and a resident of the village Indupurēvu.

The grant village was bounded on the east by the village Śrīvāḍa; on the south by the village Narāva; on the west by the village Pulkunṟa; and on the north by the village Kāravāḍa.

The record concludes with the usual admonition not to obstruct the enjoyment of the grant followed by three of the benedictory and imprecatory stanzas.

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No. 83
GODAVARI PLATES OF VISHNUVARDHANA V

Location : Godavari District, Andhra Pradesh

Date : 9th century A.D.

Script : Southern alphabet

Language : Sanskrit

King : Vishṇuvardhana V

Dynasty : Eastern Chālukya

Reference : Ramachandra Murthy, S.S., *EI.*,XL, pp.42-46

Text

Metre: Vv. 1, 2 *Anushṭubh*

स्वस्ति ॥ श्रीमतां सकलभुवनसंस्तूयमान ..... हारितीपुत्राणां कौशिकीवरप्रसादलब्ध ..... परिपालितानां स्वामि महासेनपादा ..... रायणप्रसादसमासादितवरवरा ..... वशीकृताराति मण्डलानामश्वमेधावभृ ..... वपुषां चळुक्यानां कुलमलंकरिष्णोः ..... श्रीविष्णुवर्द्धनमहाराजस्य पौत्रः पर ..... घटितानेक मणिकिरणरागरञ्जितचरणयुगळः अनेकतुलाधृतकळधौतदानपूतशरीरः समस्तभुवनाश्रयश्रीविजयादित्यमहाराजस्य प्रियतनयः स्वमतिसीमित पितृगुणशक्तिसम्पन्नस्सम्यक्प्रजापालनःपरमब्रह्मण्यो मातापितृपादानु ध्यातस्सर्व्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराजाधिराजपरमेश्वरभट्टारकः पा गुणवारविषये पेर्म्मञ्चिलिनामग्रामराष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्व्वानित्थमा ज्ञापयति विदितमस्तु वोस्माभिः पोडेगुवास्तव्याय हिरण्याक्षेश्यसूत्राय अग्निवेश्यगोत्राय शङ्किदिशर्म्मणः पौत्राय वेदवेदांगपारगाय शङ्किदि

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शर्म्मणः पुत्राय यजनयाजनाध्ययनाध्यापनदानप्रतिग्रहषट्कर्मनिरताय अग्निशर्म्मणे चन्द्रग्रहणनिमित्ते उदकपूर्व्वम् कृत्वा द्वादशखाण्डिकव्रीहि मात्रा क्षेत्रं राचोतरं ग्रामपश्चिमक्षेत्रं पूर्व्वतः पेर्देविपळ्ळिबोयक्षेत्रं दक्षिण-तः कवलितटाकम् पश्चिमतः महापथ उत्तरतः मुत्राजक्षेत्रं गृह स्थानं ग्रामपूर्व्वदक्षिणदिशि निकटं पूर्व्वतः गावदितटाकः दक्षिणतः रट्टोडितोण्टं पश्चिमतः महापथः उत्तरतः महापथः सर्व्वकरपरिहारं दत्ता ।

अस्य धर्म्मस्य गुणवान्नाज्ञाप्तिर्विनयान्वितः ।

जयरूप इति ख्यातो लोकेस्मिन् धर्म्मवत्सलः ॥ १ ॥

अस्योपरि न केनचिद्बाधा करणीया । करोति यस्स पञ्चमहापातकः संयुक्तः भवति । व्यासेनाप्युक्तम् ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥

Summary

This charter has been engraved on a set of three copper-plates, the right half of the first plate being completely broken and lost. Its seal bears the legend *Śrī Vishamasiddhi*. With the exception of a verse mentioning the *Ājñapti* of the grant and an imprecatory verse, both occurring at the end, this charter is composed in prose. It records the royal grant of some land to a Brāhmaṇa by the Eastern Chālukya king Vishṇuvardhana V.

After the auspicious expression *svasti*, this charter opens with the usual praśasti, *viz.*, *Śrīmatām sakala-bhuvana-saṁstūyamana*, etc. This is followed by the eulogy of Sarvalōkāśraya-Śrī-Vishṇuvardhana-mahārājā-dhirāja-paramēśvara-bhaṭṭāraka, son of Samasta-buvanā-śraya Śrī-Vijayāditya-mahārāja and grandson of Śrī-

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Vishṇuvardhana-mahārāja. He is described as one whose feet were touched by the diadems of the kings conquered by him, as one whose body was purified by gift of gold on several occasions of *tulā-dāna*, as one who protected his subject properly, as one who was hospitable to Brāhmaṇas and one who meditated on the feet of his parents.

The formal portion of the charter states that king Vishṇuvardhana V ordered the peasant folk headed by the *Rāshṭrakūta* residing in the village Permañchili, situated in the Pāguṇavāra-vishaya (district), that, on the occasion of a lunar eclipse, he granted land measuring 12 *khaṇḍikas* and a house-site (*gṛiha-sthāna*) to Agniśarmma.

Agniśarmma, the donee, was the son of Śaṅkidiśarmma and grandson of Śaṅkidiśarmma[1]. He belonged to Agnivēśya *gōtra* and Hiraṇyakēśi *sūtra* and was a resident of the village Poḍegu. He was well-versed in *Vēda* and *Vēdāṅga* and was engaged in the six-fold duty (*Yajana-yājana*, etc.) prescribed to a Brāhmaṇa (*shaṭkarma*).

The land granted was situated probably to the west of the village Rāchōtaraṁ and the house-site to the south-east of the (same) village. A high-way (*mahāpatha*) figures among the boundaries of the said land and the house-site. Kavali-taṭāka and Gāvadi-taṭāka occurring in the same context might have been water sources of these names rather than villages.

The *Ājñapti* of this grant was the virtuous and polite Jayarūpa.

This charter concludes with the usual admonition and one of the imprecatory/benedictory verses ascribed to Vyāsa.

Notes

1. It appears somewhat strange that both the father and the grandfather of the donee bore one and the same name, *viz.*, Śaṅkidiśarma. Or probably the writer or the engraver of the grant has inadvertantly committed a mistake here.

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No. 84
PERAVALI PLATES OF VISHNUVARDHANA V

Location : Peravali, Guntur District, Andhra Pradesh

Date : 9th century A.D.

Script : Southern alphabet

Language : Sanskrit

King : Vishṇuvardhana V

Dynasty : Eastern Chālukya

Reference : Ramachandra Murthy, S.S., *EI.*, XL, pp.37-42

Text

Meter: Vv. 1-6 *Anushṭubh*

स्वस्ति॥ श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीती पुत्राणां कौशिकवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामि महासेनपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छने क्षणक्षणवशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृत वपुषां चळुक्यानां कुलमलंकरिष्णोः स्वासिधाराप्रभवार्ज्जिताशेषभूपालमकुट कोटिमाणिक्यशाणकषणमसृणनखमणिकिरणकरोद्भासित पादपद्मयुगळ स्यानवरततुलाधृतशातकुम्भविश्राणनवर्द्धितावदातकीर्त्तेः सर्व्वलोकाश्रय श्रीविष्णुवर्द्धनमहाराजस्यपौत्रः निजभुजनिशितासिधाराप्रशमितपरचक्र विक्रमस्यानेकसामन्तमौलिमालामकरन्दरजः पुञ्जपिञ्जरितचरणारविन्द स्यानेकतुलाधृतस्वर्ण्णदानविधूतपाप्मनो विरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य प्रियतनयः स्वप्रतापश्रवणतत्कालविलीय मानपरनरपतिविक्रमश्चक्रवर्त्तिलक्षणोपातश्शार्ङ्गायुध इव लक्ष्मीवल्लभः

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क्षीराण्णवैरतिगम्भीरसत्त्वः अनवरतलळितमदमुदितविभ्रमभ्रमितलटह कटाक्षेक्षणालक्षितेषु मकरध्वजः अरितिमिरनिकरविध्वंसनोदयेषु प्रळया दित्यः सुभटप्रकटाटोपक्षुभितकोलाहलाहलासन्नयुद्धेषुविषमसिद्धिः दीना नाथ सुहृज्जनद्विजबन्धुबृन्दारकमित्रभृत्यकांक्षितवरप्रदानेषु कामधेनुः देवद्विजगुरुचरणानुध्यातस्सर्व्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराजाधिराजपर मेश्वरभट्टारकः गुद्रहारविषयनिवासिनो राष्ट्रकूटप्रमुखकुटुंबिनस्सर्व्वानि त्थमाज्ञापयति विदितमस्तु वोस्माभिः . . . वास्तव्याय कौशिकीगोत्राय तैत्तिरीयसाब्रह्मचारिणे औलपेयसूत्राय वेदवेदांगेतिहासपुराणविदे विष्णु शर्म्मणः पौत्राय सर्व्वशास्त्रविदे यज्ञाशर्म्मणः पुत्राय पदवाक्यतप्रमाण प्रभवचारुभूरिकीर्त्तये षट्कर्म्मनिरताय त्रयीमार्ग्गानुसारिणे आयुरारोग्या भिवृद्धये भवशर्म्मणे सोमग्रहणनिमित्ते रेण्डुबळ्ळिनामग्रमः सर्व्वकर परिहारेण उदकपूर्वं कृत्वा दत्तम्॥ तस्य अवधयः पूर्व्वतः कल्पट्टनबु अवधिः दक्षिणतः तार्कटूरु अवधिः पश्चिमतः निडुगाडु अवधिः उत्तरतः जक्कनचेरुवु अवधिः एतेचतुरवधयः॥ अस्योपरि बाधा न केनचित्कर णीया। करोति यस्स पञ्चमहापातकसंयुक्तो भवति। व्यासेनाप्युक्तं।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिर्वर्ष सहस्राणि विष्ठायां जायते कृमिः॥ २॥
भूमिदानात्परं दानन्न भूतन्न भविष्यति।
तस्यैव हरणात् पापन्न भूतन्न भविष्यति॥ ३॥

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भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्ग्ग वासिनौ ॥ ४ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्र पालनम् ।

दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ ५ ॥

आज्ञप्तिरस्य धर्म्मस्य निर्म्मलो धर्म्मसंग्रहः ।

एरेयम्म इति ख्यातः शूरो विनयवत्सलः ॥ ६ ॥

गौतमाचार्य्येण लिखितम् ॥

Summary

This inscription has been engraved on a set of five copper-plates, the fifth blank plate having been included to protect the writing on the second side of the fourth plate. Except the five imprecatory verses occurring at the end, this charter is written in prose. This charter records the royal grant of a village to a Brāhmaṇa by the Eastern Chālukya king Vishṇuvardhana V.

After the auspicious expression *svasti*, this charter opens with the usual *praśasti*, *viz.*, *Śrīmatām sakal-bhuvna-saṁstūyamāna*, etc.This is followed by the eulogy of the kings Vishṇuvardhana IV, his son Vijayāditya II, and his son Vishṇuvardhana V. Vishṇuvardhana IV is called Sarvalōkāśraya-Śrī-Vishṇuvardhana-mahārāja and described as having made, by the power of his sword, all the kings to bow down to his feet and as one whose flawless fame got magnified by the incessant gift of gold on the occasions of *tulā-dāna* performed by him. His son Vijayāditya II is described as having destroyed the host of enemies with the valour of his arms and the swod, as having made several feudatories touch his feet with their heads, as having washed off sins by gift of gold at the time of *tulā-dāna*, and as decked with blemishless virtues. His son Vishṇvardhana V is compared with Vishṇu, milky

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ocean, Kāma, praḷay-Āditya, and given the epithet *Yuddhēshu Vishamasiddhiḥ*, meaning 'one who could achieve victory even in the adverse or dangerous situation of a battle.' Further, he is described as the foremost kinsman of the poor, orphan, friends and the Brāhmaṇas, as the beloved of the friends and servants, and as the celestial, wish-yielding cow (Kāmadhēnu) in munificence. He is also described as meditating on the feet of gods, Brāhmaṇas and elders.

The formal portion of the charter states that Sarvalōkāśraya Śrī-vishṇuvardhana-mahārājadhirāja-praramēśvara-bhaṭṭāraka ordered the peasant folk headed by the *Rāshṭrakūṭa* residing in the Gudrahāra-*vishaya* (district) that, on the occasion of a solar eclipse and for the increase of longevity and health of (his parents and himself), granted the village Reṇḍubaḷḷi, after exempting it from all taxes, to Brāhmaṇa Bhavaśarmman.

Bhavaśarmman the donee, was the son of Yajñaśarmman and grandson of Vishṇuśarmman and belonged to Kauśikī *gōtra,* Taittirīya *śākhā* and Aulapēya *sūtra.* He was well-known as an expert in *pada-vākya-pramāṇa*, was engaged in the six-fold duties prescribed for a Brāhmaṇa (*shaṭkarma*), and was following the path laid down in the Vēdas (*trayī-mārg-ānusāriṇē*). He was also well-versed in the *Vēda*, *Vēdāṅga*, *Itihāsa* and *Purāṇa.*

The village granted was bounded on the east by the boundary of the village Kalpaṭṭanabu; on the south by the boundary of the village Tāṟkaṭūru; on the west by the boundary of the village Niḍugāḍu; and on the north by the boundary of the village Jakkanacheṟuvu.

The charter concludes with the usual admonition and five of the imprecatory/beneditory stanzas ascribed to Vyāsa. The executor (*ājñapti*) of this grant was Eṟeyamma and it was written by Gautamāchārya.

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No. 85
CHANDAVOLU PLATES OF VIJAYADITYA (III)

Location : Chandavōlu, Guntur District, Andhra Pradesh

Date : 9th Century A.D.

Script : Telugu-Kannaḍa

Language : Sanskrit

King : Vijayāditya (III)

Dynasty : Eastern Chāḷukya

Reference : Sampath, M.D., *E.I.*, XLI, pp. 114-117

Text

Metre: Vv., 1 *Śālinī*; 2 *Anushṭubh*

स्वस्ति श्रीमतां सकलभुवनसम्स्तूयमानमानव्यसगोत्राणां हारीतीपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरिपालितानां स्वामिमहासेन पादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षण वशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्यानां कुलमलंकरिष्णोः अनेकसमरसंघट्टनोपलब्धविजयस्य विष्णुवर्द्धनमहा राजस्य प्रियतनयः विजयादित्यमहाराजस्य पौत्रः मेरुरिवशंसितत मित्रोदयः शार्ङ्गीवारातिभीतिकृतचक्रो जलनिधिरिव लक्ष्मीप्रभावः विजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः गुद्रवारविषयवासिनो राष्ट्र कूटप्रमुखान्कुटुम्बिनः सर्वानित्थमाज्ञापयति विदितमस्तु वोस्माभि र्द्विजवृन्दारकस्य क्रोवचूरिवास्तव्याय कुप्पशर्म्मणः पौत्राय बन्धुशर्म्मणः पुत्राय भारद्वाजगोत्राय याज्ञशर्म्मणे आपस्तम्बसूत्राय अधीतवेदाय मंग वेडुनामग्रामे दशकण्टिकव्रीहिबीजावापपरिमाणं क्षेत्रं दत्तं ।

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तस्यावधयः पूर्व्वतः कप्पुरेनिचेनु दक्षिणतः चेरुकनिचेनु पश्चिमतः बोलुचमानबोयुचेनु उत्तरतः रट्टोडिचेनु एतेषाम्मध्यवर्त्ती ॥

सव्वानिव भाविनः पार्त्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः ॥ १ ॥

आज्ञप्तिरस्य धर्म्मस्य पण्डरंगो गुणाकरः ।

विजयादित्यभूपस्य पाद पद्मशिलीमुखः ॥ २ ॥

Summary

This charter is engraved on a set of three copper-plates and its seal bears the figure of a boar with the legend *Śrī-Tribhuvanāṅkuśa* below. With the exception of an imprecatory verse and another referring to the *Ājñapti* at the end, this record is composed in prose.

This charter registers the royal grant of certain land made by the Eastern Chāḷukya king Vijayāditya (III).

The charter begins with the auspicious expression *svasti* followed by the usual Eastern Chālukya *praśasti*, *Śrīmatām sakal-bhuvana-saṁstūyamāna*, etc. This is followed by the introduction of *Mahārāja* Vijayāditya (III), son of *Mahārāja* Vishṇuvardhana (V) who won many battles, and grandson of *Mahārāja* Vijayāditya (II). Vijayāditya (III) has been compared to the mountain Mēru, to Lord Vishṇu (*Śārṅgin*) and to the ocean (*jaladhi*) with the help of *double entendres*, *viz.*, *mitra* (meaning both the Sun and a friend), *chakra* (meaning both discus and the host of enemies) and *Lakshmī* (meaning both the goddess Lakshmī and prosperity).

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The formal portion of the charter states that *Mahārājādhirāja Paramēśvara Bhaṭṭāraka*, Vijayāditya ordered all the householders led by *Rāshṭrakūṭa* in the Gudravāra-*vishaya* that he granted a plot of land, having sowing capacity (*bījāvāpa-pramāṇa*) of ten *kaṇṭikās* of seeds, in the village of Maṁgavēḍu, to Yajñaśarman, son of Bandhuśarman and grandson of Kuppaśarman. The donee belonged to the Bhāradvāja-*gōtra* and Āpastamba-*sūtra* and was a resident of Krōvachūru. He was well-versed in the Vēdas (*adhīta-vēda*).

The land granted was bounded on the east by Kappuṟēni-chēnu; on the south by Cheṟukani-chēnu on the west by Chamāna-bōyu-chēnu; and on the north by Raṭṭōḍi-chēnu.

This record concludes with a benedictory verse and another which mentions the name of Paṇḍaraṁga[1], the *Ājñapti* of the grant, who was virtuous and devoted to the feet of king Vijayāditya (III).

Notes

1. This person may be identified with Pāṇḍarāṅga who figures as the *Ājñapti* in the Masulipatam plates of Vijayāditya (III) (No.88 below)

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No. 86
CHIMBULURU GRANT OF GUNKAKANALLA VIJAYADITYA III

Location : Vinnakōṭa, Krishna District, Andhra Pradesh

Date : 9th century A. D.

Script : Telugu-Kannaḍa

Language : Sanskrit

King : Vijayāditya III

Dynasty : Eastern Chālukya

Reference : *EA.*, III, pp.9-15

Text

स्वस्ति। श्रीमतां सकलभुवन संस्तूयमान मानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामि महासेन पादानुध्यातानां भगवन्नारायणप्रसादसमासादित वर वराहलाञ्च्छनेक्षणक्षणक्षणवशीकृतारातिमण्डलानां अश्वमेधावभृथस्नान पवित्रीकृतवपुपां चालुक्यानां कुलमलंकरिष्णोः सत्याश्रयवल्लभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनाष्टादशवर्षाणि तस्य सूनुजयसिंहवल्लभस्त्रयस्त्रिंश द्वर्षाणि तस्यानुजस्य इन्द्रभट्टारकस्य प्रियतनयः विष्णुराजोनववर्षाणि तस्यात्मज मंगि युवराज पञ्चविंशद्वर्षाणि तस्य सुतस्सकललोकाश्रय जयसिंहवल्लभस्त्रयोदशवर्षाणि तस्यानुजःद्वैमातुरः कोक्किलिष्षणमासान् तस्याग्रजो विष्णुवर्द्धनः सप्तत्रिंशवर्षाणि तस्य पुत्रो विजयादित्य एकोनविंशद्वर्षाणि तस्य सूनुर्विष्णुराजः षट्त्रिंशद्वर्षाणि तस्य प्रियतनयो विजयादित्य एकचत्वारिंशत्समाराज्यं कृत्वा सुरालयंगतेस्मिन्स्तत्सुतो

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विष्णुराजःकृतशरद्द्वयं तस्य ज्येष्ठसुतः प्रष्ठ शूरा गोष्ठेष्वधिष्टिता येन वल्लभलक्ष्मीरस्यात्मवेदी विधेय कृत्।

स्ववश्यारश्श्रताविष्टा येन प्रत्यन्तभूमयः।

च्छित्वातरून् गिरिन्खात्व कृताश्चण्डुक वेदिकाः॥ १२॥

दधीचिकानीन शिबिं गुप्त भूरिश्रवो बलिन्यो

जयत्यतो धैर्य्यादम्भोधि क्षमया क्षमाम्॥ १३॥

गुणक्केनल्लनाम्नोस्य विजयादित्यभूपतेः।

प्रिया पत्नी चेल्लकाख्या महादेवी शुभान्वया॥ १४॥

वल्लभेन्द्र सुता हेला हसितामरकन्यका

कन्यकात्वं समापन्ना काममूर्त्तिरिवद्वयत्॥ १५॥

विजयादित्यभूपालो ग्रामपुण्यसमृद्धये गृद्राहरविषयनिवासिनो राष्ट्रकूट प्रमुखान्कुटुंबिनः सर्व्वानित्थमाज्ञापयति विदितमस्तु वोस्माभिः नन्दियल वास्तव्याय मुर्ग्गलिगोत्राय मधुवय्यशर्म्मणः पौत्राय विष्णुशर्म्मणः पुत्राय वेदय्यशर्म्मणे चल्लकार्य्यया चिम्बुलुरुनाम ग्रामो मया दत्तम्। वेदय्यशर्म्म च समस्तमेवग्रामंविदितसकलमीमांसादि शास्त्रेभ्यः सततवितन्यमानसप्ततन्तुसन्त र्प्पितसकलगीर्व्वाणनिकुर म्बिभ्यः चतुर्व्वेदिभ्यः समधिगतसमस्तवेदांगतत्त्वेभ्यः वसिष्ठजमदग्न भरद्वाजपराशरदुर्वास शौनकादिभ्यः षट्कर्म्मनिरतेभ्यः ब्राह्मणेभ्यः पठितपठनीयेभ्यः विदितवेदितयेभ्यः कृव्येभ्यः सोमग्रहण निमित्तं उदकपूर्व्वं सर्व्वकरपरिहारः चिंबुलूरुनाम ग्रामो दत्तः। तस्यावधयः पूर्व्वतः दट्टियवरुं नाम ग्रामः दक्षिणतः गोलवद्यपूण्डिनाम ग्रामः

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पश्चिमतः इन्दुलमद्दवल्लीनाम ग्रामः उत्तरतः केळिपूण्डिनाम ग्रामः एतेषाम् मध्यवर्त्तिः अस्योपरि नकेनचिद्वा धाकरणीया यः करोति स पञ्चमहापातक संयुक्तो भवति।

वहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्व दत्ता पर दत्तां वा यो हरेत वसुन्धराम्।
षष्ठिवर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥
तटाकानां सहस्रेण अश्वमेधशतेन च।
गवां कोटि प्रदानेन भूमिहर्त्ता न शुद्ध्यति॥ ३॥
ब्रामणो जायमानो वै पृथिव्यामधिजायते।
ईश्वरस्सर्व्व भूतानां ब्रह्मकोशस्य गुप्तये॥ ४॥
तस्य स्वम्हरते यस्तु तस्य पाप फलं शृणु।
ब्रह्महत्यासहस्रेभ्यः गो हत्याभ्यो विशिष्यते॥ ५॥
देहि देहीति वदता देहि देहि देहीती यो वदेत्।
ननु वक्ष्यते देहीति देहीवान्तरतां गतः॥ ६॥
सर्व्वानितान् भाविनः पार्थिवेन्द्रान्
भूयो भूयो याचते रामभद्रः।
सामान्योयं धर्म्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भिः॥ ७॥
मद्वंशजाः परमहिपतिवंशजाश्च
पापादपेतमनसो भुविभूमिपालाः।

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ये पालयन्ति ममधर्म्ममिमं समस्तं

तेषम्मया विरचितोंजलिरेषमूर्ध्निः ॥ १८ ॥

चलकमलदलांबुबिन्दुलोलं

श्रियमनुचिन्त्य मनुष्य जीवितञ्च ।

इति सकलमुदाहृतञ्च बुध्वा

न हि मति मता पर कीर्तिर्विलोप्यः ॥ १९ ॥

न विषं विषमित्याहुः ब्रह्मस्वं विषमुच्यते ।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ॥ २० ॥

आधिव्याधिपरीता ये वाद्यश्वो वा विनाशिने ।

को हि नाम शरीराय धर्म्मापितः समाचरेत् ॥ २१ ॥

परचक्रेण युद्ध्वाजौ दत्वा प्राणांश्च भूभृते ।

सूनुः कडेयराजस्य पण्डरांगो महाबलः ॥ २२ ॥

आज्ञप्तिरस्य धर्म्मस्य गृहीतैकपतिव्रतः ।

स्वामिना सह योगेन हेमभारा तुलाधृतः ॥ २३ ॥

भट्टनिरवद्य नाम्ना कोल्ले निवासिना विजवड वास्तव्याक्षललितासुतेन विजयाचर्य्येण लिलेख शासनम् ।

Summary

This inscription, engraved on a set of five copper-plates, consists 48 lines of writing. It records the grant, by Vijayāditya III's queen Chellā, of a village to a Brāhmaṇa.

After the auspicious word *svasti* and the usual *praśasti* beginning with *Śrīmatām sakalabhuvana saṁstūyamāna*,

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etc., the inscription sets forth the genealogy of the Eastern Chālukya kings beginning with Kubja Vishṇuvardhana upto Vijayāditya III specifying the length of their respective reigns as follows: Kubja Vishṇuvardhana (18 years); his son Jayasiṁha I (33 years); his younger brother Indrabhaṭṭāraka's son Vishṇuvardhana II (9 years); his son Maṁgi Yuvarāja (20 years); his son Jayasiṁha II(13 years); his younger brother Kokkili (6 months); his elder brother Vishṇuvardhana III (37 years); his son Vijayāditya I (19 years); his son Vishṇuvardhana IV (36 years); his son Vijayāditya II (41 years); his son Vishṇuvardhana V (2 years); and his son Guṇakanalla vijayāditya III, the ruler at the time when the present grant was made.

Vv11-13 praise the valour and achievements of Vijayāditya III. But their faulty language makes it very difficult to know what exactly is stated about the king. What seems to be certain is that he guarded the fortune or prosperity of Vallabha (the Rāshṭrakūṭa emperor, *adhishṭhitā yēna Vallabha-lakshmīḥ*)[1]. Vv.14-15 introduce the beloved wife of Vijayāditya III, Chellakā[2] by name, who was the daughter of Vallabhavarēndra (the Rāshṭrakūṭa emperor) and praise her virtues.

The formal portion of the inscription commencing from the third line on the second side of the second plate contains the order of Vijayāditya III addressed to he cultivators who resided in the *vishaya* of Gudrahāra and who were led by the officer called *Rāshṭrakūṭa.* This order states that Challakāryā (queen of Vijayāditya III) granted the village named Chiṁbulūru to the Brāhmaṇa Vēdayyaśarman of the Murggali-*gōtra*, a native of Nandiyala[3], son of Vishṇuśarman and grandson of Madhuvayyaśarman, on the occasion of a lunar eclipse. The donee Vēdayyaśarman gifted, in his turn, the village to a number of Brāhmaṇas, versed in the four Vēdas, who were proficient in all *śāstras* beginning with *Mīmāṁsā*,

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who pleased the gods by the incessant performance of the *Saptatantu* sacrifice, who knew the whole essence of the *Vēdāṅgas*, who were comparable to Vaśishṭha and other *ṛishis* (or belonged to the *gōtras* of those *ṛishis* ?) and who were engaged in the six-fold duties prescribed for a Brāhmaṇa (*shaṭkarma*). They had studied all that was worthy of study and known all that was worth knowing.

The grant village was bounded by the villages Daṭṭiyavarṟu on the east, Golavadyapūṇḍi on the south, Indulamaddavalli on the west and Keḷipūṇḍi on the north.

Then follow the usual admonition not to obstruct the enjoyment, and as many as eleven of the benedictory and imprecatory verses. Paṇḍrāṅga the mighty, son of Kaḍeyarāja, who sacrificed his life while fighting on the battle-field by the side of *Parachakrarāma*, *i.e.*, Guṇaga Vijayāditya (III); who (Paṇḍarāṅga) seated by the side of the king, weighed himself against gold was the *ājñapti* of the grant.[4] Bhaṭṭa Niravadya, the native of Kolla was the composer of the grant which was written by Vijayāchārya, son of Akshalalita, a native of Vijayavāḍa.[5]

Notes

1. Although Vijayāditya III came into conflict with Amōghavarsha I as soon as he ascended the throne having been worsted by him in the battle of Vingavalli, he had to acknowledge the supremacy of the Rāshṭrakūṭa monarch, whom he appears to have served loyally throughout the period of his rule (*EA.*, III, p.10).

2. It has been suggested that Chellakā, wife of Vijayāditya was the daughter of the Rāshṭrakūṭa emperor Amōghavarsha I (*ibid.*, p.10).

3. Nandiyala has been identified with Nandyala in Kurnool District. (*ibid.*, p.11)

4. Both Kaḍeyarāja and his son Paṇḍaraṅga were the two reputed generals of Vijayāditya III (*The Age of Imperial Kanauj*, p.135).

5. Vijayavāḍa is the modern city of the same name in the Krishna District. (*EA.*, III, p.11).

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No. 87

KATLAPARRU GRANT OF VIJAYADITYA (III)

Location	: Rajahmundry[1], Andhra Pradesh
Date	: 9th century A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Vijayāditya III
Dynasty	: Eastern Chāḷukya
Reference	: Ramesh, K.V., and Sampath, M.D., *EI.*, XLII, pp.35-43

Text

Metre: Vv. 1-17, 20-37 *Anushṭubh* ; 18 *Śārdūlavikrīḍita* ; 19 *Sragdharā* ; 38 *Vasantatilakā*

ओं नमो नारायणाय। स्वस्ति। श्रीमतां सकलभुवनसंस्तूयमानमानव्य सगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरि पालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमासादि तवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवि त्रीकृतवपुषां

चालुक्यानामभूद्वंशे विजयादित्यवल्लभः।
सत्याश्रय इति ख्यातनाम्नापि भुविविश्रुतः॥ १॥
तस्यानुजः प्रभुः ख्यातो विष्णुवर्द्धनसंज्ञितः।
सदुर्ज्जयं समुच्चाट्य वेङ्गिमण्डलमाप्तवान्॥ २॥
अष्टौ दश च वर्षाणि कृत्वासौ राज्यमुत्तमम्।
ययौ नाकवधूभोगवंछया मरुतां पदम्॥ ३॥
तत्पुत्रो जयसिंहाख्यो भूरिसिंहपराक्रमः।

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त्रयस्त्रिंशत्समाः पृथ्वीं अभुक्त्वा चतुरंबुधि ॥ ४ ॥

विष्णुराजस्तदनुजस्येन्द्रराजस्य नन्दनः ।

स धात्रीन्नव वर्षाणि पालयामास लीलया ॥ ५ ॥

तस्यापि तनयो मंगियुवराजाख्यभूपतिः ।

न्यायेनापालयद्धात्रीं वत्सरान्पंचविंशतिम् ॥ ६ ॥

तस्माज्जातः सुतः श्रीमान् जयसिंहो महीपतिः ।

स त्रयोदश वर्षाणि राज्यं चक्रे नृपोत्तमः ॥ ७ ॥

द्वैमातुरस्तदनुजः कोक्किलिर्न्नाम विश्रुतः ।

षण्मासमात्रमेवासौ पालयित्वामुचद्धराम् ॥ १८ ॥

तदग्रजस्तु विख्यातो विष्णुवर्द्धननामवान् ।

सप्तत्रिंशत्समाः पृथ्वीं ररक्ष सकलामिमाम् ॥ ९ ॥

सूनुस्तदीयो विजयादित्यनामा महीपतिः ।

सोऽपि पालितवानुर्व्वीमष्टादश च वत्सरान् ॥ १० ॥

विष्णुभूपस्ततो जातो विष्णुवद्बलिमर्द्दनः ।

षट्त्रिंशद्वत्सरान्धात्रीमापाल्य प्रययौ दिवम् ॥ ११ ॥

तस्यसूनुरभूद्धीमान्विजयादित्यसंज्ञितः ।

अष्टोत्तरशतख्यातयुद्धलब्धजयोन्नतिः ॥ १२ ॥

तावन्त्येव पुनः कृत्वा शंभोरायतनान्यपि ।

चत्वारिंशत्समाः पृथ्वीं प्रलीनारिमपालयत् ॥ १३ ॥

विष्णुवर्द्धनमाभूत्तत्सूनुर्व्विजिताहितः ।

सोऽपि वर्षं सषण्मासं बुभुजे धरणीतलम् ॥ १४ ॥

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जाता परमकाम्भायश्चेन्द्रराजस्य चात्मजा।

शीलकाम्बा भवानीव मेनाहिमवतोस्सती ॥ १५ ॥

तस्यां च शीलकाम्बायां जातः तद्विष्णुभूपतेः।

विजयादित्यनामांकः सूनुरावार्द्धिभूपतिः ॥ १६ ॥

येनैकेनैव खड्गेन चतुर्दिङ्मण्डलाधिपान्।

विजित्य सुयशःप्राप्तं तच्छिरस्थपदद्वयः ॥ १७ ॥

यस्मिन्पाति भुवं पुरातननृपाचारश्रुतौ कौतुकं

लोकोयं त्यजति स्फुटम्मनुमुनेर्द्धर्मोपदेशोऽप्ययम्।

यस्याचारपथैकदेश इव यत्कीर्त्तेस्समस्तं जग

द्वेश्मत्वं गमितं स चारुविजयादित्यो विभात्युत्तमः ॥ १८ ॥

आसेतो राममुक्तप्रवरकपिबलाबद्धशैलेन्द्रबृंदा

दाकैलासाच्च पार्वत्यवचितसुमनोरम्यवृक्षान्त सानो।

रारातुङ्गाच्चास्तशैलादुडुकुसुमचयादापुनश्चोदयाद्रे

र्य्यावन्तोमध्यवर्त्तिक्षितिपतिनिकरात्तैर्न्नुतो यो विभाति ॥ १९ ॥

यस्य प्रतापसन्ताप खिद्यमानारिभूमिपाः।

पादच्छायान्नमुञ्चन्ति द्वीपान्तरसमागताः ॥ २० ॥

यस्यैवाज्ञामयन्तेजो जगदन्तःपुरे भ्रम।

दुर्ज्जनोच्छेदनायालं शोधनादीपिकायते ॥ २१ ॥

यत्प्रसादतरोरैन्द्रमपक्वफलवत्पदम्।

यस्य क्रोधानलस्यापि वह्निरौर्व्वः कणायते ॥ २२ ॥

यन्महत्वं समुद्दिश्य मेरुस्तृणलवायते।

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यस्यैवागाधगाम्भीर्य्यं जानुदघ्नायतेम्बुधिः ॥ २३ ॥

एवं स्थिते ।

आसीत्प्रावचनख्यातविप्रवंशकुलोत्तमः ।

काटूरुवायुलूराख्यग्रामद्वयपतिः प्रभुः ॥ २४ ॥

तत्त्राशेषदेशैकनायको गुणलालितः ।

कुमारमूर्त्तिनामांकः श्रीमान्भूरियशोधनः ॥ २५ ॥

जयमानोद्धृतं हस्तम् भूपतेस्तोंडमानिनः ।

नोद्धराम्यद्य तन्नूनं काडुवेट्टिमहीश ते ॥ २६ ॥

इत्युक्त्वा संपरित्यज्य देशं मानधनान्वितः ।

वेंगीदेशं प्रविश्यसावुण्ड्याख्यग्राममाययौ ॥ २७ ॥

तत्र स्थित्वा स तनयं लेभे द्विजकुलोत्तमं ।

विद्दिशर्म्माख्यमनघं ख्यातं सत्याभिमानिनम् ॥ २८ ॥

सेऽप्याराध्य महासेनं चिरायाजीजनत्सुतम् ।

कुमारःपेद्दनश्चेति नामद्वयसमन्वितम् ॥ २९ ॥

तस्मात्तु चानमांबायां सूनुर्जातो महायशाः ।

राजादित्य इति ख्यातो राजीवसमलोचनः ॥ ३० ॥

दुस्साध्यान्साधयित्वारिन् स्वस्यैवैकासिधारया ।

द्रव्याण्याहृत्य भूयांसि स्वामिने यःप्रयच्छति ॥ ३१ ॥

सत्यशिलाभिमानोरुत्यागशौर्य्यादिभिर्गुणैः ।

येन तुल्यो न लोकेऽस्ति नासीन्न च भविष्यति ॥ ३२ ॥

यस्य जातस्सुतः ख्यातः पेद्दनाख्यो द्विजाधिपः ।

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स्वामिभक्तिव्रतः श्रीमान् दिग्विकीर्ण्णमहायशाः ॥ ३३ ॥

धीरश्शूरश्शुचिःप्राज्ञो देवादिभ्योनृणः पटुः ।

कुलान्न्युद्धृतवान् सर्व्वान्स्वाश्रिताभयदःप्रभुः ॥ ३४ ॥

एवंभूतं सुतं लब्ध्वा राजादित्यस्स उत्तमम् ।

प्राप्तःपरममानंदमैहिकामुत्रिकक्षमम् ॥ ३५ ॥

तत्र स विजयादित्यराजाधिराजपरमेश्वरपरमभट्टारकपरमब्रह्मण्य सार्वभौमो निर्व्वर्त्तिताशेषजगद्व्यापारो भूत्वा धर्म्मैकनिष्ठःसन् प्रेमानुरक्त चित्ततया असाधारणकरुणया च तस्मै राजादित्यद्विजोत्तमाय सूर्य्यग्रहण निमित्ते काट्लपर्रुनामग्रामम् सर्व्वकरपरिहारेण अग्रहारम् प्रादात्। दत्वा च वेंगीसहस्त्रग्रामदेशराष्ट्रकूटप्रमुखान् कुटुम्बिन इत्थमाज्ञापयति विदितमस्तु वोऽस्माभिर्व्वेंगीसहस्त्राख्य विषये राजादित्यायास्मै काटलपर्रु ग्रामस्सर्व्वकरपरिहारेणाग्रहारो दत्त इति। अस्य ग्रामस्यावधयः पूर्व्वतः वेलिव्रोलुः सीमा। आग्नेयतः एलंबरचेरुवु। दक्षिणतः विर्प्परु। नैर्ऋत्यां विर्प्परुग्रामक्षेत्रं। पश्चिमतः रावुलपर्रु। वायव्यतः गोगूलमण्ड। उत्तरतः बम्मिनिपर्रु बेद्यमपूण्डि। ईशास्न्यान्दिशि वेलिव्रोलिक्षेत्रं। एतदष्टदिक्सीममध्यवर्त्तिग्रामः। अस्योपरि न केनचिद्बाधा कर्त्तव्या। यः करोति स पंचमहापातकसंयुक्तो भवति। भगवता व्यासेनाप्युक्तं।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३६ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

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षष्टिर्व्वर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ ३७ ॥

मद्वंशजाः परमहीपतिवंशजाश्च

पापादपेतमनसो भुविभाविभूपाः ।

ये पालयन्ति मम धर्म्ममिमं समस्त

न्तेषाम्मया विरचितोंजलिरेषमूर्ध्नि ॥ ३८ ॥

आज्ञप्तिरस्य पाण्डरांगः । शिवमस्तु । शान्तिरस्तु ॥

Summary

This inscription, engraved on a set of five copper-plates consists 72 lines of writing. The seal attached to the ring holding the plates together bears the figure of a boar facing proper left and the legend *Śrī-Tribhuvanāṅkuśa* below. This record is composed in a mixture of verse and prose. It registers the grant, by the Eastern Chāḷukya king Vijayāditya III (844-92 A.D.), of a village to one of his generals.

The charter opens with an invocation to Nārāyaṇa (Vishṇu) followed by the usual introduction of the Chāḷukya family (lines 1-6). Then follows the genealogical account starting from Vijayāditya I and ending with the issuer of the present charter. This genealogical account, also found in several other charters of this family, also specifies the reign period of each king. It runs thus: Vijayāditya[2] (Pulakēśin II); his younger brother Vishṇuvardhana (18 years); his son Jayasiṁha I (33 years); his younger brother Indrarāja's son Vishṇuvardhana II (9 years); his son Maṅgi Yuvarāja (25 years); his son Jayasiṁha II (13 years); his step-brother (*dvaimātura*) Kokkili (6 months); his elder brother Vishṇuvardhana III (37 years); his son Vijayāditya I (18 years); his son Vishṇuvardhana IV (36 years); his son Vijayāditya II (40 years); his son Vishṇuvardhana V (1.5 years); and

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his son Vijayāditya III born in Śīlakāṁbā.[3]

In V.11 Vishṇuvardhana V, the father of Vijayāditya II, is said to have suppresed Bali. He is compared to god Vishṇu who, in his Vāmana incarnation, did suppress the king Bali of the Purāṇas. Likewise, in Vv.12-13 king Vijayāditya II is extolled as having attained prosperity by gaining victory in 108 battles and as having constructed as many temples for Śiva.

Verses 17-23 eulogise the reigning king Vijayāditya in an ornate and conventional style. Thus V.20 states that the hostile kings afflicted by the great heat of his valour do not leave (*i.e.*, go away from) the shadow of the trees even after reaching distant places. Similarly V.23 describes the king as much superior to the mountain Mēru in greatness (*mahatva*) and to ocean in unfathomable profundity.

Then follows the description of the family of the donee in twelve verses (24-35). There lived a Brāhmaṇa teacher named Kumāramūrti who administered the villages Kāṭūru and Vāyalūru under a king called Tōmḍamān *alias* Kāḍuveṭṭi. The Brāhmaṇa administrator is stated to have developed differences with his lord and migrated to Vēṅgī-dēśa, wherein he settled down at a village called Uṇḍi. To him was born Viddiśarman who begot as son Kumāra *alias* Peddana by propitiating the god Mahāsēna. His son born of Chānamāṁbā was Rājāditya, the recipient of the gift registered in the present charter. He was obviously, a powerful military chief, who had enriched the coffers of his master with booties acquired from vanquished foes (*dravyāṇy-āhṛitya bhūyāṁsi svāminē yaḥ prayachchhati*).

The formal portion of the charter states that *Rājādhirāja Paramēśvara Paramabhaṭṭāraka* Vijayāditya III who was favourale to Brāhmaṇas (*paramabrahmaṇya*) granted the village Kāṭlaparṟu situated in the Vēṁgī-sahasra-vishaya as an *agrahāra* and freed from all taxes to

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Rājāditya on the occasion of a solar eclipse. The royal order pertaining to this grant was addressed to the chief officers (*pramukhas*) like the *Rāshṭrakūṭas* and the peasant folk (*kutumbins*) who dwelt in the territorial division called Vēṁgī-sahasra-grāma-dēśa. Villages called Vēlirōlu, Elambaṟa-cheruvu, Viraparṟu, Rāvulaparṟu, Gōkulamaṇḍa, Bamminiparṟu, Bēdyama-pūṇḍi and Vēlivrōlu formed the boundaries of the grant village.

The charter concludes with the usual admonition not to disturb the enjoyment of the grant and three of the usual imprecatory and benedictory stanzas ascribed to Vyāsa. Pāṇḍrāṁga was the executor (*ājñapti*) of the grant.

Notes

1. The present location of these plates is not mentioned. Only this much that the plates were received from Sri B.V.Krishna Rao of Rajahmundry is stated (*EI.*, XLII, p.35).

2. It is stated that Chalukya-Chāḷukya rulers were endowed with special coronation names of Vishṇuvardhana and Vijayāditya (*ibid.*, p.36).

3. Śīlakāmbā, wife of Vishṇuvardhana V was the daughter of Indrarāja and Paramakāṁbā. This Indrarāja has been identified with his namesake who was appointed as a governor of Gujarat and Malwa by his elder brother Rāshṭrakūṭa Gōvinda III (*ibid.*, p.37).

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No. 88

MASULIPATAM PLATES OF VIJAYADITYA III

Location	: Masulipatam (?), Krishna District, Andhra Pradesh
Date	: 9th Century A.D.
Script	: Southern alphabet
Language	: Sanskrit
King	: Vijayāditya III
Dynasty	: Eastern Chālukya
Reference	: Kielhorn, F., *EI.*, V, pp.122-126

Text

Metre: Vv. 1 *Vasantatilakā* ; 2-5, 11 *Sragdharā* ; 6, 7, 9 *Anushṭubh* ; 8 *Śālinī* ; 10 *Āryā*

स्वस्ति । श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेन पादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षण वशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंकरिष्णोः समस्तभुवनाश्रयश्रीविजयादित्यमहाराजस्य सकल दिगंगनाललाटिकायमानयशोमण्डलस्य गंगकुलकालानलस्य कलिकाल मदभञ्जनस्य चालुक्यार्ज्जुननामधेयस्य ।

उत्खातशाततरवारिविदारितारि
नागाधिपस्य हरिणाधिपविक्रमस्य ।
शोकाकुलारिवनितानयनांबुसेकैः
कोपानलः प्रशममेति विना न यस्य ॥ १ ॥

तस्य प्रियतनयः सर्व्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराजः ॥

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यस्मिन्नारूढदन्तिन्यरिकुलमधिसंरोहति क्ष्माभृदग्रं
यद्वाहावात्तखड्गे रिपुयुवतिकरा गृह्णते चामराणि।
आबद्धायां भ्रुकुट्यां मधुरिपुभवने यस्य बध्नन्तिभृंगा
यद्धामन्याजिभेरिध्वननमनुशिवाश्शत्रुधाम्नि ध्वनन्ति ॥ २ ॥

तस्य प्रियतनयः।

कान्तेरिन्दुः क्षमायाः क्षितिरमरतरुस्त्यागशक्तेः प्रताप
स्यार्क्कशशौर्य्यस्य सिंहो जलधिरपि महासत्त्वताया यथायं।
स्थानं स्यादेव मन्यन्न हि भवति ममेतीव भीतन्नितान्तं
नित्यं सर्व्वात्मना यं प्रभजति विमुखे यत्र नान्यप्रतिष्ठम् ॥ ३ ॥

स समस्तभुवनाश्रयश्रीविजयादित्यमहाराजः गुद्रवारविषये सर्व्वानेव राष्ट्रकूटप्रमुखान् कुटुंबिन इत्थमाज्ञापयति। विदितमस्तु वोस्माभिः उर्प्पुटूरुवास्तव्यस्य कौशिकगोत्रस्य आपस्तम्बसूत्रस्य वेणियाम . . स्य तूर्क्कशर्म्मणः पौत्राय षट्कर्म्मनिरताय तैत्तिरीयगृहस्थाय वेदवेदांगविदः दामोदरशर्म्मणः पुत्राय

यष्षण्णान्देहभाजामवजितजगताभ्यजैषीदरीणां
वर्ग्गं यं प्राप्य पंकेरुहभुवमपि च व्यस्मरद्ब्रह्मलक्ष्मीः।
गोष्ठीजोषं गुणानामभजत निकरो यत्र च क्वाप्यलब्धं
नर्म्मालापेपि वाणी न भवति वितथा सत्यसन्धस्य यस्य ॥ ४ ॥

हत्वा मंगिं विजितसकलारातिभूपालवर्ग्गं
रागोद्रेकाद्धसितनृपतित्यागशौर्य्यप्रतापम्।
नानाहेत्याहतहयभटोन्मत्तहस्तिप्रकीर्ण्णे

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युद्धे यस्य द्विजगणवरस्याद्भुतादेशतुष्टः ॥ ५ ॥

तस्मै विनयडिशर्म्मणे चन्द्रग्रहणनिमित्ते सर्व्वकरपरिहारीकृत्य टूण्डरुनाम ग्रामो दत्तः। तस्यावधयः पूर्व्वतो दक्षिणतश्च अंगलूरु पश्चिमतः वेल्पूरु उत्तरतः चविटपरु॥ अस्योपरि केनचित् बाधा न कर्त्तव्या। यः करोति स पञ्चभिः महापातकैर्य्युक्तो भवति॥ व्यासेनाप्युक्तम्॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः॥ ६॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ७॥

सर्व्वानितान् भाविनः पार्त्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः।

सामान्योयन्धर्म्मसेतुर्न्नृपाणाम्

काले काले पालनीयो भवद्भिः॥ ८॥

आज्ञप्तिरस्य धर्म्मस्य विक्रमाक्रान्तशात्रवः।

द्वितीय इव बीभत्सुः पाण्डरांगः प्रतापवान्॥ ९॥

शिवमस्तु सर्व्वजगतां प्रहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयान्तु नाशं तिष्ठतु सुचिरं जगति धर्म्मः॥ १०॥

पुत्रः श्रीमाधवस्य स्फुटमिदमलिकच्छासनं कट्टयाख्यः

श्रीमान् सच्छीलयुक्तो नृपवरविजयादित्यराजाज्ञया तु।

प्राप्तः पारं कलानां कृतिषु च कुशलोत्यन्तमीशानपौत्रो

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नानाशास्त्रार्थशाली परहितनिरतो हेमकाराग्रगण्यः ॥ ११ ॥

Summary

This inscription has been engraved on a set of five copper-plates. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ājñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose.

After the benedictory expression *svasti* and the introduction of the Chālukya family with the usual epithets beginning with *sakala-bhuvana-saṁstūyamāna*, etc., this record praises *samastabhuvanāśraya Mahārāja* Vijayāditya (II) as a fire of destruction to the Gaṅga family (*Gaṁgakula-kālānala*), as one who broke the frenzy of the Kali age and as Chāluky-ārjuna. His valour and wrath in destroying his enemies has been described in the conventional style in verse No.1. His dear son was *Mahārāja* Vishṇuvardhana (V). It is said about his vlour that when he ascended his elephant, his enemies ascended the mountain-tops out of terror (Verse 2). His dear son *Maharāja* Vijayāditya (III) is described to have excelled the moon in beauty, the earth in endurance, the tree of paradise (*amara-taru*) in generosity, the sun in splendour, the lion in bravery and the sea in greatness of disposition (verse 3).

The formal portion of this inscription records the order of *Mahārāja* Vijayāditya (III) addressed to all the cultivators (*kuṭumbins*) headed by the *Rāshṭrakūṭas* in the Gudravāra-vishaya. It states that on the occasion of an eclipse of the moon (date not mentioned) he granted the village of Ṭraṇḍa[pa?]ṟu, with exemption of all taxes, to the Taittirīya-householder (*gṛihastha*)[1] Vinayadiśarman, a son of Dāmōdaraśarman and grandson of Tūrkaśarman who was an inhabitant of Uruputūru and who belonged to

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Kauśika *gōtra* and Āpastamba *sūtra.*

In verse 4 the donee, who was engaged in the six-fold duties prescribed for a Brāhmaṇa (*shaṭkarmanirata*), is described as having conquered the six enemies (*kāma, krōdha*, etc.), as having been approached by the Glory of chastity (*brahmalakshmī*) forgetting even the lotus-born Brahman, and as having never uttered false speech.

Verse 5 reverts to the praise of the donor and describes how, in the thick of a battle he had killed Maṅgi who had rediculed his (donor's) liberality, bravery and power. It is further stated that he was pleased with the marvellous advice of this excellent Brāhmaṇa (the donee).

The boundaries of the village granted were: On the east and south Aṅgalūru; on the west Velpūru; and on the north Chavi[ta?]paṟu.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to Vyāsa; gives the name of the *Ājñapti* of the grant, Pāṇḍarāṅga, who for his prowess and valour in war is compared to Arjuna (verse 9); contains a prayer for the welfare of the people and the progress of religion (verse 10); and records that this edict (*śāsana*), by order of the king Vijayāditya (III), was written by the foremost of the goldsmiths (*hēmakār-āgragaṇya*), Kaṭṭaya, the son of Mādhava and grandson of Īśāna.

Notes

1. It is noteworthy that the donee of the present grant was a *gṛihastha*, a householder (*Taittirīya-gṛihasthāya*, line 21) and not a *sabrahmachāri* as usually met with in such land grants. The statement that the king was well-pleased with his marvellous advice (*Yasyadvijagaṇavarasyādbhutādēśa-tushṭaḥ* lines 26-27) seems to indicate that he was spiritual teacher of the king.

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No. 89

PARBATIYA PLATES OF VANAMALAVARMADEVA

Location : Parbatiyā (near Tejpur), Darrang District, Assam

Date : 9th century A.D.

Script : Proto-Bengali

Language : Sanskrit

King : Vanamālavarmadēva

Dynasty : Sālastambha or Malēchchha

Reference : Chaudhury, P.D. and Sircar, D.C., *EI.*, XXIX, pp.145-159

Text

Metre: Vv. 1 *Sragdharā*; 2, 18, 29, 30 *Anushṭubh*; 3-6, 8, 9, 11, 15, 17, 19, 21-23 *Āryā*; 7, 12, 13 *Indravajrā*; 10 *Gīti*; 14 *Vasantatilakā*; 16, 25 *Mandākrāntā*; 20 *Rathōddhatā*; 24, 26, 27 *Śārdūlavikrīḍita*; 28 *Upajāti*

सिद्धम् स्वस्ति ।

श्रीमत्कैलासभूभृत्पृथुकनकशिलासञ्चयस्फालनोत्थै

रासारैर्हेमपङ्काविलतुहिनजडैः सिक्तवैमानिसार्थः ।

अम्भःक्रिडाप्रसक्तप्रवरसुरवधूकेशहस्तच्युतैर्व्वो

नाकेशद्रुप्रसूनैररुणितसलिलोव्यात्स लोहित्यसिन्धुः ॥ १ ॥

स पुनातु पिनाकी वो यन्नाट्ये स्वर्द्धुनीजलम् ।

कीर्ण्णं रेचकवातेन तारकाप्रकरायितम् ॥ २ ॥

नरक इति सूनुरासीदादिवराहस्य भुवि तदुद्धारे ।

अदितेः कुण्डलहरणे प्रतापमपि यो हरेरहरत् ॥ ३ ॥

कृष्णेन तन्निहत्य च सृष्टौ भगदत्तवज्रदत्ताख्यौ ।

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तस्य सुतौ तद्वनिताकरुणविलापहृतहृदयेन ॥ ४ ॥

संप्राप्ते भगदत्ते श्रीमत्प्राग्ज्योतिषाधिनाथत्वम् ।

वनमितरोपि तदेत्य प्राराध्यदीश्वरन्तपसा ॥ ५ ॥

तुष्टेन तेन तस्मै दत्तमुपरिपत्तनाधिनाथत्वम् ।

प्राग्ज्योतिषाधिराज्यं कालेन तदन्वयस्यापि ॥ ६ ॥

तस्यान्वयेभूत्क्षितिपालमौलि

माणिक्यरोचिस्फुरिताङ्घ्रिपीठः ।

प्राग्ज्योतिषेशः क्षतवैरिवीरः

सालम्भ इत्युद्धत नामधेयः ॥ ७ ॥

सत्पूर्व्वनृपतिगुणसम्पदौघरागानुरञ्जितदिगन्तैः ।

सालस्तम्भप्रमुखैः श्रीहर्षान्तैर्म्महीपालैः ॥ ८ ॥

दिवमारूढैराद्यस्य भूभुजोनेकवैरिवीरोभूत् ।

भ्राता शौर्यत्यागैरसमो नाम्नारथीति नृपः ॥ ९ ॥

श्रीजीवदेवीसंज्ञा राज्ञी हृदयानुगाभवत्तस्य ।

बहुजनवन्द्या महतः प्रभातसन्ध्येव तेजसो जननी ॥ १० ॥

तस्यान्तस्य तुराज्ञः सुतोभवन्नृपशिरोर्चिताङ्घ्रियुगः ।

श्रीहर्जरो नृपेन्द्रः श्रिया स्वयं यः समुपगूढः ॥ ११ ॥

धर्म्मप्रवादेषु युधिष्ठिरो यो

भीमोरिवर्गे समरे च जिष्णुः ।

एकोप्यनेकैरिति सद्गुणौघै

र्निःशेषकुन्तीतनयत्वमेतः ॥ १२ ॥

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गोपीजनारञ्जितमानसस्य

सेर्ष्येव वक्षः परिहृत्य विष्णोः ।

निःशेषरामाजनदेहसंस्थ

मादाय सौन्दर्यमिहाजगाम ॥ १३ ॥

वर्णाद्यशेषगुणजातमयम्बभार

पत्युर्ममातुलबलस्य रथाङ्गपाणेः ।

तेनाहमग्रमहिषी जगतीभुजोस्य

भूताजने न खलु लघवमभ्युपैमि ॥ १४ ॥

इति यस्य महादेवी विगणय्य मनोनुगाभवल्लक्ष्मीः ।

श्रीमङ्गलाभिधाना प्रमदारत्नोत्तमन्नृपतेः ॥ १५ ॥

तस्याशेषक्षितिपमकुटोद्घृष्टपादाब्जपीठ

स्याभूत्सूनुर्नृपगुणमहारत्नमालाविभूषः ।

तस्यान्देव्यामखिलभुवनानन्दको यः शशीव

श्रीमान्ख्यातो जगति वनमालाभिधानः क्षितीशः ॥ १६ ॥

जलनिधितटवनमालासीमावधिमेदिनीपतित्वस्य ।

योग्य इति नाम धाता चक्रे वनमाल इति यस्य ॥ १७ ॥

प्रचण्डारातिमत्तेभघटाध्वान्तोरुसंहतिम् ।

दिवाकरायितं येन विदार्य रणभूमिषु ॥ १८ ॥

क्षितितनयनृपवंशप्रभवनरेन्द्रामलाम्बरे येन ।

स्फुटमेव मृगाङ्कायितमुत्सार्यारातितिमिरौघम् ॥ १९ ॥

भूरिदृप्तरिपुवीरवाहिनी

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शैलवज्रमुरुविक्रमासिना ।

येन राजकमशेषमस्यता

श्रीरकारि चिरमेकभर्तृका ॥ २० ॥

यस्यप्रतापभीत्या बहुरिपुजयिनोपि मेदिनीपालाः ।

केचिद्दिशो विजगृहुः प्रसभमलं चामराण्यन्ये ॥ २१ ॥

राज्ञामन्येषां ये निशितानाजाविषूनृपा मुमुचुः ।

यस्य त येव विभीत्या भूमिर्दूरन्निजा विजहुः ॥ २२ ॥

यैरभिमुखं रिपूणाराघटिता मत्तकरिघटाबन्धाः ।

तैर्विक्रमैकहेतेर्यस्यांजलयः कृताः क्षितिपैः ॥ २३ ॥

धूरूहे नहुषस्य येन पतितं कालान्तरादालयम्

सौधं भक्तिनताखिलामरवरव्रातार्चिताङ्घ्रेः पुनः ।

प्रालेयाचलश्रृङ्गतुङ्गमतुलग्रामेभवेश्याजनै

र्युक्तं हेतुकशूलिनः क्षितिभुजा भक्त्या नवं चक्रुषा ॥ २४ ॥

यस्यानन्तद्युतिमतिसिता नागलोके हसन्ती

दिङ्नागानां श्वसितजनितां शीकरालीश्च दिक्षु ।

सम्पूर्णेन्दोर्वियति विमलामंशुमालां विचित्रां

राज्ञोनल्पा विचरतितरां कीर्त्तिरद्याप्यजस्रम् ॥ २५ ॥

प्रप्रीतसमस्तवर्णाश्रमादपरिमितसुभटसाधुविद्वज्जनाधिष्ठानाद्विचित्रगजतुरगाशिविकारूढैर्म्महानरपतिभिरवनिपतिसेवार्थं गच्छद्भिः प्रत्यागच्छद्भिश्च सङ्कुलमहाराजमार्गादसंख्यगजतुरगपदातिसाधननिरन्तरनिरुद्धसकलदिगन्तरादुभयवेलाचलोत्थितोत्तुङ्गतरुगहनविश्रान्तमत्तवर्हिणकेकारवोद्भ्रान्त

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भुजगव्रातमुक्तफूत्कारपवनप्रकंपितानेकलताविगलितकुसुमनिकरपरिमल सुरभिसलिलेन तदुपवनलग्नदावानलदह्यमानकृष्णागरुधूमसंभवाम्बुधर वृष्टसुगन्धिजलौघप्रवाहिणा सकलसुरासुरमकुटमणिमयूखमञ्जरीरञ्जित चरणपीठाभ्यां श्रीकामेश्वरमहागौरीभट्टारिकाभ्यामधिष्ठितशिरसः काम कूटगिरेः सततनितम्बक्षालनादधिकतरपवित्रपयःसम्पूर्णस्रोतसा उभय तटमहीधरोपवनग्रन्थिपर्णाङ्कुरभुजां क्वचित्स्वयं मृतानामन्यत्र पुण्डरी कैर्हत यूथानामपरत्र वृकसङ्घैर्विनिहतार्द्धभक्षितमांसोज्झितानां कस्तूरि कामृगाणां मदगन्धेनामोदितसकलतीरोपकण्ठनिवासिजनपदेन मज्जन् त्तोयविलासिनीकुचकलशतटाश्लिष्टमदपङ्काविलसुगन्ध्यम्भसा वेश्याङ्गना भिरिवनानाभरणशोभितप्रकटावयवाभिः बालकुमारिकाभिरिव क्वणत्कि ङ्किणीमालाधारिणीभिः कर्णाटीभिरिव कठिनाभिघातसंवर्द्धितवेगाभिः वारस्त्रीभिरिव चामरधारणीभिः श्रीहडपेश्वरात्सपरममाहेश्वरो मातापितृ पादानुध्यातः परमेश्वरपरमभट्टारको महाराजाधिराजश्रीवनमालवर्म्मदेवः कुशली॥ उत्तरकूले स्वल्पमङ्गोकमण्डलप्रतिबद्दहं पूर्व्वे अक्षिदाहिका। दक्षिणपूर्व्वे चण्डिकापुष्करिणी। दक्षिणे दीर्घाङ्गः। दक्षिणपश्चिमे वटवृक्षः। पश्चिमे वेणुविटपः। पश्चिमोत्तरे शाल्मली। उत्तरे बृहदाली। उत्तरपूर्व्वे धवलपुष्करिणी। एवमष्टसीमापर्यन्तमचाटप्रवेशं हपोसग्रामं मुक्तोपरिकरं कृत्वा

त्यागी सत्यधनः परोपकृतिमान् साधुः सतां सम्मतः
शास्त्रार्थामृततृप्तधीः कलियुगे त्रय्याः स एकाश्रयः।
वेदाभ्यासरतश्च सामचरणः शाण्डिल्यगोत्रो महान्

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भट्टो जेज्जट इत्यभूद् गुणनिधिः सम्मानितो राजभिः ॥ २६ ॥

तस्यैते गुणशालिनो जकुलप्रद्योत दक्षक्रिया

जाताः सत्वहितैकदत्तमनसश्चूडामणिर्दिभटो ।

गर्ग्गश्चैव ततोप्युदारचरितः शंम्भुः समेताः सुताः

नो भिन्नाश्च परस्परं विनयिनो धर्मक्षयाशङ्कया ॥ २७ ॥

तत्राग्रजाय प्रददौ द्विजाय

ग्रामं हि चूडामणये प्रशास्य ।

हपोसनामानमिह प्रयत्नात्

पुण्येहनि प्रीतिमना नरेन्द्रः ॥ २८ ॥

मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अतः सर्व्वैरनुमन्तव्यमिति ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ ३० ॥

Summary

This charter, engraved on a set of three copper-plates, consists 59 lines of neatly incised and well-preserved writing. The seal attached to the ring which holds the plates together bears the emblem of an elephant facing front and a legend below. The legend in three lines mentions *Mahārājādhirāja* Śrī-Vanamālavarmadēva be longing to the family of the rulers of Prāgjyōtisha. It is composed in verse and prose. The prose portion exhibits the influence of masters like Bāṇa. This charter records the gift, made by the king Vanamālavarmadēva, of a

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village to a Brāhmaṇa.

The inscription begins with the *Siddham* symbol and the auspicious word *svasti* and two verses, the first in adoration of the Lōhitya-sindhu, *i.e.*, the river Brahma putra and the second in honour of the god Pinākin, *i.e.*, Śiva. V.3 introduces Naraka, the son of Ādivarāha (*i.e.*, Vishṇu) and the goddess Earth, and the next verse says that Kṛishṇa killed Naraka but allowed to go unpunished the latter's two sons, Bhagadatta and Vajradatta. Vv.5-6 describe how, when Bhagadatta obtained the lordship over Prāgjyōtisha[1], his brother Vajradatta propitiated Īśvara by his penance and obtained through the god's favour the lordship over Uparipattana[2] as well as the future lordship of Prāgjyōtisha for his descendants. V.7 introduces a later king of Pragjyōtisha belonging to Vajradatta's lineage, whose name is given as Sālambha. Vv.8-9 state that when Salambha joined in heaven the past kings of the country beginning with Sālastambha and ending with Harsha (*i.e.*, Harshavarman), his brother Arathi became king. V.10 describes Arathi's queen Jīvadēvī as adorable to a great multitude of people (*bahujanavandyā*). Vv. 11-12 describe king Harjara (*i.e.*, Harjaravarman), son of Arathi and Jīvadēvī. He is described as having been embraced by the godddess of fortune of her own accord (*śriyā svayaṁ yaḥ samupagūḍhaḥ*). Vv.13-15 describe Harjaravarman's queen Maṅgalā as an incarnation of the goddess Lakshmī. Vv. 16-23 give a descritpion of king Vanamāla (*i.e.* Vanamālavarman) who was the son of Harjaravarman and Maṅgalā. Besides the conventional description of his valour in scattrering his enemies to different directions and enjoying the goddess of fortune as her sole master, we are told in V.24 that Vanamālavarman rebuilt a fallen temple of the god Hētuka-Śūlin (i.e., Śiva) into a magnificent building.

A long prose passage in lines 33-47 contains a picturesque description of the capital city of Haḍapēś-

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vara[3]. It is here that we are reminded of the master of Sanskrit prose, Bāṇa. People of all the *Varṇas* (*viz.*, Brāhmaṇa, Kshatriya, etc.) and *Āśramas* (*viz.*, Brahmacharya, Gārhsthya, etc.) dwelling in this city were well-contented. The city was the abode of innumerable good soldiers and virtuous and learned men. The big main roads there were crowded by great kings seated on elephants and horses and in palanquins who were going and comng with a view to attending on the lord of the earth (*i.e.*, Vanamālavarmadēva).

The narration continues with the description of the river and the boats floating in it, gardens, woods, flora and fauna, and so on.

The formal portion in lines 47-51 states that *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* Vanamālavarmadēva, a devout worshipper of Śiva, and a worshipper of his parents' feet, granted a village called Hapōsa-grāma, attached to the Svalpa-Maṅgōka district in Uttara-kūla[4]. Entry into this village was barred to *Chāṭas* and *Bhaṭas* and was unendowed with the tax called *uparikara* (*mukt-ōparikaraṁ kṛitvā*). The boundaries of this grant village included certain other villages, tanks, etc.

Verses 26-28 describe the donee. He was a Brāhmaṇa named Chūḍamaṇi who was the son of Jējjaṭa and was the eldest of the four brothers, the other three being Dēṭōbhā, Garga and Śambhu. It is said that the brothers were all living jointly without separation for fear of loss of *dharma* (*dharma-kshay-āśaṅkayā*).Donee's father Jējjaṭa belonged to the Śāndilya *gōtra* and to the *charaṇa* of the Sāman (*i.e.*, Sāmavēda). He was a sound scholar of the three Vēdas, a store of virtues, and as such was esteemed by the kings.

The charter ends with an appeal of the king for the approval of the grant made for the increase in the merit

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and fame of his parents and himself, and two of the imprecatory and benedictory verses.

Notes

1. Prāgjyōtisha was the country, the heart of which lay in the modern Gauhati region of Assam (*EI.*, XXIX, p.152).

2. Uparipattana may have been the hilly eastern land mentioned by the Chainese sources (*ibid.*).

3. Haḍapēśvara was situated on the bank of the river Brahmaputra (*ibid.*, p.147).

4. Uttara-kūla was the division of the kingdom lying to the north of the Brahmaputra (*EI.*, XL, p.57).

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No. 90

TALCHER GRANT OF KULASTAMBHA

Location : Talcher, Dhenkanal District, Orissa

Date : 9th century A.D.

Script : Northern alphabet

Language : Sanskrit

King : Kulastambha

Dynasty : Śūlki

Reference : Bangerji, R. D., *EI.*, XII, pp.156-159

Text

Metre: Vv. 1-4 *Anushṭubh* ; 5 *Pushpitāgrā*

ओं स्वस्ति ॥

जयन्ति भुजगभोगपरमाणवः। सर्वज्ञसर्वकृद्व्यापिहरपादाब्जरेणवः स्वस्ति त्रिभुवनविदितशूल्कीकांशवंशभूषणो राजा आसीत् काञ्चनस्तम्भः। निजभुजवज्रविनिर्जितदुर्द्धरवैरिवारणगिरीन्द्राज्जातस्ततो महानृपतिः श्रीमद्विक्रमादित्यः परमनामधेयः श्रीमत्कलहस्तंभः तस्मादसाधारण साहसादित्यः प्रतापभस्मीकृतवैरिविग्रहस्त्रिवर्ग्गसम्मानितः साधुसम्मतः पृथिव्यां। ततो व्यजायत सकलभूपालमौलिमालालालितचरणयुगलो निर्मलकरवालकिरणकलापभासुरो कोदालाधिवासी श्रीस्तम्भेश्वरीलब्ध वरप्रसादो महानुभावः परममाहेश्वरो मातापितृपादानुध्यायी समधि गतपञ्चमहाशब्दो महाराजाधिराजः श्रीरणस्तम्भः परमनामधेयः परम भट्टारकः श्रीकुलस्तंभराणकः कुशली मण्डलेस्मिन्वर्त्तमानभविष्यन्महा सामन्तराजपुत्रान्नियुक्तदाण्डपाशिकानन्यानपि राजप्रसादिनश्चट्टभट्टमहा सामन्तभोगजनपदाद्यानधिकरणजनान् यथार्हं मानयति बोधयति समा

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दिशति ज्ञापयति विदितमस्तु भवतां पश्चिमखण्डे पूर्व्वविषये सिङ्गग्रामः चतुःसीमावच्छिन्नः ताम्रशासनतश्चन्द्रार्कक्षितिसमकालं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ॥ भट्टपुत्रविश्वरूपाय औतथ्यसगोत्राय त्र्यार्षेयप्रवरोद्भवते मङ्गलविलाविनिर्गत भट्टपुत्रयदुसुत अनन्तरूपसुताय दक्षिणायनसंक्रान्तौ अक्षयनिधिधर्म्मेणाकरत्वेन प्रतिपादितः ॥ उक्तञ्च धर्म्मशास्त्रे ॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदत्तात् फलमानन्त्यं परदत्तानुपालने ॥ २ ॥
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम् ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ ३ ॥
बहुनात्र किमुक्तेन संक्षेपादिदमुच्यते ।
स्वल्पमायुश्चला भोगा धर्म्मो लोकद्वयक्षमः ॥ ४ ॥
इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य .... ॥ ५ ॥

एष सिङ्गग्रामः तृणोदक रूप्य ४० ४ दूर्व्वदासेन उत्कीर्णं इति ॥ चतुः सीमापर्य

Summary

Engraved on both sides of a single copper-plate, this charter consists 28 lines of writing. The seal affixed to the plate bears the figure of a couchant deer and the legend *Śrī-Kulastambhadēva* below. Excepting he five customary

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stanzas occurring about the end, this charter is composed in prose. It records the grant of a village to a Brāhmaṇa.

The inscription begins with the symbol for *Ōm* and the auspicious word *svasti* followed by a sentence hailing victory to the dust particles on the feet of Śiva who is omniscient, omnipotent and omnipresent. Lines 2-11 furnish the genealogy of the Śūlki rulers. There was a king named Kāñchanastambha in the well-known Śūlki family. His son was Kalahastambha *alias* Vikramāditya. From him was born *Mahārājādhirāja* Raṇastambha (*alias* Kulasta-mbha) who resided in Kōdāla, who had been granted the highest favour by the illustrious Stamhēśvarī, who was a devout worshipper of Mahēśvara, who meditated on the feet of his parents, and who obtained the five great sounds (*samadhigata-pañcha-mahāśabda*).

Lines 12-15 state that *Paramabhaṭṭāraka Rāṇaka* Kulastambha, being in good health addressed and ordered the then and the future *Mahasāmantas*, *Rājaputras*, *Niyuktas*, *Dāṇḍapāśikas*, and other royal servants, *Chāṭas*, *Bhaṭas* and others, and the people in office (*adhikaraṇa-janān*), in that *maṇḍala*[1] with regard to the grant of the village Siṅga.

Lines15-20 say that king Kulastambha granted the village Siṅga situated in the western part (*paschima-khaṇḍa*) of the Eastern District (*pūrvva-vishaya*), in order to increase the merit and fame of his parents and himself, to the *Bhaṭṭaputra* Viśvarūpa of the Autathya *gōtra*, belonging to the *pravaras* of three *ṛishis*[2] (*tryārshēya-prava*), the son of Anantarūpa and the grandson of *Bhaṭṭaputra* Yadu,who had hailed from Maṅgalavilā. The grant was made by means of a copper-plate on the occasion of the *Dakshiṇāyana-saṁkrānti* and was exempted from taxes

After this are cited five (actually four and a half) imprecatory and benedictory stanzas from *Dharmaśāstra*..

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Lines 27-28 state that the grant village Siṅga, with pasture and water yielded 42 rupees (*rūpya*). The charter was engraved by Dūrvadāsa.

Notes

1. Name of this *maṇḍala* is not given.
2. Here, again, the names of the *rishis* are missing.

○○○○

No. 91
BARIPADA MUSEUM PLATE OF DEVANANDADEVA II

Location	: Baripada, Mayurbhanj District, Orissa
Date	: 9th century A.D.
Script	: Northern alphabet
Language	: Sanskrit
King	: Dēvānandadēva II
Dynasty	: Nandōdbhava
Reference	: Panigrahi, Krishna Chandra, *EI.*,. XXVI, pp.74-82

Text

Metre: Vv. 1, 4 *Upajāti*; 2, 5-8 *Śārdūlavikrīḍita*; 3 *Mālinī*; 9-11 *Anushṭubh*; 12 *Pushpitāgrā*

ओं स्वस्त्यकलितकलिकालकल्मषप्रवेशावकाशाद्विजिताशेषोज्जयिनीगुण निकरात्जयपुरात्।

बभूव नन्दोद्भववंशसंभवः

स्वविक्रमाक्रान्तसमस्तगोद्रमः।

धराधिपो धर्म्मधरः सुधीमान्

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श्रीमान्जयानन्द इति प्रवीरः ॥ १ ॥

यस्मिन्राजनि दीनमक्षरयुगन्देहीति नैवश्रुतं

नातङ्काः कुश्रुतिः कुतो न च मृषा द्वन्द्वन्न चासीन्नृणाम् ।

शर्व्वर्य्यामबला सहायविकलालङ्कारझङ्कारिणी

क्षीवा यात्यजने वने यदि पुनर्व्वार्ता दिलीपे नृपे ॥ २ ॥

कनकरुचिरकान्तिः प्रोन्नतः पूरिताशः

स्फुरितविमलरत्नः शूरदुर्ल्लङ्घ्यमूर्तीः ।

बुधजननुतपादो मेरुवत्तस्य साक्षात्

प्रियतमतनयोभूच्छ्री परानन्दनामा ॥ ३ ॥

तस्यापि चासीत्सुविशुद्धपक्षो

वसञ्जनानां खलु मानसे च ।

हंसो यथा हंससमानकीर्त्ति

र्न्नाम्ना शिवानन्द इति प्रसिद्धः ॥ ४ ॥

तस्याभूत्तनयस्तृणीकृतरिपुव्रातज्वलत्पावको

बालैणाङ्क इवान्वयाम्बरगतो योऽभूत्प्रियः प्राणिनाम् ।

तारुण्ये तरुणीविलोचनपुटैरापीतरूपामृतो

देवानन्द इति प्रसिद्धिमगमद्यः स्वैर्गुणैर्निर्म्मलैः ॥ ५ ॥

दुर्व्वारारिकरीन्द्रकुम्भदलने स्फूर्ज्जत्करः केसरी

शश्वन्मानवतीमुखाब्जजयकृत्तीव्रांशुमाली सदा ।

तस्मादेव विलासतुङ्गनृपतिर्भूतस्सतामग्रणी

र्यस्योच्चैः शरदिन्दुधामधवलं नित्यं यशो वर्द्धते ॥ ६ ॥

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नक्षत्रावलिहारदामकवती नित्यं नभोमन्दिरे

ज्योत्स्नाचन्दनलेपनातिधवला सान्द्रान्धकाराम्बरा ।

यस्योत्तुङ्गसुधागृहेतिधवले दिग्योषितान्दर्प्पणे

स्वं रूपं वरकामिनीव रजनी चन्द्रानना पश्यति ॥ ७ ॥

यस्योच्चैः सितमन्दिराद्ध्वजदिशि प्रोत्तुङ्गहट्टावली

शुभ्रा चारुसुधाविकाररचनैश्चन्द्रातपस्पर्द्धिनी ।

दूराद्भाति दृशः पदङ्गतवती लोकस्य सञ्चारिणो

नीहारोत्करभूधरादिव शनैर्म्मन्दाकिनी स्यन्दती ॥ ८ ॥

स श्रीनन्दकुलाम्बुजाकररविः सद्वंशदीपो नृप

श्चण्डारातिवधूमुखाब्जशशभृद्रक्तान्तदीर्घेक्षणः ।

..... पुलकीकुर्व्वन्जनञ्चेष्टितैः

सत्यत्यागकुलाभिमानविनया यस्याङ्गजाः सद्गुणाः ॥ ९ ॥

दीप्यत्प्रतापानलप्लुष्टारातिमूर्त्तिश्चतुरंभोधिपर्यन्तभ्रान्तसत्कीर्त्तिर्यथोचित पर्यवस्थापितवर्ण्णचतुष्टयः पूरिताशेषप्रणयिजनमनोरथः सज्जनजनानन्द दायी रक्ताम्बरप्रमण्डितकलाधौतडोल्लिकाचामरप्रलम्बितप्रान्तक्रोडदेशवि न्यस्तमयूरचन्द्रिकानिकरसितछत्रावभासमानसितधातुमयगोधाशिखरीकृ तलोहितलोचनाम्बरध्वजः परममाहेश्वरमातापितृपादानुध्यातपरमभट्टार कसमधिगतपञ्चमहाशब्दमहासामन्ताधिपतिश्रीदेवानन्ददेवः कुशली ऐरावट्टमण्डलसम्बद्धपोतोडाविषये भविष्यद्यथाकालभाविनो राजनकान् राज पुत्रान् ब्राह्मणपुरोगान्सामन्तान्निवासिजनपदानधिकारिणः सकरणान न्यांश्च चाटभटवल्लभजातीयान्राजपादोपजीविनः सर्व्वान्यथार्हं

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मानयति बोधयति कुशलयत्यादिशति चान्यत्॥ विदितमस्तु भवतामेतद्विषय सम्बद्धलम्बेदग्रामोयं सजलस्थलः सगर्त्तावस्करः प्रज्ञायमानचतुःसीमापर्यन्तः पुण्ड्रवर्द्धनविनिर्ग्गतजम्बमनारायणपुरभट्ट सामान्य काण्वशाख यजुर्व्वेदिकृष्णात्रेयगोत्राय आर्च्चनानसश्यावाश्वेति होत्रे रिचवावसवत् दित्यध्वय आदित्यधरसुतश्च शक्तिधरसुतब्रह्मधर भट्टाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेन प्रदत्तो स्माभिः॥ यतस्ताम्रशासनदर्शनादस्मकार्यानुरोधाद्यथाकालफलनियमोप भुज्यमानस्य न केनास्य परिपन्थिना भवितव्यं॥

माभूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदत्तात्फलमानन्त्यं परदत्तानुपालने॥ ९॥
स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ १०॥
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम्॥ ११॥
इति कमलदलाम्बु बिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुद्ध्वा
नहि पुरुषैः परकीर्त्तयो विलोप्याः॥ १२॥

Summary

This charter, engraved on both sides of a single copper-plate, consists 35 lines of writing and the seal attached to it bears the figure of a couchant bull with the legend *Śrī-Dēvānandadēvasya* below. It is composed partly in prose

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and partly in verse. It records the grant of a village to a Brāhmaṇa made by the king Dēvānandadēva II.

The introductory portion of this charter is identical with that of the Talmul plate of the same ruler (No. 54 above). The description of Jayapura, the place of the issue of the grant, all the nine stanzas giving the genealogical account of the Nandōdbhava rulers beginning with Jayānanda and ending with Dēvānanda II, and the following prose passage describing the glory of the latter and ending with the phrase *Śrī-Dēvānandadēvaḥ kuśali-* just before the commencement of the grant portion, are all common to both the charters under discussion.

The object of this charter is to record that *Parama-bhaṭṭāraka Mahāsāmantādhipati* Dēvānandadēva II, a devout worshipper of Śiva (*Paramamāhēśvara*), who meditated on the feet of his parents (*mātāpitṛipādānu-dhyāta*) and who was vested with the *pañchamahāśabdas*, granted the village Lambēda, situated in the district (*vishaya*) of Pōtōḍā in the Airāvaṭṭa *maṇḍala*[1], to one *Bhaṭṭa* Brahmadhara, son of Śaktidhara and grandson of Ādityadhara, who belonged to the Kāṇva-śākhā of the white Yajurvēda and to the Kṛishṇātrēya-*gōtra*, and was a member of the *Bhaṭṭa* community of Jambama-Nārāyaṇa-pura, originally hailing from Puṇḍravardhana[2]. Royal officers and others addressed, and the privileges attached to the grant-land, mentioned in this charter are also the same as met with in the Talmul plate referred to above.

The charter concludes with four of the imprecatory and benedictory verses.

Notes

1. Airāvaṭṭa after which the *maṇḍala* of that name was called has been identified with Raṭāgarh in the Banki Police Station of the Cuttack District (*EI.*, XXVI, p.78).

2. Puṇḍravardhana is the well-known ancient name for North Bengal. (*ibid.*).2

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No. 92
AN INCOMPLETE GRANT OF SAINDHAVA KING RANAKA

Location : Ghumli, Jamnagar District, Gujarat

Date : 9th century [1]

Script : Proto-Nāgarī

Language : Sanskrit

King : Rāṇaka

Dynasty : Saindhava

Reference : Altekar, A.S., *EI.*, XXVI, pp.207-212

Text

ॐ स्वस्ति। भूताम्बिलिकातः। आसीत्संपूर्णप्रकाशशरन्निशाकररश्मि प्रतानविशदनिजयशोराशिश्यामलितसमस्तशत्रुसामंतसीमंतिनीवदनारवि न्दद्युतिः प्रलयकालविजृंभितज्वलनज्वालावलीकल्पप्रतापप्रसरो हेला ह्लादितसकलसुहृल्लोकः प्रणमदूर्ज्जितानेकसमरनिर्जितमहाभिजनराजन्यो ज्झित दीर्घोष्णनिश्वासपवनस्पर्शनिर्म्मलतरीभवन्नखदर्पणच्छायः पृथि व्याम आश्चर्यभूतः करवाल इव परिवारनिरपेक्षः केवल एव निर्व्यूढानेक समरसाहसमहोत्सवः श्रीमत्सैन्धववंशप्रसूतः समधिगताशेषमहासामन्त श्रीकृष्णराजः। तस्य प्रथितानेकगुणगणसमाह्लादितसज्जनजनमनःप्रसरः केवलं जननिजभुजवीर्योपार्जितप्रणयिजनप्रभुज्यमानलक्ष्मीविभवस्ती क्ष्णोत्खातकरवालनिशितधाराविस्फुरत्किरणनिवहदूरोत्सारित रिपुतिमिर निकरो बहुधा दुर्वारवैरिकरिकण्ठनिर्दलितनिपतदमलमुक्ताफलचर्च्चित सङ्ग्रामभूमिरनवरतप्रवृत्तदानार्द्रीकृतकरो दिग्गज इवात्मजः श्रीमदग्गु काभिधानः समभवत्। तस्य सूनुरनवरतनिपतच्छरसीत्कारशून्यीकृत

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रिपुधरा पीठोनारतप्रज्वलदूर्ज्जितप्रतापानलप्लुष्टसकलद्विषदिन्धनसमूहः परिभ्रमन्निर्म्मलयशःप्रत्यग्रदंतिदंतसदावदातधवलीकृतसकलदिक्चक्रवालः संकल्पोचितफलनिकरच्छायोपेतो महामहीध्र इव प्रकामानेकद्विजसमाश्रयो नाम्ना समधिगताशेषमहाशब्दमहासामन्तश्रीराणकः सुविदितः सर्वानेवात्मीयान् स्वान्मन्त्रिपुरोहितामात्यसेनापतियुवराजराजस्थानीय बलाधिकृतोपरिकविषयपतिशौल्किकदुःसाध्यसाधनिकचोरोद्धरणिकवैक्षेपिकभटचारभटादिसमस्तराजपुरुषांस्तन्निवासिनो ब्राह्मणोत्तरान् वणिङ्महत्तरकुटुम्बिनः समनुबोधयत्यस्तु वः संविदितं यथा मया स्वभुज्यमानपच्छत्रीविषयान्तःपातिभेटालिकाभिधानग्राम आत्मीयायाः प्रचुरतरविमलगुणगणविजितान्यस्त्रीसहस्रं चरितं स्वभावचरितमानसेन विचार्याव्यभिचार्यं तीर्थं कौलपुत्रमाकलय्य संयममवधार्य्यार्य्यजनप्रीतिजननं सती वृत्तमालोच्य शौचं विलोक्य सकललोकप्रत्यक्षनिष्ठता धर्म्मिष्ठता स्थाननियमस्य प्रसादः प्रसादारोपणस्येति कृत्वाग्निसाक्षिकाक्षीणप्रीतिरक्षणनिमित्ताय कृतपरिणय नाया राज्ञीश्रीक्षेमेश्वर्य्या

Summary

This charter was originally engraved on two copper-plates, but only the first of them has been recovered. It is much bigger in size than the other Saindhava charters noticed in this volume (Nos.27, 28, 44 and 53). This is the most carelessly engraved record of all the Saindhava charters mentioned above. Its characters are somewhat different from those of the charters just referred. Its composition, also, is of an inferior standard.

This record contains a grant of *Mahāsāmanta* Rāṇaka, who was a son of king Agguka (II) and a grandson of

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Kṛishṇarāja (II).

As usual, after the sacred syllable *Ōṁ* and the benedictory expression *svasti*, this record refers to Bhūtāmbilikā, the capital from whence it was issued. It mentions the names of Kṛishṇarāja (II), his son Agguka (II) and his son Rāṇaka. Description of these kings is of a conventional type. In describing king Kṛishṇarāja (II), it is fancied that the mirror in the form of his toe-nails was rendered clearer by the long and warm sighs heaved by the several kings who were defeated by him and who bowed down to his feet. (*praṇamadūrjitarīeka . . . . . svadarpaṇa-chchhāyaḥ* lines 3-4). Likewise, king Rāṇaka is described as having inundated the mass of the burning fuel, that was his enemies, with his vigourous and glowing valour (*jvaladūrjjita . . . . . samūhaḥ*, line 12).

It is to be noted here that the overlordship of Western Surāshṭra (*Apara-surāshṭra-maṇḍala-maṇḍana*) has not been advanced in this charter on behalf of the grantor as has been done in the remaining charters of this set. This was probably due to the fact that after usurpation of Jāāīka I, the branch of Kṛishṇarāja, though representing the senior line was reduced to a humble status and did not wield much power and influence.

The formal portion of this charter records the order of *Mahāsamanta* Rāṇaka, who was vested with all the *mahāśabdas*. The royal order was addressed to all officers and commoners beginning with *Mantri*. The whole list of officers and others as found in Agguka II's charter (No.53), with the exception of *Janapada* and *Pramāṭri* and with the addition of *Sēnāpati*, occurs here.

The king granted the village Bhēṭālikā, situated in the district (*vishaya*) of Pachchhatrī, probably for the purpose of erecting a temple in memory of his queen Kshēmēśvarī,

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who seems to have been a daughter of Kshēmarāja of Chāpa dynasty.[2]

Notes

1. For this date see the genealogical table (*EI.*, XXVI, p.196).

2. Because of the incomplete and obscure nature of the formal portion of this charter these details are not clear (see *ibid.*, pp.209-210)

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No. 93
KEREGODI-RANGAPURA PLATES OF RAJAMALLA

Location	: Keregōḍi-Raṅgāpura, Tiptur Taluk, Tumkur District, Karnataka.
Date	: 9th century A.D.
Script	: Kannaḍa
Language	: Sanskrit and Kannaḍa
King	: Rajamalla II
Dynasty	: Western Gaṅga
Reference	: Ramesh, K.V., *IWG.*, pp. 340-349

Text

Metre: Vv. 1, 4, 5 *Vasantatilakā* ; 2, 11, 13 *Śārdūla-vikrīḍita* 3, 6-8 *Sragdharā* ; 9 *Āryā* ; 10, 16, 17 *Anushṭubh* ; 12 *Utpalamālikā* ; 14 *Śikhariṇi* ; 15 *Pañchakāvalī*

सिद्धम्। स्वस्ति॥ जितम्भगवता गतघनगगनाभेन पद्मनाभेन श्री मज्जान्हवेयकुलामलव्योमावभासनभास्करःस्वखाड्गैकप्रहारखण्डितमहा शिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणो पलब्धव्रणविभूषण विभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजः।

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तस्य पुत्रः पितुरन्वागत गुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजा पालनमत्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीति शास्त्रस्यवक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेःप्रणेता श्रीमान्माधवमहाधि राजः। तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधि सलिलास्वादितयशाः श्रीमद्धरिवर्म्म महाधिराजः। तत्पुत्रो द्विजगुरु देवतापूजनपरो नारायणचरणानुध्यातः श्रीमान्विष्णुगोपमहाधिराजः। तत्पुत्रः त्र्यम्बकचरणांबोरुहःपवित्रीकृतोत्तमाङ्गः श्रीमान् मधव महाधिराजः। तत्पुत्रः श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्णवर्म्म महाधिराजस्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः श्रीमत्कोङ्गणिमहाधिराजः अविनीतनामा। तत्पुत्रो विजृम्भमाणशक्तित्रयः अन्दरियालत्तूर्पोरुळरे पेर्न्नगराद्यनेकसमरमुखमखहूत प्रहतशूरपुरुष पशूपहारविघसविहस्तीकृत कृतान्ताग्निमुखः किरातार्जुनीय पञ्चदशसर्ग्गटीकाकारो दुर्व्विनीत नामधेयः। तत्पुत्रः श्रीमान्मुष्कर नामधेयः। तत्पुत्रः रिपुतिमिरनिकर निराकरणोदयभास्करः श्रीविक्रमप्रथितनामधेयः। तस्य पुत्रः

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः।
लक्ष्म्या स्वयंवृतपतिर्नवकामनामा
शिष्टप्रियोऽरिगणदारण गीतकीर्त्तिः॥ १॥

तस्य शिवमारापरनामधेयस्य पौत्रः शूरपुरुषतुरगवरवारणघटासंघट्टदारु णसमरशिरसि निहितात्मकोपोभीमकोपः। अपि च

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यो गङ्गान्वय निर्म्मलाम्बरतलव्याभासनप्रोल्लस
न्मार्तण्डोऽरिभयङ्करः शुभकरस्सन्मार्ग्गरक्षाकरः ।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै
राजाश्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः ॥ २ ॥ अपि च
कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः
प्राज्यैश्वैर्य्ये बलारिर्ब्बहुमहसिरविः स्व प्रभुत्वे धनेशः ।
भूयो विख्यातशक्तिस्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टः प्रजानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यम् ॥ ३ ॥[1]

स तु प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरः श्रीपुरुष प्रथमनामधेयः पृथिवीकोङ्गणिमहाराजः तत्पुत्रः प्रातापविनमितसकल महीपालमौलिमालालाळितचरणारविन्दयुगलो निजभुजविराजितनिशित खड्गपट्टसमाकृष्टानिष्टधरावल्लभजयश्रीसमालिंगितः । अपि च

यस्मिन्प्रयातवतिकोपवशम्महीशे
यान्तिक्षणादहितभूमिभुजो रणाग्रे ।
अन्त्रावलीवलयभीषणमन्तकस्य
वक्रान्तरं क्षतजकर्द्दमदुर्न्निरीक्षम् ॥ ४ ॥

अनेकसमरसम्पादित विजृम्भित द्विरदनकुलिशाभिघातः स तु विख्यात विमल गंगान्वय नभस्थल गभस्तिमाली कोङ्गणि महाराजाधिराजः श्री शिवमारदेवः सयूगोट्टापरनामा । कनीयान् विजयादित्यभूपो बभूव ।

तस्मादभूत्सुतवरो जगतोहिताय
तेजोहतान्यतिमिरो नुत राजमल्लः ।

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भूभृच्छिरोनिहितपादविराजमानो

राजाम्बुधेरिवशशी सकळं कळोघैः ॥ ५॥

अपि च। यः खलु सकललोकसंगीय माननीय महिमावभासितनिज भुजाळानस्तम्भ ळीयमान वीर श्रीकरेणु विभ्रमभ्राजितशिवमार महाराज हस्तकोशळापायप्रच्युतां राष्ट्रकूटक्षितिपतिहृतिमलिन स्वकुलयोग्यप्राज्य राज्यलक्ष्मीयुवतिमतिशयामतिवितानहेतूद्योगसिद्धिस्वभावेनानीयानुदिन महोदयाभिमुखवृत मङ्गलाभिषेक स्वयमभिगतगुणविभूषणैरमरमळङ्करोति स्म। अपि च

क्षोणीवृत्तक्षितींद्रेष्वपगतविषयं विश्रमो दिग्गजानां

जातो दीर्घश्च कालाद्धरणिधरणतश्शेषतश्शेषतास्था।

व्यत्यर्थोभूर्लोकपाला विधिरधिकतरं तस्तमाख्येष्वधीशे

यस्मिन्वंकेशलेशं भुवनगुरुभरं सत्यवाक्येदधाने ॥ ६॥

दानासत्सम्प्रदाना द्विषदसुहरणे विक्रमं लोकवेन्दु

सत्यस्तुत्यप्रभुत्वः कुलमतिविशदम्बुद्धिमुद्योगसिद्धिम्।

चन्द्रस्वाकान्तगौरं चरितमचळितं चाभिमाना मनोजा

कीर्त्तिं संकीर्त्तयन्ति विहरति भुवने यस्य छोद्यप्रमोदात् ॥ ७॥

अपि च

नादातुं तृष्णयार्त्थं न हि पृथु विषयं संग्रहीतुं प्रताप

प्रख्यातिन्नैव नेतुं ध्रुवमसुनिवहं न प्रहन्तु प्रकोपात्।

किन्तादेत्यातिरिक्तं तिरयितुमुदितो दुष्टसामन्तचक्रं

दृष्ट्वा दीनाननन्तत्पुनरपि जीजिवाप्यस्स्वदेशे ॥ ८॥

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यो गङ्गौघमशेषं महेश्वरोमूर्ध्न्यधारयत् स्वास्मिन्।

भुवि राजमल्लदेवो धनेशः परिवारितो जयति यस्य ॥ ९॥

स्फुट दानेन सत्यशौर्य्ययुजा श्रिया।

जिताश्च दिग्गजा धर्म्म सूनु शक्तिधरोहरिः ॥ १० ॥

स तु सततमहनीयदानप्रवाहनिर्व्वापित जगज्जनदैन्यदावानळो गङ्गान्वय महानिधीश संवर्द्धनैक हेतुकान्ततेजोराशिरनेकसंग्रामग्रामलब्धविजय लक्ष्मीराजितराज्य विभवोऽपि स्वकुलोचितविनयधनोगुर्व्वनुल्लंघनेन रण विक्रमनरेन्द्रपृथिव्यां राज्यं प्रतिष्ठाप्याप्यस्वयंवृतगृहीतयौराज्यसारभरः पुनः स्वयं समनुष्ठितराज्याभिषेकस्फुटपट्टोपशोभितललाटः स्वप्रभाव विधेयीकृताशेषभुवनः त्रैकाल्यदरिशि प्रतिदिनोदयप्रतापभरप्रोत्सारिता रातिनृपतिमिरनिकरसन्नीतिचतुरमतिवितानापहसितः बृहस्पतिमतः सम वनतमहामहीपाळमौळिमालामणीगणकषण किणीकृतचरणायुगळस्स्कल जगज्जनस्तुत्यः सत्यवाक्यकोङ्गणिवर्म्म धर्म्ममहाराजाधिराजपरमेश्वर श्रीराचमल्लदेवः। तत्पुत्रो निजभुजोद्दण्डमनदराचलप्रमथितविश्वविद्विड् बला र्णवोधृतराजलक्ष्मीसमाश्लिष्टसमभिरूढवक्षः। अपि च

चापोन्मुक्त शरोद्धवर्षपृषिते चण्डासिविद्युत्ततौ

कोपोद्दाम गजेन्द्रनीलजलदे रक्तप्रवाहेऽसमे।

भीमे युद्धघनागमे हयमहावाते रिपूनूर्जिता

न्राजारमडुनाम्नि यस्समजयद्राजाग्रणीर्ल्लीलया ॥ ११ ॥

पल्लवराष्ट्रकूटकुरुमागधमाळवचोळ

लाळसम्वल्लचलुक्यवंशजमहानृपतिप्रमुखैरधिष्ठितम्।

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वल्लभसैन्यमुन्नतमतंगजवाजिभटाकुलञ्च

यस्तल्लनाक्षिवारिनिवहेन समं समरे न्यपातयत् ॥ १२ ॥

स तु नीतिमार्ग्गकोङ्गणिवर्म्म धर्म्ममहाराजाधिराजः एरे गंगदेवः।

तत्पुत्रः।

यः प्रोद्यत्कलिकालवृत्तिविमुखा कामं गुणानां गणै

र्म्मान्धातृप्रमुखादिराजचरितैस्संभूषितस्सर्व्वथा।

कोपोत्खातकृपाणखण्डितरिपुक्ष्मापः कुलोद्योळकृत्

माराकारतयामनस्सुविचरन् कान्ताजनानां भुवि ॥ १३ ॥

इमे वंगाः पौण्ड्रा मगधनरपाः कोशळनृपाः

अमी काळिङ्गान्ध्राद्रविडनरनाथस्त्वसुहृदः।

विशीर्णाश्शस्त्रौघैर्न्नरपतिविमुक्तैरिति जनैः

प्रशंसा यस्यालं विदधुरनिशं सामियरणे ॥ १४ ॥

सत्यवाक्यकोङ्गणिवर्म्मधर्म्ममहाराजाधिराजो राजमल्ल प्रथम नामः

तदवरजःप्रतापपरितापितपल्लवसत्कुलोत्करः

प्रणतविरोधिसाधनपरीतसभाम्भोनिधिः।

कलिमलिनतरिज्जितगुणःपरिशुद्धयशोधन

श्चातुर्ब्बलबलगर्व्वितःप्रभुरभिष्टुत वाङ्नुत बूतुगाह्वयः ॥ १५ ॥

तस्य गुणदुत्तरंगापरनामधेयस्य विशालवक्षस्थलमधिवसत्यपरलक्ष्मी रिवविराजितासकळपृथ्वीवल्लभवल्लभात्मजा अब्बलब्बाभिधाना विश्वविश्व म्भरोत्पत्तिस्थितिविळयकारणत्रिमूर्त्तिमत्त्रिपुरहरविहित अमुण्डवळाशुद्ध शैवान्वयगगननिर्म्मलताराधिपतिश्शाकारिनाम भट्टारकास्तदन्तेवासिने

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नेत्रशिवाचार्य्याभिधानाय नीग्गुन्दविषये सर्व्वबाधापरिहारं दत्तः केडसूर्न्नाम ग्रामं मगरेविषयआलुर्न्नाम ग्रामेश्वरालयस्य खण्डस्फुटित नवकर्म्म हेतव इति शकवर्षेष्वतीतेष्वष्ट केडसूर्पूर्व्वस्यान्दिशि ॥

Summary

This Charter, engraved on a set of five copper-plates, consists 76 lines and records the grant, probably by the king Rājamalla II, of a village to a Śaiva teacher.

After hailing Padmanābha, the preamble introduces the kings of the Jāhnavēya-kula from the *Dharma-mahādhirāja* Koṅgaṇivarma up to the *Pṛithvī-Koṅgaṇimahādhirāja* Śrīpurusha in much the same fashion as the other comparable Western Gaṅga charters (*e.g.* Perjjaraṅgi grant of Rājamalla I; No 22 above).

Śrīpurusha's son Śivamāra, his younger brother Vijayāditya, his son Rājamalla I, his son Nītimārga, his son Rājamalla II and his younger brother Būtuga, are all eulogised in lines 22 to 63.

Koṅgaṇi-mahārājādhirāja Śivamāra, also called Saygoṭṭa, son of Śrīpurusha, was a powerful king who vanquished Vallabha (*i.e.* the Rāshṭrakūṭa emperor). His younger brother was Vijayāditya whose son was Rājamalla I. Besides conventional praise a few historical facts are also referred to in Rājamalla I's eulogy. This Rājamalla I, by an act of skilfulness, recovered from the Rāshṭrakūṭa king the sovereignty which had hereditarily lain with his (Gaṅga) family and which had been lost owing to the inefficiency of the *mahārāja* Śivamāra. This Satyavākya (*i.e.* Rājamalla) ruled the (whole) earth of which only a fragment was left in Vaṅkeśa's possession.

He waged wars with the sole purpose of punishing recalcitrant (*atirikta*) feudatories. Out of compassion he even restored them to their fiefs. Though he had

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established a kingdom in the land of Raṇavikrama, even the position of crown-prince was not offered to him nor did he take it; yet, he had himself subsequently anointed king.

His son *Dharma-mahārājādhirāja* Nītimārga-Koṅgaṇi-varma-Eṟegaṅgadēva defeated with ease his powerful enemies in a fierce battle faught at Rājāṟamaḍu. He also routed in battle the confederate army of Vallabha led by great kings of the Pallava, Rāshṭrakūṭa, Kuru, Magadha, Māḷava, Chōḷa, Lāḷa, Saṁvalla and Chalukya dynasties. His son was the *Dharma-mahārājādhirāja* Satyavākya-Koṅgaṇivarma who had the first name of Rājamalla (II) who is stated to have defeated an array of rulers as those of Vaṅga, Pauṇḍra, Magadha, Kōsala, Kaliṅga, Āndhra and Damiḷa in the battle of Sāmiya.

His younger brother was Būtuga who had harassed the Pallava family by his prowess. He married the daughter of Vallabha (*i.e.* the Rāshṭrakūṭa emperor Amōgha-varsha), by name Abbalabbā. He had the second name of Guṇaduttaraṅga.

The brief formal portion of this charter, commencing from line 63, states that after the lapse of . . . Śaka years (the date portion is incomplete), the village of Keḍasūr in Nirgunda-*vishaya* was granted[2], free of all hindrances, for repairs to and renovation of the Īśvara temple at the village of Ālūr in Magare-*vishaya*, to Nētraśivachārya, the disciple of Śākāri-bhaṭṭāraka who was the very moon in the firmament of pure Śaivism and who was devoted to Śiva, the cause of all creation, preservation and destruction.

The boundaries of the gift village Keḍasūr, specified in Kannaḍa language, include several tanks (*keṟe*) a streamlet (*paḷḷa*), a lake (*koḷa*), a ford (*kaḍavu*), three kinds of tamarind tree (*puṇuse*) and a banyan tree (*āla*).

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Kēśi-bhaṭṭar, Nadi-gavuṇḍa of Madeyanūru, Māra-gavuṇḍa of Tirbūru, Pora-gavuṇḍa of Keṟegūḍal were to protect this grant.

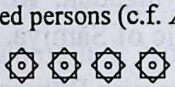
This grant is stated to be of the 'Three hundred'[2].

The imprecatory portion consists of two of the usual stanzas. The charter was written by Viśvakarmāchārya.

Notes

1. Only a part of the last *pāda* beginning with *prajānampatiriti* is available in this record.

2. It is not stated in the inscription as to who granted the village Keḍasūr to Nētrśivāchārya. The Kannaḍa expression *mūnūrbōra dharmma* (gift of the three hundred) most probably means that the grant contained in the inscription was made by a group or guild consisting of three humndred persons (c.f. *Ayyāvoḷe Ainūrvar*).



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No. 94

RASHTRAKUTA INSCRIPTION FROM RAMESVARA

Location	: Rāmēśvara, Cuddapah District, Andhra Pradesh
Date	: 9th century A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit and Kannaḍa
King	Govinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Sircar, D.C., *EI.*, XXXVI, pp.57-68

Text

Metre: Vv. 1, 6, 15, 16, 19, 20, 24 *Śārdūlavikrīḍita*; 2 *Sragdharā*; 3-5, 17 *Vasantatilakā*; 7, 9, 12-14, 21-23 *Upajāti*; 8, 25 *Śālinī*

श्रीमन्मानसमानिधाय विधिवद्धृत्पद्मसन्मध्यमे

च्छित्वाक्लेशकपाशराशिमनिशं पारेतमस्संस्थितम्।

रुध्वा मारुतमामनंति मुनयस्संसारविच्छित्तये

यं स श्रीधुरदंककारनृपतिं रामेश्वरो रक्षतु ॥ १ ॥

अस्ति ब्रह्मा ततोत्रि स्तदनु नयनतश्चेन्दुरिन्दोर्बुधोभू

ज्जातस्सोमान्वयानां प्रथमनरपतिस्तस्य दीर्घायुरस्मात्।

जातोसौभूमिपेन्द्रो यदुरिति कुकुरो वृष्णिरस्यापि वंशे

जातश्श्रीवासुदेवस्तदनु रतिपतिस्तत्सुतश्चानिरुद्धः ॥ २ ॥

एवं वंशे यदूनां प्रसरतिविसरद्विक्रमैकाश्रयाणां

भूपा भोगीन्द्रदीर्घस्थिरभुजपरिघक्षितोर्व्वीमिवाशाम्।

साहाय्यं यैः प्रयासुररिपुसमितौ श्रीमदाखण्डलस्य

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तेनैकेनेकवृत्या शशिविशदयशोराशयस्संबभूवुः ॥ ३ ॥

तस्मिन्कुले सकलवारिधि चारुवीची

कांचीभृतो महितभूमिमहामहिष्याः ।

भर्ताभवन्नृपसहस्रकमौलिमान्यम्

श्रीराष्ट्रकूट इति नाम निजन्दधानः ॥ ४ ॥

तत्रान्वयेप्यभवदेकपतिः पृथिव्याः

श्रीदन्तिदुर्ग्ग इति दुर्द्धरबाहुवीर्यः ।

चालुक्यसिन्धुमथनोद्भवराजलक्ष्मीं

यस्संबभार चिरमात्मकुलैककान्ताम् ॥ ५ ॥

तस्मिन्साहसतुङ्गनामनृपतौ स्वस्सुन्दरीप्रार्थिते

याते यूनि दिवन्दिवाकरसमं वेश्येव लक्ष्मीस्ततः ।

तं त्वावाप्य भुजद्वयेन निबिडं संश्लिष्य रम्यैर्गुणैः

प्रीत्या प्राणसमं चिरं रमयति श्रीकृष्णराजाधिपम् ॥ ६ ॥

तस्मादभूत्सूनुरुदारकीर्त्तिः

प्रभूतवर्षो भुवमाशशास ।

यत्सैन्यनागेन्द्रमदाम्बुवन्त्वा

द्गाङ्गं पयो यामुनवद्विभाति ॥ ७ ॥

रतिपतिरुरुभावो दर्शनात्सुंदरीणाम्

सुरतसुरतिरक्ते तत्र भूपेनुजोस्य ।

ध्रुव इति नृपतित्वे मंत्रिभिश्चाभिषिक्तो

निरुपम इति भूमौ माप . . बुधोपि ॥ ८ ॥

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तुङ्गान्वयोत्तुङ्गजयध्वजोस्मा

ज्जातो जगत्तुंग इति क्षितीन्द्रः।

यस्याहवे . . . . . ॥ ९॥

. . . . . .

. . . . . .

. . . . . .

. . . . . ॥ १० ॥

. . . . . .

. . . . . .

. . . . . .

. . . . . ॥ ११ ॥

. . . इन्द्रानुज येष साक्षात्

. . द्रहा हन्तुमिहावतीर्ण्णः।

कृष्णस्सुकृष्णीकृतवैरिनारी

जनाननेदुर्नृपतिस्ततोभूत्॥ १२॥

स राजमार्त्तण्डनृपः प्रतापा

त्समस्तमादाय जगज्जिगीषुः।

प्रतापसन्तापितपाण्ड्यराजो

देवस्समस्तारितमःक्षयोभूत्॥ १३॥

त्रिविष्टपस्था . . . र्य्यथाहं

यथा प्रजार्थि . . भूतळेपि।

विधातुमा . . तथेति गत्वा

क . . . . स्तनयोस्य जातः॥ १४॥

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...स्य मयात्मजेन विहितं पूर्व्वं तथाज्ञापिता

..... तत्सुतेन हि मया कार्यं जगद्रक्षणम् ।

इत्येवं खलु कृष्णनामनृपतिश्चेन्द्रात्मजस्संप्रति

श्रीमान्येष कलौ कलंकरहितः पृथ्वीमिमां रक्षति ॥ १५ ॥

तस्मिन् श्रीधुरदंककारनृपतौ संरक्षति क्ष्मामिमां

सत्यत्यागसमृद्धवृद्धमहिमा सद्बन्धुबद्धास्यदा ।

जातो रक्षति . प्रदो वसुमतीं सस्यौकशस्योज्ज्वळाम्

पर्जन्योपि धरां ..... पदम् ॥ १६ ॥

आयोधनार्थमधिगच्छति कृष्णराजे

कृष्णीबभूव वदनं रिपुकामिनीनाम् ।

वैधव्यतापपरितापितमानसानां

मत्तेभ ..... ॥ १७ ॥

.....

.....

.....

..... ॥ १८ ॥

चं तत्र नियच्छति द्विजवरा धन्या वदान्यास्तथा

जातास्तेपि निधीश्वरा ह . रदग्रामेश्वरस्सोमहः ।

बंधुश्चात्मसमस्तथेष्टसमदृग्भृत्यस्तथा ...

साक्षादेव कृताधिपत्यमथ यः कृष्णे महेन्द्रात्मजे ॥ १९ ॥

भक्तिः शूळिनि वल्लभैर्व्वसुमती दिवश्च वित्ते रतिः

कार्य्यश्शत्रुगणेषु च प्रतिपदं स्नेहस्सतां प्रश्रयः ।

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दानं चार्थिषु दुःखितेषु करुणा दुष्टेषु दण्डं चिरं

सौभाग्यं वनितासु कृष्णनृपतेस्सर्व्वत्र सर्व्वेर्त्थदाः ॥ २० ॥

श्रीरट्टकन्दर्प्पनृपेण तेना

चिरप्रभुक्ते द्रविडैः प्रियायाः ।

कांच्यास्पदे दक्षिणदिग्रमण्याः

कर्त्तुं रतिं दण्डपतिःप्रयुक्तः ॥ २१ ॥

. . ज्यभावे नृपतिः प्रयुक्तः

कृष्णश्च वेण्णातळभूमिभूषाः ।

महाश्रमे भागवतेन तेन

कृतास्त्रयोभ्रंलिहमूर्त्तयस्ते ॥ २२ ॥

हेळाविधित्सारचिता न यत्नै

स्तथा वतान्तार्हमिमे न यान्ति ।

महेश्वरस्यालयपङ्क्तयस्ता

स्तथापि कैलासगिरेर्य्य . . ॥ २३ ॥

यावत्पद्मभवो भुवं वितनुते यावच्च लक्ष्मीपतिर्धत्ते

वक्षसि कौस्तुभं स भगवान् गौरीं नदीं राड्वरम् ।

यावच्चांबुधिवीचिबाहुनिवहैरासेव्यते भूवधू

तावत् श्रीधुरदंककारनृपतेर्द्धर्म्मत्रयं तिष्ठतु ॥ २४ ॥

स्वस्ति ॥ समधिगतपंचमहाशब्दमहासामन्तं सहजभूरिश्रवं . . . . . .

. . श्रीमत्कन्नय्यं

सामान्योयं धर्म्मसेतुर्नृपाणां

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काले काले पालनीयो भवद्भिः ।

तस्मादेतान्भागिनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ॥ २५ ॥

Summary

This fragmentary and bilingual inscription, written in Sanskrit and Kannaḍa languages, is engraved on the four faces of a pillar set up in the courtyard of the Rāmaliṅgēśvara temple at Rāmēśvara. It records the construction of three temples by a Rāshṭrakūṭa chief named Kṛishṇa *alias* Dhuradaṅkakāra who was a subordinate and probably a relative of the Rāshṭrakūṭa emperor Gōvinda III.

The epigraph begins with a prayer for the protection of the ruler named Dhuradaṅkakāra by the god Rāmēśvara (V.1). After this it introduces the Rāshṭrakūṭa family, to which Dhuradaṅkakāra *alias* Kṛishṇa apparently belonged, from the second verse onwards. While introducing the Rāshṭrakūṭa family as a branch of the Yadu clan, V.2 mentions (1) the god Brahman; (2) from him-Atri; (3) from Atri's eye - the Moon-god; (4) from the Moon-god-Budha; (5) from Budha-Dīrghāyus, the first king of the lunar race; and (6) from Dīrghāyus the king Yadu who seems to be also called Kukura and Vṛishṇi not quite clearly. It further mentions (1) in the family of the said Yadu-Kukura-Vṛishṇi- Vāsudēva (Kṛishṇa); (2) after him-Ratipati (Pradyumna); and (3) Ratipati's son Anitruddha. V.3 praises the kings born in the family of the Yadus for the help they rendered to the lord of the gods (Ākhaṇḍala) in his struggle with the demons. V.4 states that in the family of Yadus was born a great king, Rāshṭrakūṭa by name.

V.5 mentions the Rāshṭrakūṭa emperor Dantidurga (742-56 A.D.) *alias* Sāhasatuṅga who is described as having defeated the Chālukyas and enjoyed royal fortune,

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while the next stanza (V.6) states that Dantidurga died when young and the sovereignty passed on to king Kṛishṇa *i.e.* Dantidurga's uncle Kṛishṇa I (C.756-75A.D.). V.7 speaks of Prabhūtavarsha (*i.e.* Gōvinda II, c. 775-80 A.D.) as the son of Kṛishṇa I and vaguely refers to the exploits of his elephant force in the region watered by the Ganges. V.8 informs that king Prabhūtavarsha Gōvinda II became addictd to pleasures in the company of women and the ministers raised his younger brother Dhruva Nirupama (c.780-94 A.D.) to the throne. V.9, which is kpartially preserved, speaks of king Jagattuṅga (*i.e.*, Gōvinda III) described as the high and victorous banner of the Tuṅga family, another name of the Rāshṭrakūṭa dynasty and as the son of Dhruva Nirupama. The latter part of this stanza and verses 10 and 11 are damaged and lost.

V.12 mentions Kṛishṇa who is compared with Indrānuja (*i.e.*, Upēndra or Vishṇu-Kṛishṇa). The next stanza (V.13) refers to his success against his enemies in general and the Pāṇḍya king in particular and seems also to suggest that he bore the title of Rājamārtaṇḍa. Vv. 14 and 15 state that this ruler Krishṇa, described as the son of Indra, considered the protection of the subjects his main duty as the true son os his father (*tat-sutēna hi mayā kāryaṁ Jagad-rakshaṇam*). V.16 mentions the same ruler by the name Dhuradaṅkakāra while the next stanza refers to him as Krishṇarāja. V.18 is lost.

V.19 seems to mention a subordinate of Krishṇa by name Sōmaha who was probably a governor (*grāmēśvara*) of the area around the locality wherein the inscription was found. The next stanza seems to refer to Vallabhadēva (*i.e.*, the Rāshṭrakūṭa emperor) as the overlord of the ruler Krishṇa. V.21 states that chief Raṭṭakandarpa, *i.e.*, Krishṇa *alias* Dhuradaṅkakāra sent a general (*Daṇḍapati*) to occupy Kāñchī which was in the occupation of the Drāviḍas apparently meaning the Pallavas.

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V.22 states that the ruler Kṛishṇa, who was a *Bhāgavata*[1], built at the Mahāśrama (apparently mening the site of the village of Rāmēśvar, the findspot of the inscription) three cloud-touching [temples][2] which became the ornaments of the valley of the river Veṇṇā (*Veṇṇā-tala-bhūmi*). V.23 refers to these temples as the rows of Mahēśvara's shrines (*Mahēśvarasy-ālaya-paṅktayaḥ*). V.24 prays for the long life of the three pious works (*dharma-traya*, *i.e.*, the three temples) of the ruler Dhuradaṅkakāra.

The Kannaḍa section of the inscription that follows states that *Samadhigatapañchamahāśabda Mahāsāmanta* Kannayya (*i.e.*, Krishṇa *alias* Dhuradaṅkakāra) obtained the locality called Naṅgadūru from Goyinda (*i.e.*, Rashṭrakūṭa emperor Gōvinda III granted it in favour of the Rāmēśvara for the maintenance of the Brāhmaṇas (*i.e.*, the priest of the Rāmēśvara temple). It is further stated that plots of land were given by the same ruler to deities called Masiyaṅkadhavala[3] and Kāḷadēva.

The concluding part of the record contains an endorsement referring to the gift of 30 *mattars* of land in favour of Tippayya-gorava who was apparently a Śaiva priest probably attached to the temple of Rāmēśvara.

Notes

1. Considering the fact that the epithet has been used in connection with the construction of three Śaiva temples, it is possible to take it in the sense of *Śiva-bhāgavata* (*i.e.*, a devotee of Śiva the *Bhagavat*, *EI.*,XXXVI, p.61).

2. Basing on the gift, made by Krishṇa *alias* Dhuradaṅkakāra, of a village and a few plots of land to the gods Rāmēśvara, Masiyaṅka-dhavala and Kāḷadēva, it has been suggested that the three temples built by him at Rāmēśvara were dedicated to these three gods (*ibid.*).

3. Masiyankadhavala means 'the god of white complexion with a black mark', which is the same as Nīlakaṇṭha (*ibid.*).

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No. 95

KASYAPA IMAGE INSCRIPTION FROM SILAO

Location : Silao, Patna District, Bihar

Date : 9th century A.D.

Script : Northern alphabet

Language : Sanskrit

King : . . .

Dynasty : . . .

Reference : Chhabra, B. Ch., *EI.*, XXV, pp.327-334

Text

Metre: Vv. 1, 2 *Mandākrāntā*; 3 *Anushṭubh*

सिद्धम्। निर्व्विच्छेदं सुरपतिरभूत्सप्त वारान् पुरा यः

प्राप्तं मर्त्ये सुमहति कुले जन्म येनामितर्द्धौ।

हेमाभिख्याममितजवनो . . . . . .

प्राव्राजीद्यः पुरसवपुषं कापिलेयां विहाय ॥ १ ॥

दीनानाथानुगतमनसो यस्य नत्यान्यदेवा

यान्ति द्वैधं भगवति जिने यश्च भक्त्या नतोऽभूत्।

निर्व्वान्प्रादादपि च सुगतः स्वीयसंहाटिकादीर्

यस्मै बौद्धप्रवचनविदा येन गीतश्च धर्म्मः ॥ २ ॥

निर्वृतः स्वमधिष्ठाय देहं सत्वार्थमेव यः।

गुरुपादे गिरौ रम्ये सोऽयमाभाति काश्यपः ॥ ३ ॥

Summary

This inscription, engraved on the pedestal of the stone image of Kāśyapa, consists three lines of writing which is slightly weather-worn. It is composed in verse, all the

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three stanzas forming only one sentence.

This inscription is virtually a label to the image which once surmounted the pedestal, giving in a concise form a laudatory account of the deity represented. The deity or the deified personage, as is disclosed by the inscription, was Kāśyapa[1], the favourite disciple of the Buddha who was also known as Mahā-Kāśyapa.

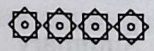
Each one of the nine attributive clauses of this record refers to one distinct event connected with Kāśyapa's life. To sum up the whole, Kāśyapa (1) occupied the position of Surapati for seven times successively (*nirvvichchēdaṁ*) in some of his former births, (2) was born on this earth in a wealthy family (*amitarddhau*), (3)[2] . . . . .?, (4) renounced the world, forsaking his wife Kāpilēyā, (5) showed sympathy with the wretched, so much so that it excited the admiration of the gods, (6) worshipped the Buddha with intense devotion, (7) received the Buddha's robe, etc., (*saṁhāṭikādīḥ*) at the time of the latter's emancipation (*nirvāṇa*), (8) being an exponent of the Buddhist doctrines (*Bauddha-pravachana-vidā*) expounded the Law (*dharmma*) and finally (9) attained *nirvāṇa* on the mount Gurupāda.[3]

Notes

1. Kāśyapa is reputed to have convened the First Buddhist Council at Rājagṛiha three months after the *parinirvāṇa* of the Master (*EI.*, XXV, p.328).

2. The event described in this sentence is not clear as this portion could not be read (*ibid.*, p.329, n.1)

3. Gurupāda-giri has been identified with the Gurpā hill in the district of Gayā (*ibid.*, p.332).



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No. 96

CHITTAGONG COPPER-PLATE OF KANTIDEVA

Location : Chittagong, Chittagong District, E.Pakistan

Date : 9th centuryA.D.

Script : Northern alphabet

Language : Sanskrit

King : Kāntidēva

Dynasty : . . .

Reference : Majundar, R.C., *EI.*, XXVI, pp.313-318

Text

Metre: Vv. 1 *Vaṁśastha* ; 2-3 *Āryā* ; 5 *Śārdūlavikrīḍita*

ओं स्वस्ति । श्रीमज्जयस्कन्धावारात् वर्द्धमानपुरवासकात् ।

यो धर्मरत्नकिरणैरपविध्य सान्द्रं

मोहान्धकारपटलं सकलं त्रिलोकम् ।

आलोकलोकमनयत्स जयत्युदारो

दुर्वारमारविसरस्य जयी जिनेन्द्रः । ॥ १ ॥

तद्भक्तिवलितशक्तिर्भुजद्वयौर्जित्यविजितरिपुदर्पः ।

स जयति धर्मैकरतः ख्यातः श्रीभद्रदत्तो यः ॥ २ ॥

तस्य सुभाषितभारतपुराणरामायणार्थवित्तनयः ।

नाम्ना श्रीधनदत्तः प्रकटितमहिमान्वयो योभूत् ॥ ३ ॥

तस्य गौरी महाभूभृत्सुता बुधगुरुस्तुता ।

पत्नी विन्दुरतिर्नाम या बभूव शिवप्रिया ॥ ४ ॥

तस्या भागनिदानदानसलिलैरार्द्रीकृतोर्जद्रुज

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स्फूर्जद्वज्रवलार्जिताजिविजयप्राज्यप्रतापो महान्।

सौम्यः सूनृतवागरातिभयकृद्विख्यातकीर्त्तिर्यशो

ज्योत्स्नाहारतुषारकुन्दधवलं यो यातवानात्मजः॥ ५॥

यश्च कुर्वञ्जगत्तुष्ट्यै हिरण्यकशिपुक्षयम्।

नावलम्बितवान्मायान्दानवारिरपि प्रभुः॥ ६॥

स खल्वखिलजनमनोभिरामाभिगामिकानेकगुणरत्नभूषणः। परमसौगतो मातापितृपादानुध्यातः परमेश्वरो महाराजाधिराजः श्रीमान् कान्तिदेवः कुशली। हरिकेलामण्डले भाविभूपतिंस्तदात्महितमिदं बोधयति विदितमस्तु वः।

Summary

This inscription, engraved on a single copper-plate, consists 17 lines of excellently executed and well-preserved writing. The oval seal soldered to the top of the plate bears the figure of a seated lion and the legend *Śrī-Kāntidēvaḥ* below. This charter is composed both in verse and prose.

The record is incomplete. It contains only the formal portion of the grant, and ends abruptly just where the details of a land grant should have begun. It is, therefore not exactly a land-grant, but one that was intended to be used as such.[1]

This inscription begins with the *Siddham* symbol and the auspicious word *svasti* followed by a reference to the victorious royal camp at Vardhamānapura.[2] V.1 hails Jinēndra (the Buddha) who conquered the forces of Māra and illuminaed the three worlds by dispelling the darkness caused by passion (*mōha*) by means of the ray of the jewel which was religion (*dharma*) Vv.2-6 refer to the three generations of a Buddhist family. The first name is

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Bhadradata, obviously an error for Bhadradatta. He was devoted to the Buddha and defeated his enemies. His son Dhanadatta was well-versed in the *Subhāshita*, *Bhārata*, *Purāṇa* and *Rāmāyaṇa* and was well-known. He married Vindurati (Bindurati), a devotee of Śiva (*Śiva-priyā*) and a daughter of a great king (*mahābhūbhṛit-sutā*). The issue of this marriage was king Kāntidēva who gained victory in battles, who delighted in making gifts, who was noble, charming truthful and pleasant in speech, and cause of terror of the enemies and whose glory was well-known. In V. 6 this king is compared and contrasted with Vishṇu with *double entendres*.

Then follows a short prose passage wherein the king is described as endowed with many virtues that pleased all people, as a great devotee of Sugata (*paramasaugata*), and as meditating on the feet of his parents (*mātāpitṛipādā-nudhyāta*). He is also given the titles of *Paramēśvara* and *Mahārājādhirāja*.[3] He also stated here to have addressed the future kings of Haikēla-*maṇḍala*[4], for the sake of their own welfare.

Notes

1. Such unfinished plates were kept ready in office and filled in wih the remaining portion at the time of the actual grant (*EI.*, XXVI, p.314).

2. Vardhamānapura has been identified with the city of Burdwan (*ibid.*, p.315).

3. It is obvious that neither the father nor the grandfather of Kāntidēva was a king, and he must either have inherited his throne from his maternal grandfather or carved out an independent kingdom for himself (*ibid.*)

4. Harikēla-*maṇḍala* denoted the whole of Vaṅga proper, *i.e.*, South and East Bengal (*ibid.*, pp.315-16).

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No. 97

HOWRAGHAT PLATES OF BALAVARMAN III OF KAMARUPA, YEAR 5

Location : Howraghat, Mikir Hills, United Mikir and N.Cachar Hills District, Assam

Date : 9th-10th century A.D.

Script : Gauḍiya

Language : Sanskrit

King : Balavarman III

Dynasty : Mlēchchha or Sālastambha

Reference : Sircar, D.C., *EI.*, XXXII, pp.283-292

Text

Metres: Vv. 1-4, 9, 10, 14, 17, 21-25 *Āryā* ; 5, 6, 12, 15, 29 *Upajāti* ; 7 *Indravajrā* ; 11 *Aupachchhandasika* ; 8, 13, 19, 20, 30 *Gīti* ; 16, 18, *Anushṭubh* ; 26-28 *Vaṁśastha*

सिद्धम् स्वस्ति ।

भवतु भवतिमिरभिदुरं तेजो रौद्रं प्रशान्तये जगतः ।

परिवर्त्तते समग्रं कल्पान्तनिशावसाने यत् ॥ १ ॥

सुरकरिमदचन्द्रकितं सलिलं लौहित्यवारिधेरमलम् ।

कैलासकटकमृगमदवासितमपहरतु दुरितं वः ॥ २ ॥

प्रलयपयोधौ मग्नामुद्धरतो वसुमतीमुपेन्द्रस्य ।

नरक इति सूनुरासीदसुरसुहृत्क्रोडरूपभृतः ॥ ३ ॥

त्रैलोक्यविजयतुङ्गं येनापहृतं यशो महेन्द्रस्य ।

अदितेः कुण्डलयुगलं कपोलदोलायितं हरता ॥ ४ ॥

ताम्बूलवल्लीपरिणद्धपूगं

कृष्णागुरुस्कन्धनिवेशितैलम् ।

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सकामरूपेजितकामरूपः

प्राग्ज्योतिषाख्यं पुरमध्युवास ॥ ५ ॥

मदान्धगन्धद्विपकर्ण्णताल

नृत्यन्मयूरोपवने स तस्मिन्।

वसन्समासाद्य मुरारिचक्रं

रणे रणैषी दिवमारुरोह ॥ ६ ॥

भूपालमौलि श्रितपादपीठः

स्तस्यात्मजोभूद्भगदत्तनामा।

राजा प्रजारंजनलब्धवर्ण्णो

वर्ण्णाश्रमाणां गुरुरेकवीरः ॥ ७ ॥

उपगतवति सुरलोकन्तस्मिंस्तस्यानुजोभवद्भूमेः।

पतिरमलभक्तिरीशे यं प्राहुर्वज्रदत्त इति कवयः ॥ ८ ॥

तद्वंशे वनवप्रां परिखीकृतसागरां महीं भुक्त्वा।

अस्तङ्गतेषु राजसु सालस्तम्भोभवन्नृपतिः ॥ ९ ॥

पालकविजयप्रभृतिषु समतिक्रान्तेषु तस्य वंश्येषु।

अभवद्भुवि नृपचन्द्रो द्विषज्ज्वरो हर्ज्जरो नाम ॥ १० ॥

अहमहमिकया विवन्दिषूणां संसदि यस्य नखप्रभाप्रतानैः।

न मुकुटमणयो विभान्ति राज्ञां रविकरसंवलिता इव प्रदीपाः ॥ ११ ॥

तस्यात्मजः श्रीवनमालदेवो

राजा चिरं भक्तिपरो भवेभूत्।

विशालवक्षास्तनुवृत्तमध्यः

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पिनद्धकण्ठः परिघाभबाहुः ॥ १२ ॥

न क्रुद्धं विकृतास्यं न च हसितं न च वचाः श्रुतं नीचात्।

न च किञ्चिदुक्तमहितं महितं शीलं सदैव यस्याभूत्॥ १३ ॥

येनातुलापि सतुला जगति विशालापि भूरिकृतशाला।

पङ्क्तिः प्रासादानामकारि विचित्रापि सचित्रा ॥ १४ ॥

तस्यात्मजः श्रीजयमालदेवः

क्षीराम्बुराशेरिव शीतरश्मिः।

बभूव यस्यास्खलितं भ्रमन्ति

यशांसि कुन्देन्दुसमप्रभाणि ॥ १५ ॥

स श्रीमान्वनमालोपि राजराजीवलोचनः।

अवेक्ष्य विनयोपेतं तनुजं प्राप्तयौनम्॥ १६ ॥

छत्रं शशधरधवलं चामरयुगलान्वितं प्रदायास्मै।

अनशनविधिना वीरस्तेजसि माहेश्वरे लीनः ॥ १७ ॥

प्राप्तराज्येन तेनोढा राज्ञा श्रीवीरबाहुना।

कुलेन कान्त्या वयसा अम्बानामात्मनः समा ॥ १८ ॥

तेनोदपादि तस्यामरणाविव पावकः प्रयोगविदा।

बलवर्म्मेति प्रथितः श्रीमत्तनयः समग्रगुणयुक्तः ॥ १९ ॥

असितसरोरुहचलदलनिभनयनः पीनकन्धरः सुभुजः।

अभिनवदिनकरकरहतविदलितनवनलिनकान्तिसच्छायः। २० ॥

गच्छति तिथिमति काले स कदाचित्कर्म्मणां विपाकवशात्।

राजा रुजाभिभूतो लंघितभिषजा रणस्तंभः ॥ २१ ॥

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निःसारं संसारं जललवलोलञ्च जीवितं पुंसां।

विगणय्य वीरबाहुः कर्त्तव्यमचिन्तयच्छेषं ॥ २२ ॥

अथ पुण्येहनि नृपतिस्तनयन्तमुदग्रविग्रहं विधिवत्।

केसरिकिशोरसदृशं सिंहासनमौलितामनयत् ॥ २३ ॥

तदनन्तरमधिगम्य प्राज्यं तद्राज्यं आज्यमिव वह्निः।

बलवर्म्मापि दिदीपे प्रोत्सारितसकलरिपुतिमिरः ॥ २४ ॥

अभवज्जयकरिकुम्भस्खलितोर्म्मेरमलवारिधेस्तस्य।

लौहित्यस्य समीपे तदेव पैतामहं कटकम् ॥ २५ ॥

तत्र श्रीमति हडप्पेश्वरनामनि कटके कृतवसतिरुत्खातासिलतामरीचि निचयमेचकितेन बाहुना विजितसकलदिक्चक्रवालो धीरः प्रधने भीरुर यशसि तीक्ष्णो रिपुषु मृदुतरो गुरुषु सत्यवागविसंवादी कृत्वाविकत्थन स्थूललक्षो मातापितृपादानुध्यानधौतकल्मषः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीबलवर्म्मदेवः कुशली ॥ वारासेपत्तनविषयान्तःपाति बप्पदेवपाटकादपकृष्टधान्यद्विसहस्रोत्पत्तिकभूमौ यथायथं समुपस्थित ब्राह्मणादिविषयकरणव्यवहारिकप्रमुखजानपदान् राजराज्ञीराणकाधिकृता नन्यानपि राजनकराजपुत्रराजवल्लभप्रभृतीन् यथाकालभाविनोपि सर्व्वा न्माननापूर्व्वकं समादिशति। विदितमस्तु भवताम् भूमिरियं वास्तुकेदार स्थलजलगोप्रचारावकराद्युपेता यथासंस्था स्वसीमोद्देशपर्यन्ता हस्तिब न्धनौकाबन्धचौरोद्धराणा। दण्डपाशोपरिकरनानानिमित्तोत्खेटनहस्त्यश्वो ष्ट्रगोमहिषाजाविकप्रचारप्रभृतीनां विनिवारितसर्व्वपीडा शासनीकृत्य ॥

अभूदशेषश्रुतिशास्त्रविन्मखैः

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कृती द्विजेन्द्रो भृशमौपमन्यवः ।

अवाप काण्वो यजुषां निवासभू

स्सुरालयं यः खलु गर्ग्गसंज्ञकः ॥ २६ ॥

ऋचो नु सामानि यजूंषि तस्य यः

पपाठ सूक्तानि च कर्म्मपद्धतीः

विवेद शास्त्राणि कृताध्वरस्सुतो

गभिष्ठिरो नाम बभूव धर्म्मजः ॥ २७ ॥

कुलोद्भवा सोमलतेव पावनी

वसिष्ठभार्येव पतिव्रता हि या ।

शचीव गर्भेश्वरिका शतक्रतोः

प्रियाभवत्तस्य धरेव धैर्यतः ॥ २८ ॥

अवाप्तपुण्यः श्रुतिशास्त्रपारगः

प्रियंवदः प्राप्तयशा वसुप्रदः ।

हिताय ताभ्याञ्जनितो द्विजन्मनां

हि श्यामदेवस्तनुजो महातपाः ॥ २९ ॥

पित्रोः पुण्यायास्मै भट्टाय तथात्मनोब्दपूजायां ।

शक्रोत्थाने विधिना भृशं दत्ता पञ्चमवर्षे मया ॥ ३० ॥

सीमा पूर्व्वेण वैकङ्कस्तूपः। पूर्व्वदक्षिणेन शाल्मलीवृक्षः। दक्षिणेन त्रिपत्रकवृक्षः। दक्षिणपश्चिमेन कदम्बवृक्षः। पश्चिमेन क्षेत्रालिस्थवेतस वृक्षः। पश्चिमोत्तरेण निशिस्तूपस्थाश्वत्थवृक्षः। उत्तरेण जम्बू वृक्षः। उत्तरपूर्व्वेण सुवर्ण्णदारुवृक्षश्चेति ॥

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Summary

This inscription is written on a set of three copper-plates strung on a copper ring, the ends of which are soldered beneath a bronze seal. The seal bears the front part of an elephant and a legend in three lines mentioning *Mahārājādhirāja* Balavarmadēva belonging to the family of the rulers of Prāgjyōtisha. This charter is written in a mixture of prose and verse and influence of Kālidāsa's *Raghuvaṁśa* is noticed in many of the stanzas. It records the grant of a piece of land by the king Balaarmadēva.

The charter begins with a *Siddham* symbol which is followed by two *maṅgala* stanzas, invoking the lustre of Rudra (Śiva) and the waters of the river Lauhitya[1], called a *vāridhi* or sea, respectively. Vv.3-6 introduce Naraka, the son (born of the goddess Earth) of Upēndra (Vishṇu) in his Boar incarnation, and a friend of the demons (*asura-suhṛit*) and describe his career. It is stated that he carried away Aditi's ear-rings and discredited Mahēndra (the king of gods) thereby, that he made his abode at the city of Prāgjyōtisha[2] in Kāmarūpa[3], and that he was killed by Murāri (Vishṇu). Vv.7-8 inform that Naraka was succeeded by his son Bhagadatta who in turn was succeeded by his (Bhogadatta's) younger brother. V.9 introduces Sālastambha who is stated to have belonged to the dynasty of Naraka[4], and to have become king after a number of rulers of the said family had passed away. V.10 states that, amongst the descendants of Sālastambha, Harjara became the king after others like Pālaka and Vijaya had passed away. V.11 informs that king Harjara was saluted by a host of rulers.

Vv. 12-25 describe the three kings, Vanamāla, Jayamāla *alias* Vīrabāhu and Balavarman, the donar of the charter, as respectively the son, grandson and great-grandson of Harjara. It is stated that Vanamāla, who was a devotee of the god Śiva and built numerous palatial struct-

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ures, starved himself to death (*anaśana-vidhinā vīras-tējasi māhēśvarē līnaḥ*) after coronating his son Jayamāla (also called Vīrabāhu). This Vīrabāhu is stated to have married Ambā some time after his accession to the throne. Balavarman was born to this couple. It is further stated that Jayamāla Vīrabāhu installed his son Balavarman on the throne when in course of time he became defunct owing to the attack of an incurable disease (*ruj-ābhibhūtō*). V.25 says that Balavarman's ancestral capital (*paitāmahaṁ Kaṭakam*) stood on the Lauhitya.

After this long introduction the object of the charter is given in prose. It is to record the grant of a piece of land, yielding two thousand measures (probably called *Drōṇa*) of paddy, made by *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* Balavarmadēva when he was staying at Haḍappēśvara[5]. The piece of land was segregated (*apakṛishṭa*) from the locality called Bappadēvapāṭaka which was situated in the *vishaya* (district) of Vārāsē-pattana. The royal order in respect of the grant was addressed to the people of the country side together with the Brāhmaṇas and the officials concerned. The list includes the *rājans* (ruling chiefs), *rājñīs* (queens of the ruling chiefs), *rāṇakas* (smaller chiefs) and officers (*adhikṛitas*) as well as *rājānakas* (minor chiefs or land lords), *rājaputras* (sons of the chiefs) and *rajavallabhas* (courtiers). The land was granted together with the *vāstu* (homestead land), *kēdāra* (low land), *sthala* (high land), *jala* (waters), *gō-prachāra* (pasture land) and *avakara* (probably, mounds), and freed from all the troubles arising from *hastibandha* (entrapping of elephants), *naukābandha* (anchoring boats) and *chauroddharaṇa* (catching thieves), etc.

Then follow five stanzas (Vv.28-30) furnishing the genealogy of the donee, the occasion of the grant and its date. The donee was the Brāhmaṇa Śyāmadēva-bhaṭṭa,

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son of Gabhishṭhira and his wife Garbhēśvarikā, and grandson of the learned Brāhmaṇa Garga who belonged to the Aupamanyava *gōtra* and the Kāṇva *śakhā* of the *Yajurvēda*. The grant was made by the king for the religious merit of his parents in the fifth year of his reign. The occasion of the grant was the *abda-pūjā* (annual worship) performed in connection with the *Śaka-ōtthāna*[6] festival.

This is followed by the enumeration of the boundaries of the gift land wherein certain trees and a *stūpa* (funeral mound) figure.

Notes

1. Lauhitya is another name of the river Brahmaputra (*EI.*,XXXII, p.288).

2. Prāgjoytishapura, capital of the Kāmārupa country is supposed to have been situated near the site of the present town of Gauhati on the Brahmaputra (*ibid.*)

3. Kāmarūpa, also called Prāgjyōtisha, was the country around Gauhati (*ibid.*).

4. Sālastambha was a Mlēchchha king or a ruler of the Mlēchchhas (*Mlēchchh-ādhipati ibid.*, p.285).

5. Haḍappēśvara-kaṭaka has been identified with Dah Parbatiya near Tezpur, headquarters of the Darrang District of Assam (*ibid.*, p.288).

6. *Śakr-ōtthana* means the raising of the banner (*dhvaja*) of Śakra or Indra, which is a festival observed on the 12th day of the bright half of the month of Bhādrapada (*ibid.*, p.287).

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No. 98
ULUBARI PLATES OF BALAVARMAN, REGNAL YEAR 13

Location	: Ulubāri, Darrang District, Assam
Date	: 9th-10th century A.D.
Script	: Gauḍiya
Language	: Sanskrit
King	: Balavarman
Dynasty	: Mlēchchha or Sālastambha
Reference.	: Sircar, D.C., *EI.*, XL, pp.55-61

Text

Metres: Vv. 1-4, 9-10, 14, 17, 21-25 *Āryā* ; 5-7, 12, 15 *Upajāti* ; 8, 13, 19, 20 *Gīti* ; 11 *Pushpitāgrā* ; 16, 18, 28, 30 *Anushṭubh* ; 26-67, 29 *Vasantatilakā*

सिद्धं स्वस्ति ।

भवतु भवनतिमिरभिदुरं तेजो रौद्रं प्रशान्तये जगतः ।

परिवर्त्तते समग्रं कल्पान्तनिशावसाने यत् ॥ १ ॥

सुरकरिमदचन्द्रकिटं सलिलं गौहित्यवारिधेरमलम् ।

कैलासकटकमृगमदवासितमपहरतु दुरितं वः ॥ २ ॥

प्रलयपयोधौ मग्नामुद्धरतो वसुमतीमुपेन्द्रस्य ।

नरक इति सूनुरासीदसुरसुहृत्क्रोडरूपभृतः ॥ ३ ॥

त्रैलोक्यविजयतुंगं येनापहृतं यशो महेन्द्रस्य ।

अदितेः कुण्डलयुगलं कपोलदोलायितं हरता ॥ ४ ॥

ताम्बूलवल्लिपरिणद्धपूगं

कृष्णागुरुस्कन्धनिवेषितैलम् ।

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स कामरूपे जितकामरूपः

प्राग्ज्योतिषाख्यं पुरमध्युवास ॥ ५ ॥

मदान्धगन्धद्विपकर्ण्णतालनृत्यन्मयूरोपवने स तस्मिन् ।

वसन्समासाद्य मुरारिचक्रं रणे रणैषी दिवमारुरोह ॥ ६ ॥

भूपालमौलिमणिचुम्बितपादपीठस्तस्यानुजोभूद्भगदत्तनामा ।

राजा प्रजारञ्जनलब्धवर्ण्णोवर्ण्णाश्रमाणां गुरुरेकवीरः ॥ ७ ॥

उपगतवति सुरलोकं तस्मिन्तस्यात्मजोभवद्भूमेः ।

पतिरमलभक्तिरीशे यं प्राहुर्व्वज्रदत्त इति कवयः ॥ ८ ॥

तद्वंशे वनवप्राम्परिखिकृतसागरां महीम्भुक्त्वा ।

अस्तङ्गतेषु राजसु सालस्तम्भोभवन्नृपतिः ॥ ९ ॥

पालकविजयप्रभृतिषु समतिक्रान्तेषु तस्य वंश्येषु ।

अभवद्भुवि नृपचन्द्रो द्विषज्ज्वरो हर्ज्जरो नाम ॥ १० ॥

अहमहमिकया विवन्दिषूणां

परिषदि यस्य नखप्रभाप्रतानैः ।

न मुकुटमणयो विभान्ति राज्ञां

रविकरसंवलिता इव प्रदीपाः ॥ ११ ॥

तस्यात्मजः श्रीवनमालदेवो

राजा चिरं भक्तिपरो हरेभूत् ।

विशालवक्षस्तनुवृत्तमध्यः

पिनद्धकण्ठः परिघाभबाहुः ॥ १२ ॥

न क्रुद्धं विकृतास्य न च हसितं न च वचं श्रुतन्नीचात् ।

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न च किंचिदुक्तमहितं महितं शीलं सदैव यस्याभूत्॥ १३॥

येनातुलापि सतुला जगति विशालापि भूरिकृतशाला।

पङ्क्तिः प्रासादानामकृत विचित्रापि सचित्त्राः॥ १४॥

तस्यात्मजः श्रीजयमालदेवः

क्षीराम्बुराशेरिव शीतरश्मिः।

बभूव यस्यास्खलितं भ्रमन्ति

यशांसि कुन्देन्दुसमप्रभाणि॥ १५॥

स श्रीमान्वनमालोपि राजा राजीवलोचनः।

अवेक्ष्य विनयोपेतं तनूजं प्राप्तयौवनम्॥ १६॥

छत्त्रं शशधरधवलं चामरयुगलान्वितं प्रदायास्मै।

अनशनविधिना वीरस्तेजसि माहेश्वरेलीनः॥ १७॥

प्राप्तराज्येन तेनोढा राज्ञा श्रीवीरबाहुना।

कुलेन कान्त्या वयसा अम्बानामात्मनः समा॥ १८॥

तेनोदपादि तस्यांअरणाविव पावकः प्रयोगविदा।

बलवर्म्मेति प्रतिथः श्रीमत्तनयः समग्रगुणयुक्तः॥ १९॥

असितसरोरुहचलदलनिभनयनः पीनकन्धरः सुभुजः।

अभिनवदिनकरकरहतविदलितनवनलिनकान्तिसच्छायः॥ २०॥

गच्छति तिथिमति काले स कदाचित्कर्म्मणां विपाकवशात्।

राजारुजाभिभूतो लंघितभिषजा रणस्तम्भः॥ २१॥

निःसारं संसारं जललवलोलञ्च जीवितं पुंसाम्।

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विगणय्य वीरबाहुः कर्त्तव्यमचिन्तयच्छेषम्॥ २२॥

अथ पुण्येहनि नृपतिस्तनयन्तमुदग्रविग्रहम् विधिवत्।

केसरिकिशोरसदृशं सिंहासनमौलितामनयत्॥ २३॥

तदन्तरमधिगम्य प्राज्यं तद्राज्यमाज्यमिव वह्निः।

बलवर्म्मापि दिदिपे प्रोत्सारितसकलरिपुतिमिरः॥ २४॥

अभवज्जयकरिकुम्भस्खलितोर्म्मेरमलवारिधेस्तस्य।

लौहित्यस्य समीपे तदेव पैतामहं कटकम्॥ २५॥

तत्र श्रीमति हडप्पेश्वरनामनि कटके कृतवसतिरुत्खातासिलतामरीचि निचयमेचकितेन बाहुना विजितसकलदिक्चक्रवालो धीरः प्रधाने भरि-रयशसि तीक्ष्णो रिपुषु मृदुतरोगुरुषु सत्यवागविसंवादी कृत्वाविकत्थनः स्थूललक्षो मातापितृपादानुध्यानधौतकल्मषः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीबलवर्म्मदेवः कुशली॥ उत्तरकुले मञ्जैविषयान्तः पातिदिक्कूरतोपकृष्टधान्यद्विसहस्रोत्पत्तिकभूमौ यथायथं समुपस्थित ब्राह्मणादिविषयकरणव्यावहारिकप्रमुखजानपदान् राजराज्ञीराणकाधि कृतानन्या नपिराजनकराजपुत्र राजवल्लभप्रभृतीन् यथाकालभाविनोपि सर्व्वान्मान नापूर्व्वकं समादिशति विदितमस्तु भवतां भूमिरियं वास्तुकेदारस्थल जलगोप्रचारावकराद्युपेता यथासंस्था स्वसीमोद्देश पर्यन्ता हस्तिबन्ध नौकाबन्धचौरोद्धरणदण्डपाशोपरिकर नानानिमित्तो त्खेटनहस्त्यश्वोष्ट्रगोमहिषाजाविकप्रचारप्रभृतीनां निवारितसर्व्वपीडा शासनीकृत्य

यो जातवेदसमपि द्विजवर्च्चसोच्चै

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र्द्देवञ्जहास महसा द्विजविष्णुदेवः ।

आसीदसाविहपराशरवंशजन्मा

काण्वो यजुर्न्निगदताञ्जगति प्रसिद्धः ॥ २६ ॥

सत्यं कलाभिरमलो न तुलाधिरूढो

वन्द्यो गुणैः श्रमणजैर्ध्रुवदेवकोस्मात् ।

निर्द्धूतकल्मषमषीमषणो बभूव

दुग्धाम्बुधेरिव शशी नयनाभिरामः ॥ २७ ॥

देवाचार्यस्य तारेव सान्तनोरिव जाह्नवी ।

तस्य साध्व्यभवत्पत्नी उषा नाम यशस्विनी ॥ २८ ॥

तस्माद्बभूव सुकृती भवदेवनामा

कामस्य सर्व्वजगतामभिवृद्धिहेतुः ।

इत्थं विचिन्त्य यशसा शशभृत्कलावान्

जाने जगामगुणिनस्सह श्वैत्रभावम् ॥ २९ ॥

उदक्संक्रमणे पुण्ये वर्षे त्रयोदशे मया ।

लक्षहोमे द्विजायास्मै दत्ता काममभीप्सता ॥ ३० ॥

सीमा पूर्व्वेण दिमदौजोलपूर्व्वपाटः । पूर्व्वदक्षिणेन स एव जोलः । वेत-सवृक्षौ । दक्षिणेन पाटलिवृक्षः । दक्षिणपश्चिमेन नरपतिकारितधरपूर्व्व पाटः । पश्चिमेन सप्तपर्ण्णवृक्षः । जोलश्च । पश्चिमोत्तरेण जडिवृक्षः । उत्तरेण दिमदौजोलः । मन्दारवृक्षौ । उत्तरपूर्व्वेण वर्म्मवृक्ष इति ॥

Summary

This charter is written on a set of 3 copper-plates strung together on a copper seal ring. The brass seal

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attached to the ends of the ring is of the shape of a spoon. It depicts the front part of an elephant below which is the legend in 3 lines mentioning *Mahārājādhirāja* Balavarma dēva belonging to the family of the Prāgjyōtisha rulers. It records the gift of a piece of land by the king Balavarma-dēva.

The introductory part of this charter, consisting of twenty-five stanzas in various metres, and a passage in prose introducing the donor is the same as in Bala varman's charter issued through the Howraghat plates (No. 97 above). In the article on that charter the king Balavarman has been referred to as Balavarman III for the purpose of distinguishing him from two other kings bearing the same name who also ruled over Kāmarūpa during earlier periods.[1]

The invocatory stanzas, the genealogical account and the description of various kings figuring in this charter, are the same as found in the other charter of this king referred to above.

The grant portion of this charter states that *Paramēśvara Parambhaṭṭāraka Mahārājādhirāja* Balavarman, being in good-health, ordered certain categories of people associ ated with gift land for the time being and future. The gift land was a plot yielding two thousand *dhānya* (*i..e.*, two thousand standard measures of paddy per annum, the measure being probably called *drōṇa*) taken out (*upakṛishṭa*) of the locality named Dikkūra lying in the Mañjai-*vishaya* (district) of the Utara-kūla which was the division of the kingdom lying to the north of the Brahma putra.

The people addressed, the privileges attached to the grant land, and the troubles freed (*nivārita-sarvva-pīḍā*), all are the same as met with in the other grant by the same king referred to above. The capital city, *viz.*, Haḍappē-

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śvara whence the present grant was issued is also the same.

This grant of land was made on the occasion of *Laksha-hōma*[2] ceremony celebrated in the third regnal year on the *udaka-saṅkramaṇa* (known as the *makara-saṅkrānti*) to the Brahmaṇa Bhavadēva who belonged to the Parāśara *gōtra* and the Kāṇva *śākha* of the *Yaurvēda* and was the son of Dhruvadēva and Ushā and grandson of Vishṇudēva.

Amongst the boundaries of the grant land are mentioned a canal (*jōla*) called Dimadau, an embankment (*dhara*) and certain trees.

The importance of the inscription lies in its date. The previously published records of king Balavarman, *viz.*, the Howraghat plates[3] and the Nowgong plates[4], were issued respectively in the years 5 and 8 of his reign while the present charter bears a date in the regnal year 13. Thus we come to know that king Balavarman did not end his rule shortly after the eighth year of his reign, but continued to reign at least upto year 13.

Notes

1. *EI.*, XXXII, p.286.

2. *Laksha-hōma* (literally "one lakh oblations"), is a ceremony for the appeasement of angry planets (*EI.*, XL, p.57).

3. *EI.*, XXXII, pp.283 ff.

4. P.N.Bhattacharya, *Kāmarūpa śāsanāvali*, pp.71 ff.

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No. 99

GANJAM PLATES OF NETTABHANJADEVA – H

Location : Gañjām, Ganjam District, Orissa

Date : 9th-10th century A.D.[1]

Script : Proto-Nāgarī

Language : Sanskrit

King : Nēṭṭabhañjadēva Kalyāṇakalaśa

Dynasty : Bhañjas of Khiñjali

Reference : Hiralal, *EI.*, XVIII, pp.283 and 293-295

Text

Metre: Vv. 1 *Mālinī* ; 2 *Śārdūlavikrīḍita* ; 3 *Vasantilakā* ; 4-7 Anushṭubh ; 8 *Pushpitāgrā*

ओम् ॥ स्वस्ति ॥

जयति कुसुमबाणप्राणविक्षोभदक्षं

स्वकिरणपरिवेषोर्ज्जितयजीर्ष्णेन्दुलेखम् ।

त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपः

कनकनिकषगौरं बभ्रु नेत्रं हरस्य ॥ १ ॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वरेन्दुत्विषः

प्रालेयाचलशृङ्गकोटय इव त्वङ्गन्ति येत्युन्नताः ।

नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा

स्तेसर्व्वाधविधातिनः सुरसरित्तोर्योर्म्मयः पान्तु वः ॥ २ ॥

विजयवज्जुल्वकात् । अस्ति जयश्रीनिलयः प्रकटगुणग्रस्तसर्व्वरिपुगर्व्वः

कल्याणकलशनामा राजा निर्द्धूतकलिकलुषः भञ्जामलकुलतिलकः

श्रीशिलाभञ्जदेवस्य प्रपौत्रः श्रीशत्रुभञ्जदेवस्य नप्ता श्रीरणभञ्जदेवस्य

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सूनुः परममाहेश्वरो मातापितृपादानुध्यानरतः श्रीनेतृभञ्जदेवः कुशली वासुदेवखण्डविषये राजराजानकराजपुत्रान् विषयपतिदण्डपाशिकान् यथाकालाध्यासिनो व्यवहारिणो ब्राह्मणान् करणपुरोगान् निवासिजन पदांश्च यथार्हं मानयति बोधयति समादिशति सर्व्वतः शिवमस्माक मन्यत् विदितमस्तु भवतां एतद्विषयसम्बद्धो रातङ्गग्रामश्चतुस्सीमा परिच्छिन्नोस्माभिर्म्माता पित्रोरात्मनश्च पुणाभिवृद्धये वाजसनेयचरणाय कण्वशाखाय कौशिक गोत्राय अघमर्षणप्रवराय विश्वामित्रवत् अनुप्रवराय अइचदेवस्य नप्ता जनदेवस्य सुत अग्निहोत्री गोलशर्मा अपरगौलशर्मा नाम अइचदेवः वत्सगोत्रभार्गववत् च्यवनवत् आत्मना और्वजामदग्निश्चानुप्रवर गुहश अग्निहोत्रिणो नप्ता भट्टअइचुलासुत भट्ट अग्निहोत्रि झोवड वोदड महादेव शोवड नामम्यः सलिलधारापुरःसरेण विधिना प्रति पादितमस्माभिः। आचन्द्रार्कतारं यावत् अचाटभटप्रवेशेन सर्व्वबाधा परिहारेणाकरत्वेन भुञ्जद्भिर्द्धर्म्मगौरवात् न केनचिद् व्याघातनीयम्॥

अस्मत्कुलक्रममुदारमुदाहरद्भि
रन्यैश्च दानमिदभ्यनुमोदनीयम्।
लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया
दानं फलं परयशः परिपालनञ्च॥ ३॥

उक्तञ्च धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४॥

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मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।

स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥ ५ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ ६ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।

आक्षेप्ता चानुमन्ता च स एव नरकं व्रजेत् ॥ ७ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च।

सकलमिदमुदाहृतञ्च बुध्वा

नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ८ ॥

स्वयमादिष्टो राज्ञा दूतकोत्र भट्टसुमङ्गलः ॥ लिखितञ्च सान्धिविग्रहिक सवराजेन ॥ उत्कीर्ण्णञ्चाक्षशालिकगुग्गदेवेन ॥ लाञ्छितं मान्मायाः ॥

Summary

This inscription, written on a set of three copper-plates, consists 41 lines of writing and the seal attached to the ring which holds the plates together bears the figure of a lion and the legend *Śrī-Nēṭṭabhañjadēvasya* below. It records the grant of a village to certain Brāhmaṇas made by the king Nēṭṭabhañjadēva.

The charter opens with the *Siddham* symbol and the auspicious word *svasti* followed by two stanzas, the first one hailing victory to the tawny eye of Śiva, and the second one invoking the protection of the waves of the Ganges. Śiva's eye has been described as capable of agitating Kāma (*Kusumabāṇa*), as excelling the moon with its enclosing rays, as the glowing lamp within the

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mansion of the three worlds, and as bright like a streak of gold made on a touch-stone (*kanaka-nikasha-gauram*). Likewise the mighty waves of the heavenly river (*sura-sarit*) are described as the hoods of the serpent Śēsha as it were, as shining like the lustre of the moon, as rising high like the peaks of the snowy mountain (*prālēyāchala, i.e.*, the Himālayas), as the glittering arms of Śiva struck apart in the course of his ostentatious dance, and as the destroyers of all sins.

Then, after a reference to Vijaya-Vañjulvaka whence the charter was issued, the ruling king Nēṭṭabhañjadēva *alias* Kalyāṇakalaśa, an abode of the goddess of victory who, by his apparent virtues, had eclipsed the pride of all enemies, who had destroyed the blemishes of the Kali age, and was the forehead-mark of the pure Bhañja family, is introduced. He was the great-grandson of Śilābhañjadēva, the grandson of Śatrubhañjadēva, and the son of Raṇabhañjadēva. He was a devout worshipper of Śiva (*paramamāhēśvara*) and meditating on the feet of his parents (*mātā-pitṛi-pād-ānudhyāna-rataḥ*)

The formal portion of the charter states that Nēṭṭabhañjadēva addressed the *Rājas*, *Rājānakas*, *Raja putras*, *Vishayapatis*, *Daṇḍapāsikas*, *Vyavahārins*, Brāhm aṇas and the people of the country side (*janapada*) prominent among whom were the accountants (*karaṇa-purāgān*) living in the district (*vishaya*) of Vāsudēva-khaṇḍa with regard to the proposed grant of the village. It is further stated that the king granted a village named Rātaṅga in the said *vishaya* to the Brāhmaṇas, (1) Gōla śarman who belongd to the Vājasanēya-*charaṇa*, Kaṇva-*śākhā*, Kauśika-*gōtra*, Aghamarshaṇa-*pravara*, and Viśvā mitravat-*anupravara*, and who was the grandson of Aĭchadēva and son of Janadēva, and who was an *agnihōttrin* (one who maintains the sacred fire), (2) another Gōlaśarman *alias* Aĭchadēva, (3) Bhaṭṭa *agni hōtrin* Jhōvaḍa who belonged to the Vatsa-*gōtra*.

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Bhārgavavat Chyavanavat Atmanā Aurva and Jāmadagni *anupravara*, and who was the grandson of the *agnihōtrin* Guhaśa and the son of Bhaṭṭa Aïchulā, (4) Vōdaḍa, (5) Mahādēva and (6) Śōvaḍa.

The village granted was freed from all obstacles and taxes and the *Chāṭas* and *Bhaṭas* were prohibited to enter into it. The grant was made for the increase in the religious merit of the king and his parents.

Then there is an usual appeal for the approval of the grant followed by five benedictory and impreatory verses from *Dharmaśāstra*.

The executor of the grant (*dūtaka*) was Bhaṭṭa Sumaṅgala. It was written by *Sāndhivigrahika* Savarāja, engraved by the goldsmith (*akshaśālika*) Durgadēva and affixed with the seal by Māmmā.[2]

Notes

1. The geneaiogy and chronology of the different Bhañja families that ruled in for a long period in parts of Orissa have not yet been ascertained definitely. The period assigned to this inscription is based on its palaeography.

2. Māmmā is, apparently a short form of Mahāmāyā (the queen *EI.*, XVIII, p.285).

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No. 100
GANJAM PLATES OF NETTABHANJADEVA – I

Location : Gañjām, Ganjam District, Orrissa

Date : 9th-10th century A.D.

Script : Prot-Nāgarī

Language : Sanskrit

King : Nēṭṭabhañja Kalyāṇakalaśa

Dynasty : Bhañjas of Khiñjali

Reference : Hiralal, *EI.*, XVIII, pp.283 and 295-296

Text

Metre: Vv. 1 *Mālinī* ; 2 *Śārdūlavikrīḍita* ; 3 *Vasantilakā* ; 4-7 Anushṭubh ; 8 *Pushpitāgrā*

ओम् ॥ स्वस्ति ॥

जयतु कुसुमबाणप्राणविक्षोभदक्षं
स्वकिरणपरिवेषोर्ज्जितयजीर्ण्णेन्दुलेखम् ।
त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपः
कनकनिकषगौरं बभ्रुनेत्रं हरस्य ॥ १ ॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वरेन्दुत्विषः
प्रालेयाचलशृङ्गकोटय इव त्वङ्गन्ति येत्युन्नताः ।
नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शान्भवा
स्तेसर्व्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः ॥ २ ॥

विजयवञ्जुल्वकात् । अस्ति जयश्रीनिलयः प्रकटगुणग्रस्तसर्व्वरिपुगर्व्वः कल्याणकलशनामा राजा निर्द्धूतकलिकलुषः भञ्जामलकुलतिलकः श्रीशिलाभञ्जदेवस्य प्रपौत्रः श्रीशत्रुभञ्जदेवस्य नप्ता श्रीरणभञ्जदेवस्य सूनुः

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परममाहेश्वरो मातापितृपादानुध्यानरतः श्रीनेतृभञ्जदेवः कुशली मछाड खण्डराजराजानकराजपुत्रान् विषयपतिदण्डपाशिकान् यथाकालाध्यासिनो व्यवहारिणो ब्राह्मणान् करणपुरोगान् निवासिजनपदांश्च यथार्हं मानयति बोधयति समादिशति सर्व्वतः शिवमस्माकमन्यत् विदितमस्तु भवतां एतद्विषयसम्बद्धो मच्छडग्रामश्चतुस्सीमापरिच्छिन्नोस्माभिर्म्माता पित्रोरात्मनश्च पुण्याभिवृद्धये वाजसनेयचरणाय वत्सगोत्राय प्रवरअङ्गिरस अनुप्रवरभार्गवाय छरम्पस्वामिनो नप्त्रे केश्वस्य सुताय भट्टरुद्रटाय सलिलाधारापुरस्सरेण विधिना प्रतिपादितमस्माभिः आचन्द्रार्कतारं यावत् अचाटभटप्रवेशेन सर्व्वाबाधापरिहारेणाकरत्वेन भुञ्जद्भिर्द्धर्म्मगौरवान् न केनचिद्व्याघातनीयं ॥

अस्मत्कुलक्रममुदारमुदाहरद्भि
रन्यैश्च दानमिदमभ्यनुमोदनीयम्।
लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया
दानं फलं परयशःपरिपालनञ्च ॥ ३ ॥

उक्तञ्च धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ४ ॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानंत्यं परदत्तानुपालने ॥ ५ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ ६ ॥

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षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च स एव नरकं व्रजेत् ॥ ७ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ८ ॥

स्वयमादिष्टो राज्ञा दूतकोत्र . . . . लिखितञ्च सान्धिविग्रहिक कुबेरेण । उत्कीर्ण्णञ्चाक्षशालिकदुग्गदेवेन । लाञ्छितं जच्छिकायाः सत्कुली नायाश्च ॥

Summary

This charter, written on a set of three copper-plates, consists 37 lines of writing. The plates are strung together on a ring. The seal fixed to the ring is partly damaged and the engravings on it are all lost. This charter records the grant of a village to a Brāhmaṇa made by the king Nēṭṭabhañjadēva.

The text of this charter, excepting the details of the village granted and the donees, is identical with that of the other set of Ganjam plates of the same king (No.99 above). After the *Siddham* symbol and the auspicious word *svasti*, the same two stanzas describing Śiva's eye and the waves of the Ganges occur. The genealogical account and the description of the king Nēṭṭabhañja is also the same.

The present charter records the grant, by the king Nēṭṭabhañja Kalyāṇakalaśa, of a village named Machchhaḍa-grāma of the Machchhāḍa-khaṇḍa to Bhaṭṭa Rudraṭa belonging to the Vājasanēya-*charaṇa*, Vatsa-

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gōtra, Aṅgirasa-*pravara* and Bhārgava-*anupravara*, and who was the grandson of Chharampasvāmin and the son of Kēśava.

This is followed by the usual appeal and the benedictory and imprecatory stanzas as met with in the other Ganjam plates of this ruler referred to above.

The grant was written by *Sāndhivigrahika* Kubēra, engraved by the goldsmith (*akshaśālika*) Durgadēva and affixed with the seal by a lady named Jachchikā of the noble family (*satkulīnā*). The name of the *Dūtaka* is effaced.

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No. 101
PETTASARA GRANT OF NETTABHANJA

Location : Kshatrivarapur, Ganjam District, Orissa

Date : [Harsha] year 279 885 A.D.[1]

Script : Proto-Nāgarī

Language : Sanskrit

King : Nēṭṭabhañja Kalyāṇakalaśa

Dynasty : Bhañjas of Khiñjali

Reference : Das Gupta, C.C., *EI.*, XXVII, pp.337-340

Text

Metre: Vv. 1 *Mālinī* ; 2 *Śārdūlavikrīḍita* ; 3 *Āryā* ; 4 *Vasantatilaka* ; 5-8 *Anushṭubh*; 9 *Pushpitāgrā*

ओं स्वस्ति ।

जयतु कुसुमबाणप्राणविक्षोभदक्षं

स्वकिरणपरिवेषैर्जित्यजीर्ण्णेन्दुलेखम् ।

त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपं

कनकनिकषगौरं चारुनेत्त्रं हरस्य ॥ १ ॥

शेषाहेरिव ये फणाः प्रविरलसंन्त्युद्भास्वरेन्दुत्विषः

प्रालेयाचलशृङ्गकोटय इव त्वङ्गन्ति येत्युन्नताः ।

नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा

स्तेसर्व्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः ॥ २ ॥

विजयवञ्जुल्वकात् अस्तिजयश्रीनिलयः प्रकटगुणग्रस्तसर्वरिपुगर्व्वः ।

श्रीकल्याणकलशनामा राजा निर्धूतकलिकलुषः ॥३ ॥

भञ्जामलकुलतिलकः श्रीशिलाभञ्जदेवस्य प्रपौत्त्रः श्रीशत्रुभञ्जदेवस्य नप्ता

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श्रीरणभञ्जदेवस्य सूनुः परममाहेश्वरो मापितृपादानुधायनरतः श्रीनेट्टभञ्ज देवः कुशली। माण्डिड्डाविषये राजराजनकर जपुत्त्रान् विषयपतिदण्ड पाशिकान् यथाकालाध्यासिनो व्यवहारिणो ब्राह्मणान् करणपुरोगान् निवासिजनपदांश्च यथार्हं मानयति बोधयति समादिशति च सर्व्वतः शिवमस्माकम् अन्यत् विदितमस्तु भवताम् एतद्विषयसम्बद्धपेट्टरस ग्रामः चतुःसीमापरिच्छिन्नोस्माभिः मातापित्त्रोरात्मनः पुण्याभिवृद्धये वाजसनेयचरणाय काण्वशाखाय भारद्वाजसगोत्राय आङ्गिरसप्रवराय बार्हस्पत्य भट्टदामोदररुद्रनप्तृभट्टक्षेमरुद्रसुतभट्टकेशवरुद्राय प्रतिपादितः धारासलिलपुरस्सरेण विधिना प्रतिपादितः आचन्द्रार्कतारं यावत् अचाटभटप्रवेशेन सर्वबाधापरिहारेण अकरत्वेन। तेन भुञ्जद्भिः धर्म्मगौर वात् न केनचिद्बाहननीयः।

अस्मत्कुलक्रममुदारमुदाहरद्भि
रन्यैश्च दानम् इदमभ्यनुमोदनीयम्।
लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया
दानं फलं परयशःपरिपालनञ्च ॥ ४ ॥

उक्तञ्च धर्म्मशास्त्रे ॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ५ ॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात् फलमानन्त्यं परदत्तानुपालने ॥ ६ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

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स्वविष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥ ७ ॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥ ८ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ९ ॥

स्वयमादिष्टो राज्ञा दूतकोत्र श्रीराजकण्टकदेवः लिखितञ्च सान्धिविग्रहिणा कक्काकेन ॥ उत्कीर्णं चाक्षशालिदुर्गदेवेन ॥ लाञ्च्छितं वल्गुलिना वाच्छिकेन संवत्सरं मार्गशिरचतुर्दश्यां २०० ७० ९ शुदि ॥

Summary

This inscription, engraved on a set of three copper-plates consists 35 lines of writing. The seal attached to the ring on which the plates are strung together is worn out. This charter records the grant, by the king Nēṭṭabhañja, of a village to a Brāhmaṇa.

The text of this charter, excepting the details of the village granted and the donee, is identical with the texts of the two sets of Ganjam plates of the same ruler (Nos.99 and 100 above).

After the *Siddham* symbol and the auspicious word *svasti*, the same two stanzas and the same genealogical account and description of the king Nēṭṭabhañja are repeated here also.

This charter records the grant, by Nēṭṭabhañja Kalyāṇakalaśa, of the village of Pēṭṭasara in the district (*vishaya*) of Māṇḍiḍḍā on the fourteenth day of the bright

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fortnight of the month of Mārgśīrsha for the religious merit of himself and his parents to Bhaṭṭa Kēśavarudra, son of Kshēmarudra and grandson of Dāmōdararudra. The donee belonged to the Vājasanēya-*charaṇa*, Kāṇva-*śākhā*, Bharadvājasa-*gōtra*, Āṅgirasa-*pravara* and Bāhar spatya-*anupravara*.

Then follow the usual appeal and the imprecatory and benedictory stanzas as occurring in the two Ganjam charters referred to above.

Rājakaṇṭakadēva was the executor (*dūtaka*) of this grant which was written by the *Sāndhivigrahin* Kakkāka, engraved by the goldsmith (*akshaśālin*) Durgadēva and affixed with the seal by Vāchchhika.

The charter ends with the date *viz.*, Saṁvatsara Mārgaśira Chaturdaśī 279[2] Śu.di.

Notes

1. Chhabra holds that the existence of a date in an era in the present record is extremely doubtful (*EI.*, XXVII, p.338, n.3). The characters of this inscription have been assigned to the 9th or 10th century A.D. (*ibid.*, p.337)

2. Sircar reads these three letters as *saṅkatya* and takes the intended reading to be *saṅkrāntyāṁ* (*ibid.*, p.340, n.3)

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No. 102
GANJAM PLATES OF VIDYADHARABHANJADEVA

Location : Gañjām, Ganjam District, Orissa

Date : 9th-10th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Vidyādharabhañjadēva Amōghakalaśa

Dynasty : Bhañjas of Khiñjali

Reference : Hiralal, *EI.*, XVIII, pp.283 and 296-298

Text

Metre: Vv. 1 *Mālinī*; 2 *Śārdūlavikrīḍita*; 3, 4 *Anushṭubh*; 5 *Pushpitāgrā*

ओम्॥ स्वस्ति॥

जयति कुसुमबाणप्राणविक्षोभदक्षं
स्वकिरणपरिवेषोर्ज्जितयजीर्ण्णेन्दुलेखम्।
त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपः
कनकनिकषगौरं बभ्रु नेत्रं हरस्य॥ १॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वरेन्दुत्विषः
प्रालेयाचलशृङ्गकोटय इव त्वङ्गन्ति येत्युन्नताः।
नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शान्भवा
स्तेसर्व्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः॥ २॥

स्वस्ति विजयवञ्जुल्वकात्। अस्ति जयश्रीनिलयः प्रकटगुणगण ग्रस्तसमस्त रिपुवर्ग्ग अमोघकलशोनाम राजा निर्धूतकलिकलुषकल्मषः भञ्जामलकुलतिलको महाराजश्रीरणभञ्जदेवस्य प्रपौत्रः श्रीदिग्भञ्जदेवस्य

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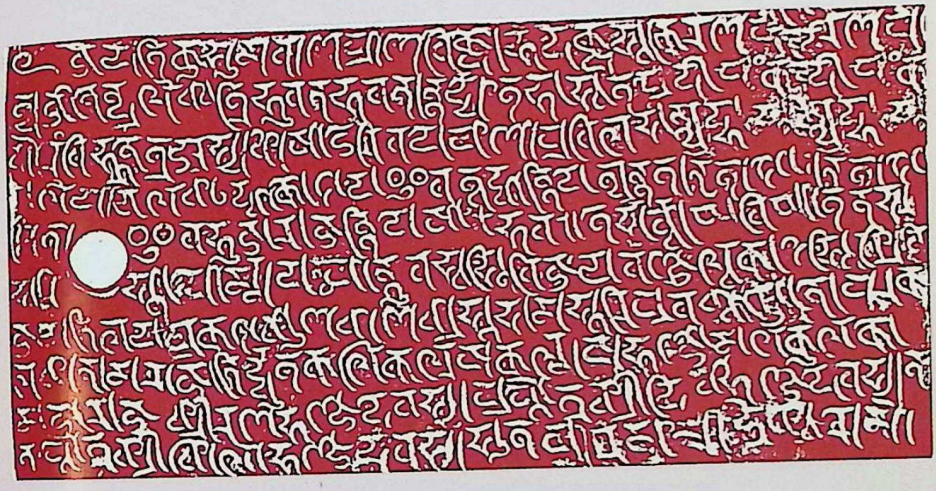
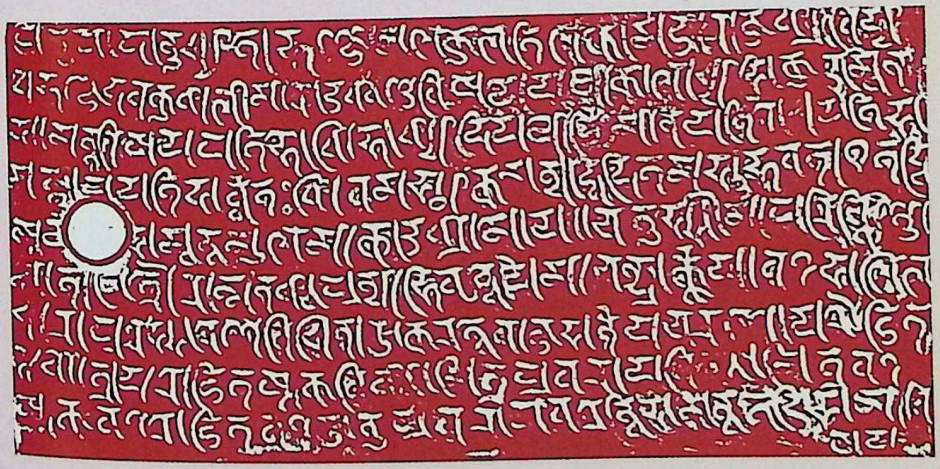
Inscription No 102





Ganjam Plates of Vidyadharabhanjadeva.

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नप्ता श्रीशिलाभञ्जदेवस्य सुतः परममाहेश्वरो मातापितृपादानुध्यातो भञ्जामलकुलतिलको महाराजश्रीविद्याधरभञ्जदेवः कुशली माछाडखण्ड विषये यथा कालाध्यासिकुटुम्बिनः सामन्तविषयपतिभागभोग्यादि जनपदांश्च यथार्हं मानयति बोधयति समाज्ञापयति सर्व्वतः शिव मस्माकमन्यद्विदितमस्तु भवतां एतद्विषयसम्बद्धो मूलमाछाडग्रामोयं चतुस्सीमापरिच्छिन्नो मातापित्रोरात्मनश्च पुण्याभिवृद्धये आचन्द्रार्कं यावत् सलिलधारापुरस्सरेण विधिना अकरत्वेन वाजसनेयचरणाय रौहितसगोत्राय रोहिताष्टकविश्वामित्रप्रवराय विश्वामित्रवत् अष्टकवत् रोहितवत् अनुप्रवराय वरेब्धिसम्बद्धे तडिसमाविषये मम्माण विनिर्ग्गतहर्ष शर्म्मणे नप्त्रे देवडशर्म्मणः सुताय भट्टपुरन्दराय प्रतिपादितोस्माभिर्यः।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स्वविष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते॥ ४॥
इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुध्वा
न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ५॥इति॥

लाञ्छितं श्रीत्रिकलिङ्गमहादेव्या मंत्रिणा श्रीभट्टकेशवदेवेन॥ वर्गुलिक चाचिकेन लिखितं सान्धिविग्रहिकश्रीस्तम्भेन॥ उत्कीर्णंचाक्षशालि

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कुमारचन्द्रेण ताम्रशासनमिति ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 30 lines of writing and the seal attached to the ring holding together the plates is much damaged. This charter records the grant, by *Mahārāja* Vidyādhara-bhañjadēva, of a village to a Brāhmaṇa.

This charter begins with the *Siddham* symbol followed by the same two stanzas, one in praise of Śiva's eye, and the other in praise of the waves of the Ganges, as found in the Ganjam plates of Nēṭṭabhañjadēva (Nos. 99 and 100 above).

Then, after a reference to Vijaya-Vañjulvaka, the place from where the present charter was issued, the ruling king *Mahārāja* Vidyādharabhañjadēva *alias* Amōghakalaśa is introduced with the same epithets as in the case of the king Nēṭṭabhañja referred to above. Vidyādharabhañja-dēva was the great-grandson of *Mahārāja* Raṇabhañja-dēva, grandson of Digbhañjadēva (II) and the son of Śilābhañjadēva (II).

The formal portion of this charter states that the king Vidyādharabhañjadēva, being in good health, addressed the peasant folk (*kuṭumbins*), *Sāmantas*, *Vishayapatis*, land-holders and others (*bhōgi-bhōgy-ādi*) then residing in the district (*vishaya*) of Māchhāḍakhaṇḍa about the grant of the village Mūlamāchhāḍa situated in that *vishaya*. It is further stated that for the increase in the religious merit of himself and that of his parents the king granted the said village of Mūlamāchhāḍa to Bhaṭṭa Purandara belonging to the Vājasanēya-*charaṇa*, Rauhi-tasa-*gōtra*, Rōhita-Ashṭaka-Viśvāmitra-*pravara*, and Viśvā mitravat-Ashṭakavat-Rōhitavat-*anupravara*. He was the grandson of Hariśaśarman and the son of Dēvaḍaśarman. The donee is further stated to have immigrated from

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Manmāṇa, situated in the district (*vishaya*) of Taḍisama in Varēbdhi (province). The village granted was freed from taxes (*akaratvēna*).

This is followed by three of the imprecatory and benedictory stanzas.

This charter was composed by *Sāndhivigrahika* Stambha, incised by the goldsmith (*akshaśāli*) Kumāra-chandra and the seal was affixed by Trikaliṅga-Mahādēvī. *Mankrin* Bhaṭṭa Kēśavadēva[1] and *Vārgulika*[2] Chāchika are also mentioned in connection with the issue of the charter. But what function did they perform is not specified.

Notes

1. Minister Bhaṭṭa Kēśavadēva is suggested to have presented this record (*EI.*, XVIII, p.285).

2. *Vārgulika* is suggested to be an alternate term for *dūtaka* (*ibid.*) But according to Sircar this term is the same as Oḍiyā Bāguli meaning "the bearer of the king's betel-box" (*IEG.*, p.364).

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No. 103
ORISSA PLATES OF VIDYADHARABHANJA-DEVA

Location : Asiatic Society of Bengal

Date : 9th-10th century A.D.

Script : Proto-Nāgarī

Language : Sanskrit

King : Vidyādharabhañjadēva [Dharma]kalaśa

Dynasty : Bhañjas of Khiñjali

Reference : Kielhorn, F., *EI.*, IX, pp.271-277

Text

Metre: Vv. 1 *Mālinī*; 2 *Śārdūlavikrīḍita*; 3-5 *Anushṭubh*; 6 *Pushpitāgrā*

ओं ॥

जयतु कुसुमबाणप्राणविक्षोभदक्षं

स्वकिरण परिवेषैर्ज्जित्य जीर्णेन्दुलेखम् ।

त्रिभुवनभवनान्तर्द्योतभास्वत्प्रदीपः

कनकनिकषगौरं बभ्रु नेत्रं हरस्य ॥ १ ॥

शेषाहेरिव ये फणाः प्रविलसन्त्युद्भास्वरेन्दुत्विषः

प्रालेयाचलशृङ्गकोटय इव त्वङ्गन्ति येत्युन्नताः ।

नृत्ताटोपविघट्टिता इव भुजा राजन्ति ये शाम्भवा

स्ते सर्व्वाघविघातिनः सुरसरित्तोयोर्म्मयः पान्तु वः ॥ २ ॥

स्वस्ति विजयवन्ञ्जुल्वकात् अस्ति श्रीविजयनिलयः प्रकटगुणगणग्रस्त समस्तरिपुवर्ग्गः श्रीधर्म्मकलश नामा राजा निर्द्धूतकलिकलुषकल्मषः श्रीरणभञ्जदेवस्य प्रपौत्रः श्रीदिग्भङ्जदेवस्य नप्ता श्रीशिलाभङ्जदेवस्य

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सुतः परममाहेश्वरो मातापितृपादानुध्यातो भञ्जामलकुलतिलको महाराजश्री विद्याधरभञ्जदेवः कुशली रमलव्व विषये यथानिवासि सामन्तभोगिभोग्यादिविषयजनपदं यथार्हं मानयति पूजयति बोधय त्यादिशति च। अन्यत् सर्वतः शिवमस्माकमन्यत् येतद्विषयसम्बद्ध तुण्डुरावग्रामश्चतुःसीमापर्य्यन्तो ग्रामोयं मातापित्रोरात्मनश्च पुण्याभि वृद्धये आचन्द्रार्क्कसमकालं यावत् सलिलधारापुरस्सरेण विधिना गुणानुरोधात् करससत्वेन भोग्य उपमन्युगोत्राय दत्तप्रवराय बह्वृचशाखाय गौरिचन्द्रस्य नप्त्रे सूरिदेवस्य सुताय भट्टदारुखण्डिनाम्ने प्रतिपादितोस्माभिस्तदेषा दत्तिर्द्धर्म्मगौरवादस्माकमनुरोधाच्च भविष्यद्रा जकैः प्रतिपालनीयेत्युक्तञ्च धर्म्मशास्त्रे

वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम्॥ ३॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ ४॥

मा भूदफलशङ्कावः परदत्तेति पार्थिवाः।
स्वदानात् फलमानन्त्यं परदत्तानुपालने॥ ५॥

इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्यमनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुध्वा
न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ६॥

लाञ्छितं श्रीत्रिकलिङ्गमहादेव्या तेजडिकेन श्रीभट्टस्तम्भदेवमन्त्रिणा

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प्रवेशितं केशवेन लिखितं सन्धिविग्रहिकश्रीखम्भेन उत्कीर्णं चाक्षशालिकुमारचन्द्रेण ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 38 lines of writing. The seal soldered to the ring that held the plates together, bears the figure of a couching lion facing to the proper right and the legend *Śrī-Vidyādharabhañjadēvasya* below. This charter records the grant, by the king Vidyādharabhañjadēva, of a village to a Brāhmaṇa.

The text of this inscription, beginning with the *Siddham* symbol in line 1 upto *Śrī-Vidyādhara-bhañja-dēvaḥ kuśati*, in line 15, is identical with that occuring in the corresponding portion of the Ganjam plates of the same king (No.102 above). The only difference between the two texts being that whereas in the Ganjam plates Vidyādhara-bhañjadēva's another name appears as Amōghakalaśa, in the present charter it is [Dharma] kalaśa.

The formal portion of this charter contains the royal order of the king Vidyādharabhañjadēva addressed to the *Sāmantas*, *Bhōgins* and others, the [lords of] *vishayas*, and the people generally who dwelt in the Ramalavva-*vishaya* regarding the proposed grant of a village. It is further stated that the king granted the village of Tuṇḍurāva, situated in the said district of Ramalavva to *Bhaṭṭa* Dārukhaṇḍī, son of Śūridēva and grandson of Gauri-chandra. This donee belonged to the Upamanyu-*gōtra* and Bahvṛicha-*śākhā* (of the Ṛigvēda). This grant was made for the increase in the religious merit of the king and his parents, and it was freed from taxes. The king in his order enjoined the furture kings to protect his grant and in this context four of the imprecatory and benedictory stanzas are quoted from the *Dharmaśāstra*.

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The grant was written by the *Sāndhivigrahika* Khambha, engraved by the goldsmith (*akshaśālin*) Kumārachandra and was affixed with the seal (*lāñch hitam*) by Śrī-Trikaliṅga-Mahādēvī. It was brought to the donee's home (*pravēśitam*[1]) by Kēśava. Two more names, *viz.*, Tējaḍika and the minister Bhaṭṭa-Stambhadēva are associated with the procedure of the grant. But their functions are not stated.

Notes

1. The term *pravēśitam* has been taken to refer to the business of the *dūtaka* (*EI.*, IX, p.274).

Φ Φ Φ Φ

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No. 104
DOORA PLATES OF UDAYAKHEDI

Location : Orissa State Museum, Bhubaneswar

Date : 9th-10th century A.D

Script : Kaliṅga alphabet

Language : Sanskrit

King : *Rāṇaka* Udayakhēḍi.

Dynasty : Kadambas of Jayantyāpura[1]

Reference : Subramonia Iyer, S. and Tripathy, Snigdha S., *EI.*, XLI, pp.61-67.

Text

Metre: Vv. 1, 2 *Anshṭubh* ; 3 *Mālinī*

सिद्धम्॥ स्वस्त्यमरपुरानुकरिणः सर्वर्तुसुखरमणीयद्विजयवधूद्वहनसुधा धवलप्रासादमालादधिष्ठित वारविलासिनीललितलास्यादुद्दण्डपण्डितकुला लंकृत श्रीहोणरेङ्गनगरवासकात् विपुलविक्रमोन्नतानेकभूपालमौलिमरीचि रञ्जितपादपद्मयुगलः विमलचित्तार्चितचन्द्रमौलिचरणकमलस्तरणिरिवा शेषदिङ्मुखव्यापितप्रतापः सुरसरित्कुलामलसकलमहाराजतिलकः श्रीमानुदयखेडिराणकः कुशली। नः माधूपमण्डलप्रतिबद्धकोलाडग्रामे ब्राह्मणपुरस्सरसमस्तसामन्तादिप्रमुखजनपदान् यथाकालाध्यायिनः विषयपती नधिकारिणांश्च करणानन्यानपि चाटभटवल्लभजातीयान् खण्डपालदण्ड पाशिकादीन् समस्तराजपादोपजीविनां यथार्हं मानयति बोधयति समाज्ञापयति विदितमस्तु भवतां कोलाडग्रामोयं प्रसिद्धचतुः सीमावच्छिन्नसजलसथलसर्व्वपीडाबाधविवर्जितः अचाटभटप्रवेश्यो चन्द्रार्कस्थितिसमकालः मातापित्रोरात्मनः पुण्ययशोभिवृद्धयेहमासे माघे

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कृष्णपक्षे आदित्यविजयसप्तम्यां उत्तरायणे साङ्ख्यगोत्र .....
चरणाय यजुर्व्वेदकाण्वशाखाध्यायिने शुकस्य तनूजाय आदित्यभट्ट
पुत्राय काश्यपगोत्रखण्डमलस्य सुतननेपभट्टपुत्राय पराशरगोत्र आदित्य
भट्टस्य तनयननयपशर्म्मणे वत्सगोत्रपञ्चार्षप्रवरयोगेश्वरस्य सुतवेदविद्भट्ट
पुत्रादित्यशर्म्मणे चतुर्भिर्जनैरुपार्ज्जितमुदकपूर्व्वकं कोलाडमग्रहारं ताम्र
शासनीकृत्य प्रदत्तास्माभिः। यतोस्यविधेयीभूयाज्ञाश्रवणकरैः क्षेत्रकरः
समुचितभोगभागकरनिकरादिकं समुपनेतव्यं॥ यथाकालादिभिश्च
भूपतिभिर्दानमिदं धर्म्ममनुमोद्य धर्म्मगौरवात्परिपालनीयमिति सीमा
लिङ्गानि लिख्यन्ते॥ पूर्वादीशानपर्यन्तं कोलाडग्रामस्य पूर्व्वदिशाभाग
वृहत् दतचिलपाटकः धूनकूटचिलापाटकः पूर्वभागे खुलकुटिकपाषाणः
वरुणमण्डलवृहद्वरुणमण्डलकटकः तस्य अग्निदिशाभागे पाषाणः
तस्यैव दक्षिणदिशाभागे वापी उत्तरदिशाभागे पालि उज्ज्वलूखण्डिः
पुनः पाषाणकुदकः महिषमण्डलपाषाणमो रूपि उदरलंबगटी
वापीपाषाणः न्यग्रोधपादपपाषाणः तस्य नैऋत्यभागे पाषाणः तस्य च
पश्चिमदिशायां प्रासादः तस्य वायव्ये चण्डतटाकी तस्य उत्तरदिशायां
हुलिपाषाणः पुनः पाषाणः एतस्य ग्रामस्य ईशाने मत्स्य चम्पककरि
धनुषादिसहिता पन्था इति॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभि।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ २॥

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सव्वनितान् भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्म्मसेतुर्नराणां

काले काले पालनीयो भवद्भिः ॥ ३ ॥

अक्षशालिपाकोसस्य तनयेन रेउकेन उत्कीर्णा ताम्रपट्टिका इति ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 40 lines of writing. The seal attached to the ring holding the plates together bears the figure of a couchant bull facing right. This charter is in prose throughout except for the impreatory stanzas at the end. It records the grant of a village, by *Rāṇaka* Udayakhēḍi, to four Brāhmaṇas.

The record commences with the *Siddham* symbol and the auspicious word *svasti* followed by the desription of the city called Hōṇarēṅga-nagara whence the charter was issued. This city is described as resembling the city of gods and pleasant and beautiful in all seasons. It is further described as adorned by rows of white mansions, gracefully dancing courtesans and great scholars. This is followed by an eulogy of *Rāṇaka* Udayakhēḍi. He was a valorous ruler whose feet was touched with their heads by several kings. He was a devout worshipper of Śiva (*Chandramauli*) and his prowess spread in all the quarters. He was the forehead-mark of all the rulers of the spotless Gaṅga family (*sura-sarit-kul-āmala-sakala-mahārāja-tilaka*).[1]

The formal portion of the charter states that *Rāṇaka* Udayakhēḍi, being in good health addressed and ordered Brāhmaṇas, people of the country side (*janapada*), *Vishayapatis*, officers, accountants, *Chāṭas*, *Bhaṭas*, court-

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iers (*vallabha-jātīyas), Khaṇḍapālas,* Daṇḍapāśikas and others, and all those who depended on the king for their survival (*rājapādōpajīvins*) residing in the village called Kōlāḍa-grāma situated in the Mādhūpa-maṇḍala, that he granted the said village of Kōlāḍa to four Brāhmaṇas.

The donees of this grant were : (1) Āditya-bhaṭṭaputra, the son of Śuka, belonging to Sāṅkhya-*gōtra* who was a student of the Kāṇva-*śākha* of the (Śukla) Yajurvēda; (2) Nanēpa-bhaṭṭaputra, the son of Khaṇḍamāla, belonging to Kāśyapa-*gōtra*; (3) Nānyapa-śarman, the son of Āditya-bhaṭṭa belonging to Parāśara-*gōtra*; and (4) Āditya-śarman, the son of Yogēśvara, who was a Vedic scholar and who belonged to the *pravara* of five *ṛishis* and to the Vatsa-*gōtra*.

The said village was granted as an *agrahāra* on the occasion of the Āditya-vijaya-saptamī or Ratha-saptamī in the dark half [2] of the month of Māgha in the Uttarāyaṇa for the increase in the religious merit and glory of the king and his parents. As usual the grant village was freed from all encumberances and the entry of the *Chāṭas* and *Bhaṭas* into it was banned.

The village was granted by means of a copper-charter (*tāmra-śāsana*) and the cultivators (*kshētrakaras*) were instructed to remit the taxes, *bhōga, bhāga, kara, nikara,* etc., to the donees. The future rulers were requested to protect the grant.

Certain hamlets (*pāṭaka*), boulders (*pāshāṇa*), trees, a well and a tank are mentioned among the boundaries of the grant village.

The charter concludes with three of the customary imprecatory and benedictory stanzas.

The charter was engraved on copper-plates by Rēüka, son of *akshaśāli* Pākōsa.

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Notes

1. Even though Rāṇaka Udayakhēḍi is described as the forehead-mark of the the rulers of the Gaṅga family in the present record, he actually belonged to the Kadamba family (*IE.*, XLI, p.63; *The Age of Imperial Kanauj*, p.145).

2. *Kṛishṇa-pakshē* in line 15 is a mistake for *śukla-pakshā* (*EI.*, XLI, p.62, n.1).

Φ Φ Φ Φ

No. 105
JURERPUR PLATE OF DEVANANDADEVA

Location	: Jurerpur, Angul S.D., Cuttack District, Orissa
Date	: 9th-10th centuryA.D.
Script	: Northern alphabet
Language	: Sanskrit
King	: Dēvānandadēva II[1]
Dynasty	: Nandōdbhava
Reference	: Sircar, D.C., *EI.*, XXVII, pp.325-330

Text

Metre: Vv. 1, 4 *Upajāti*; 2, 5-8 *Śārdūlavikrīḍita*; 3 *Mālinī* 9, 10 *Anushṭubh*

सिद्धम् स्वस्त्यकलितकलिकालकल्मषप्रवेशावकाशात् विजिताशेषोज्जयि

नीपुरगुणनिक राज्जयपुरात्।

बभूव नन्दोद्भववंशसम्भवः

स्वविक्रमाक्रान्तसमस्तगोन्द्रमः।

धराधिपो धर्म्मधरः सुधीमान्

श्रीमाञ्जयानन्द इति प्रवीरः॥ १॥

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यस्मिन् राजनि दीनमक्षरयुगं देहीति नैव श्रुतं
नातङ्काः कुशृतिः कुतो न च मृषा द्वन्द्वं न चासीन्नृणाम्।
शर्व्वर्यामबलासहायविकलालङ्कारझङ्कारिणी
क्षीवायात्यजने वने यदि पुनर्वार्त्ता दिलीपे नृपे ॥ २॥

कनकरुचिरकान्तिः प्रोन्नतः पूरिताशः
स्फुरितविमलरत्नः शूरदुर्लंघ्यमूर्त्तिः।
बुधजननुतपादो मेरुवत्तस्य साक्षात्
प्रियतमतनयोभूच्छ्रीपरानन्दनामा ॥ ३॥

तस्यापि चासीत्सुविशुद्धपक्षो
वसञ्जनानां खलु मानसे च।
हंसो यथा हंस समान कीर्त्ति
र्न्नाम्ना शिवानन्द इति प्रसिद्धः ॥ ४॥

तस्याभूत्तनयस्तृणीकृतरिपुव्रातज्वलत्पावको
बालैणाङ्क इवान्वयाम्बरगतो योभूत्प्रियः प्राणिनाम्।
तारुण्ये तरुणीविलोचनपुटैरापीतरूपामृतो
देवानन्द इति प्रसिद्धिमगमद्यः स्वैर्गुणैर्निर्म्मलैः ॥ ५॥

दुर्व्वारारिकरीन्द्रकुम्भदलने स्फूर्ज्जत्करः केसरी
शश्वन्मानवतीमुखाब्जजयकृत्तीव्रांशुमाली सदा।
तस्मादेव विलासतुङ्गनृपतिर्भूतस्सतामग्रणी
र्यस्योच्चैः शरदिन्दुधामधवलं नित्यं यशो वर्द्धते ॥ ६॥

यस्योच्चैः सितमन्दिराद्ध्वजदिशि प्रोत्तुङ्गहट्टावली

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शुभ्रा चारुसुधाविकाररचनैश्चन्द्रातपस्पर्द्धिनी ।
दूराद्धाति दृशः पदङ्गतवती लोकस्य सञ्चारिणो
नीहारोत्करभूधरादिव शनैर्म्मन्दाकिनी स्यन्दते ॥ ७ ॥
स श्रीनन्दकुलाम्बुजाकररविः सद्वंशदीपो नृप
श्चण्डारातिवधूमुखाब्जशशभृद्रक्तान्तदीर्घेक्षणः ।
कं मोहं न नयेदुपोढपुलकीकुर्व्वञ्जनं चेष्टितैः
सत्य त्यागकुलाभिमानविनया यस्याञ्गजाः सद्गुणाः ॥ ८ ॥

दीप्यत्प्रतापानलप्लुष्टारातिमूर्त्तिश्चतुरंभोधिपर्यन्तभ्रान्तसत्कीर्त्तिर्यथोचित स्थानावस्थापितवर्ण्णचतुष्टयः पूरिताशेषप्रणयिजनमनोरथः सज्जनजना-नन्ददायी रक्ताम्बरप्रमण्डितकलाधौतडोल्लिकाचामरप्रलम्बितप्रान्तक्रोड-देशविन्यस्तमयूरचन्द्रिकानिकरसितच्छत्रावभासमानः सितधातुमयगोधा शिखरीकृत लोहितलोचनाम्बरध्वजः परममाहेश्वरमातापितृपादानुध्यात परमभट्टारकसमधिगतपञ्चमहाशब्दमहासामन्ताधिपति श्रीदेवानन्ददेवः कुशली ऐरावट्टमण्डलसम्बद्धकहाशृङ्गविषये भविष्यद्यथाकालाध्यासिनो राजनकान् राजपुत्रान् ब्राह्मणपुरोगान् सामन्तनिवासिजनपदानधि कारिणोन्यांश्च चाटभटवल्लभजातीयान् राजपादोपजीविनः सर्व्वान् यथार्हम्मानयति बोधयति कुशलयत्यादिशत्यन्यत् विदितमस्तु भवता मेतद्विषयप्रतिबद्ध पलामूनाग्रमोयं चतुःसीमापर्यन्तः राढाविनिर्ग्गत . . . पुरवास्तव्योलुकु गोत्रत्र्यार्षेयप्रवरसमरपालभट्टसुतदेवपालसुतकुलदेव पालभट्टाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेन प्रदत्तोस्माभिर्यतस्ताम्रशासनदर्शनादस्मत्कार्यानुरोधाद् यथाकालफल

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नियमोपभुज्यमानस्य केनापि परिपन्थिना न भवितव्यम्।

माभूदफलशङ्का वः परदत्तेति पार्थिवाः।

स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥ ९॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।

यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम्॥ १० ॥

Summary

This inscription, engraved on both sides of a single copper-plate, consists 35 lines of deep-cut and well-preserved writing. The seal attached to it bears the figure of a couchant bull and the legend *Śrī-Dēvānandadēvasya* below. This record is composed both in verse and prose. It records the grant of a village made by king Dēvānandadēva II to a Brāhmaṇa.

The eight introductory verses of this charter are all found in the Talmul and Baripada Museum inscriptions (Nos. 54 and 91 above respectively), in both of which, however, we have an additional verse. The following prose portion upto *Śrī-Dēvānandadēvaḥ kuśalī* in line 24 is also the same as found in those two records.

In the formal part of the record king Dēvānandadēva II is described as a devout worshipper of Mahēśvara and as *Paramabhaṭṭāraka Samadhigatapaṁchamahāśabda* and *Mahāsāmantādhipati*. He is also described as meditating on the feet of his parents (*mātāpitṛipādānudhyāta*) The object of the record is to register the grant made by king Dēvānandadēva II, of the village Palāmūnā situated in the *vishaya* of Kahāśṛinga within the *maṇḍala* of Airāvaṭṭa, to the Brāhmaṇa Kuladēvapāla Bhaṭṭa, son of Dēvapāla and grandson of Samarapāla Bhaṭṭa. The donee is said to have belonged to the Uluka *gōtra* and Paryārisi[2] *pravara*. The donee or rather his family is further said to have originally

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hailed from Rāḍhā[3] and was living at a place whose name ended with the word *pura.*

The royal officers and others addressed in connection with the grant of the village and the admonition not to obstruct the enjoyment of the grant are the same as met with in the other charters of this king referred to above.

The charter ends with two of the imprecatory benedictory stanzas.

Notes

1. Since the relationship between Vilāsatuṅga and Devananda II is not specified in this record, Sircar has suggested that Vilāsatuṅga was a *biruda* (title) enjoyed by king Dēvānanda II. But while editing the Dasapalla plate of Dēvānanda II, the same author has categorically stated that Dēvāmnanda II was the son of Vilāsatunga (See *EI.*, XXIX, p.184).

2. The word *paryārisi* seems to be a mistake for *pañch-ārshēya*, referring to the five *pravaras* attached to the *gōtra.* It should, however, be pointed out that the *Gōtra-pravara-nibandhakadamba* recognizes only three *pravaras* for the Uluka *gōtra* (*viz.*, Udala, Dēvarāta and Viśvāmitra) (*EI.*, XXVII, p.327). The record is corrected as *tryārstrēya* in the text.

3. Rāḍhā was the name both of a country and of its capital about the present Burdwssan District of W. Bengal.

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No. 106
NAPITAVATAKA GRANT OF GANGA DEVENDRAVARMAN

Location	: Śrīkākuḷam, Visakhapatnam District, Andhra Pradesh
Date	: 9th-10th century A.D.
Script	: Later Kaliṅga script
Language	: Sanskrit
King	: Dēvēndravarman, son of Bhūpēndravarman
Dynasty	: Eastern Gaṅga
Reference	: Gai, G.S., *EI.*, XXXIV, pp.189-192

Text

Metres: Vv. 1-3 *Anushṭbh*

स्वस्ति । श्रीमदनेकदेवकुलाकुलादमरपुरानुकारिणः कल्पान्तसंकल्पितान
ल्पजनसम्पत्सम्पादितमहामहिम्नो महीतलतिलकात्कलिङ्गनगरात्प्रसिद्ध
सिद्धतापसाध्यासितकन्दरोदरमहेन्द्रगिरिशिखरशेखरस्य सुरासुरगुरोः
सकलत्रिभुवनमहाप्रासादनिर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामि
नश्चरणकमलप्रणामाद्विगतकलिकालकलंको गंगामलकुलचूडामणिःस्फूर्ज्ज
न्निजभुजवज्रोपार्ज्जितसकलकलिंगाधिराज्यो मन्दानिलवेलाकुलकल्लोल
जलधिर्मेखलावनितलामलयशाः अनेकभीषणसमरसंक्षोभजनितजय
प्रतापावनतसमस्तसामन्तचक्रकिरीटकिरणमंजरीपुंजरंजितचरणः परम
माहेश्वरो मातापितृपादानुध्यातो महाराजाधिराजपरमेश्वरश्रीमद्भूपेन्द्र
वर्म्मसूनुश्रीदेवेन्द्रवर्म्मा ॥ कोलुवर्त्तन्यां नापितवाटकग्रामवासिनःकुटुंबि
नस्समाज्ञापयति विदितमस्तु वो यथायं धर्म्मो मातापित्रोरात्मनश्च

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पुण्याभिवृद्धये ॥ अशेषगुणगणाधारस्य माधवभट्टस्य पौत्राभ्यां षट्कर्म्म निरतस्य विदितसकलवेदार्त्थस्य द्रोणभट्टस्य पुत्राभ्यां षडंगसहित बह्वृचवेदपारगाभ्याम् अवगताशेषशास्त्रार्त्थभ्यां कामकायनसगोत्राभ्यां नरसिंहभट्टमाधवभट्टाभ्याम्मया अयं ग्रामस्सर्व्वकरपरिहारेण च कृत्वा उत्तरायणनिमित्ते उदकपूर्व्वकं सम्प्रदत्त इति यथोदितभोगभाग मुपनयन्तस्सुखं प्रतिवस थेति ॥ सम्प्रति प्राग्दाक्षिण्येन सीमालिंगानि लिख्यन्ते। ऐशान्यां दिबुसिविडिनायदवाटत्रिकूते वल्मीकः ततो वनराजी यावत्त्रिकूट्टम् ततोपि वनराजी यावत्कन्दकवाटककोल लनापितवाडकग्रामाणां त्रिकूटे वल्मीकं ततोपि वनराजी यावत्तटकडनीं ततोपि भाजुस्थितवल्मीकः यावत् त्रिंकूटे शिलाम्। ततः पश्चिमतः त्रिकूटे शिला। तत उत्तरतः कोणे शिला। ततः केवात्पूर्व्वतः वल्मीकः। तत उत्तरतः गर्त्तासहिता वनराजी यावद्वायव्यां त्रिकूटे वल्मीकं ततो गर्त्ता ॥ भविष्यद्भूपान्विज्ञापयति व्यासवचनैः ॥

'बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
स्वदत्ताम्परदत्तां वा यत्नाद्रक्ष युधिष्ठिर।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥
षष्टिं वर्षसहस्राणां स्वर्ग्गे तिष्ठतिभूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

Summary

This inscription, engraved on a set of three copper-plates, consists 29 lines of writing. Its seal has the legend

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Śrī-Dēvēndravarmā and the figure of a seated bull. Excepting the three imprecatory stanzas occurring at the end, this charter is composed in prose. It registers the gift of a village to two Brāhmaṇas made by the king Dēvēndravarman.

After the auspicious word *svasti*, this charter begins with the usual description of the capital city of Kaliṅga-nagara which is extolled as resembling the celestial city (*Amarapura*) and as the fore-head mark of the earth (*mahītala-tilaka*). Then the ruling king Dēvēndravarman[1], son of Bhūpēndravarman[2] is introduced. He is praised as having been purified by bowing down to the feet of Gōkarṇasvāmi stationed on the Mahēndra mountain, as the crest-jewel of the stainless Gaṅga family, as having conquered the whole kingdom of Kaliṅga by the great valour of his arms, and as having forced all the feudatory rulers to bow down to his feet by his prowess. He was a devout worshipper of Śiva (*parama-māhēśvara*) and was meditating on the feet of his parents (*matā-pitṛi-pād-ānudhyāta*). He bore the titles of *Mahārājādhirāja* and *Paramēśvara*.

The formal portion of this charter records the order of the king Dēvēndravarman, issued from Kaliṅganagara and addressed to the householders (*kuṭumbins*) of the village of Nāpitavāṭaka situated in Kōluvartani[3]. The object of the inscription is to register the gift, made by the king, for the increase of the merit of himself and his parents,of the village Nāpitavāṭaka (referred to above) to the brothers Narasiṁha-bhaṭṭa and Mādhava-bhaṭṭa of the Kāmakā-yana *gōtra*, who were the sons of Drōṇa-bhaṭṭa and grandsons of Mādhava-bhaṭṭa. The donees were well-versed in the Śāstras and the *Bahvṛicha-Vēda* (*i.e. Ṛigvēda*) and the six *Aṅgas* while their father is stated to have been engaged in the six-fold duties of a Brāhmaṇa

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(*shaṭ-karmanirata*) and well-versed in the Vēdas. The gift, which was free from all taxes, is stated to have been made on the occasion of the *Uttarāyaṇa*. The donees were entitled to enjoy the *bhōga* and *bhāga*.

Villages called Dibu, Sivaḍi, Nāpitavāṭaka, Kandaka-vāṭaka, and Kōlaḷa are mentioned amongst the boundaries of the village granted.

The charter concludes with three benedictory and imprecatory verses attributed to Vyāsa.

Notes

1. Dēvēndravarman of this record was a brother of Anantavarman Vajrahasta who was another son of Bhūpēndravarman (*EI.*, XXXIV, p.189).

2. The real name of Bhūpēndravarman was Māsrasiṁha (*ibid.*, p.190).

3. Kōluvartani, which occurs as a *vishaya* in the other records is identified with the modern Srikakulam District (*ibid.*).

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(Figures refer to page numbers and the following abbreviations have been used) *au.*= author; *Bud.*= Buddhist; *ca.*=capital; *ch.*=chief; *comm.*= community; *co.*=country; *de.*=deity; *dy.*=dynasty; *epi.*=epithet; *fe.*=female; *fa.*=family; *feu.*=feudatory; *ins.*=inscription; *k.*=king; *l.m.*=land mesure; *m.*=mesurement; *ma.*=male; *me.*=merchant; *min.*=minister; *mod.*=modern; *mt.*=mountain; *n.*=name; *off.*=officer/office; *peo.*=people; *pri.*=prince; *q.*=queen; *r.*=ruler; *ri.*=river; *s.a.*=same as; *tea.*=teacher; *t.d.*=territorial division; *tit.*=title; *tn.*=town; *vi.*=village; *wk.*=*work*;

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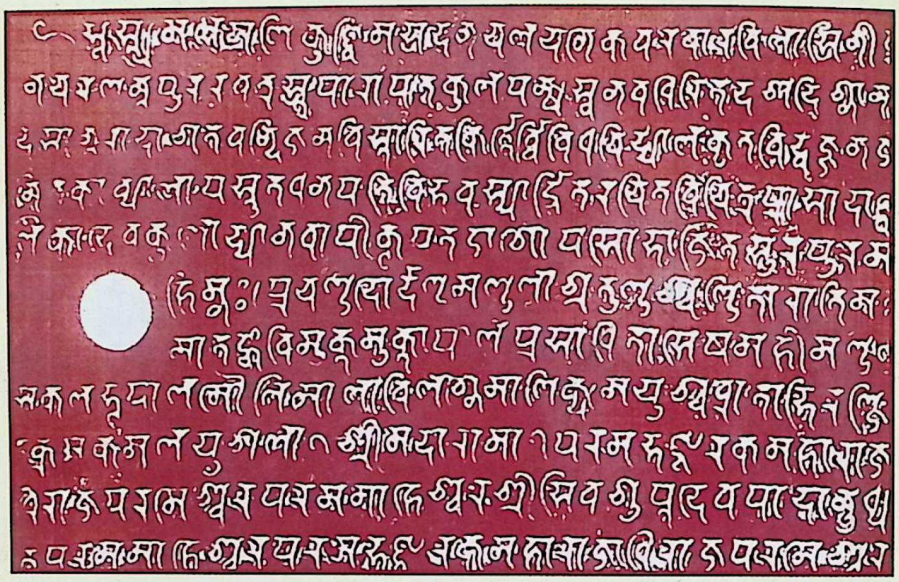
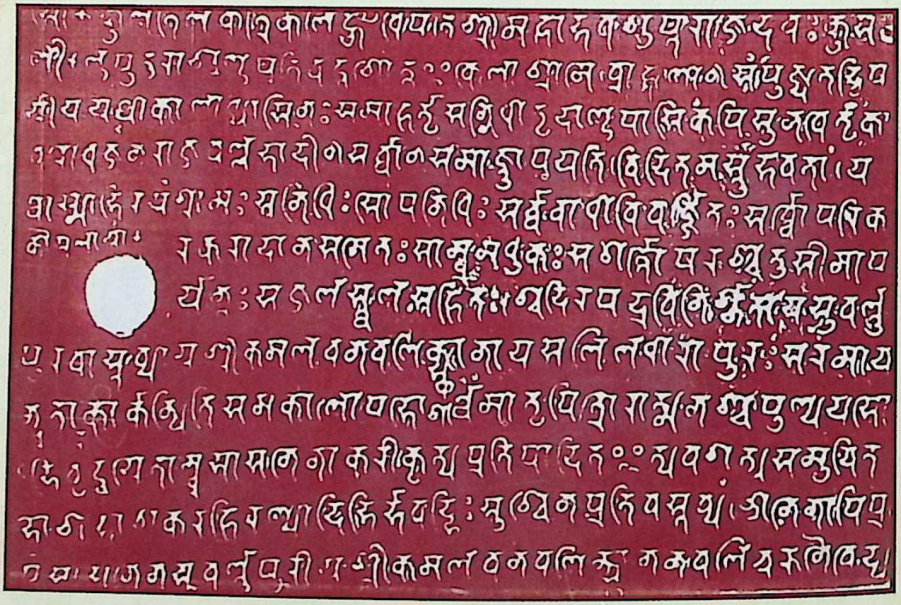
INSCRIPTION ON COVER PAGE IV
Sonpur Plates of Mahabhavagupta I
(No. 76)

This inscription, written on a set of three copper-plates, consists of 51 lines neatly engraved and well-preserved writing. Its seal is defaced showing some faint traces of a figure of Gaja-Lakshmi. The alphabets employed here is of the same northern type as is usually found in the records of Sōmavamsi rulers of Kosala.

It records the grant by the Sōmavamśi king Mahābhavagupta I Janamējaya of a village called Gōttaikēlā to the trader's organisation, Kamalavanavanik-sthāna by name. It is further stated that having received the charter the said trader's association gave away the village (granted to them) to two temples, one of the god Kēśava and the other of Āditya-bhattāraka (Sūrya)

The king's minister, named Sādhārana, is highly extolled in a stanza towards the close of the inscription. He is described to be a profound scholar and an able administrator, in whom the king reposed great reliance.

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